

AL- ṢAḤĪFAH AL-KĀMILAH

AL-SAJJĀDIYYAH

The Psalms of Islam

With Translation and Transliteration



**IMAM A'LI IBNUL-HUSAYN
ZAYNUL-A'ABIDEEN
AS-SAJJAD (a.s)**

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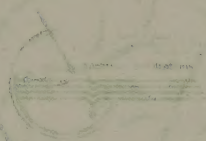
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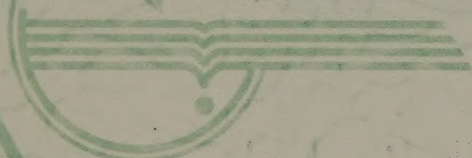
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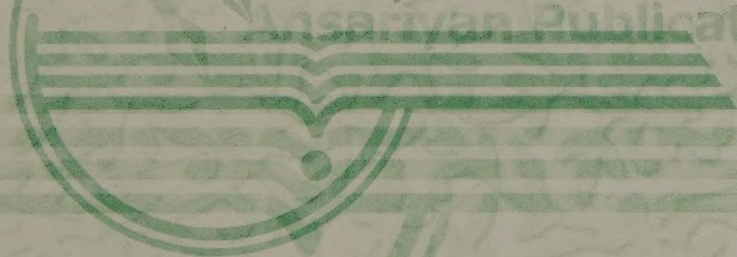


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THE PERFECT
BOOK OF
IMAM
ZAYNUL-
A'ABIDEEN A'LI
IBNUL-HUSAYN
AS-SAJJAD

الصَّحِيفَةُ
الْكَامِلَةُ
السَّجَّادِيَّةُ

AS'-S'AH'EEFATUL-KAAMILATUS-
SAJJAADDEEYAH

Translated with an introduction and annotation by:
William C. Chittick

With a foreword by:
S. H. M Jafri

بسم الله الرحمن الرحيم

In the Name of Allah, Most Gracious, Most Merciful

Ali Ibn al-Hussin(a.s), Imam IV, 608-712.

[As'-S'ah'eefatul-Kaamilatus-Sajjadeeyah (English - Arabic)]

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(THE PSALMS OF ISLAM)

AS'-S'AH'EEFATUL-KAAMILATUS-SAJJAADDEEYAH

With Transliteration

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FOREWORD

The present volume contains the supplications transmitted from one of the most venerated religious authorities of early Islam, A'LI BIN AL-HUSAYN BIN A'LI BIN ABI TALIB, better known as ZAYNUL-A'ABIDEEN ('the ornament of the worshipers'). His grandfather, A'LI BIN ABI TALIB, the Prophet's cousin and son-in-law, was adopted by the Prophet in his childhood, and grew up under the personal care and guardianship of the recipient of the divine Revelation, the Founder of Islam. His grandmother, FATIMA, was not only the most beloved daughter of the Prophet, but also a partner in her father's mission. His father, AL-HUSAYN, and his uncle, AL-HASAN, the only grandsons that the Prophet had, were brought up by the Prophet, who showered his deepest love and affection upon them. Thus ZAYNUL-A'ABIDEEN derived his religious and spiritual authority and his divine knowledge in the closest and most intimate way through his father and grandfather from the Founder of Islam, the Apostle of ALLAH.

ZAYNUL-A'ABIDEEN was held in special regard not only by the adherents of the Household of the Prophet, who considered him their fourth IMAM and the only religious authority of his time, but also by the learned circles of the Muslims in general. His period in MADEENA was that of a growing interest in the Traditions of the Prophet, especially those which dealt with legal matters, it was the time of the 'seven lawyers of MADEENA', who were engaged in collecting these Traditions and formulating legal opinions. Among the MADEENIAN scholars, we find that ZAYNUL-A'ABIDEEN was considered to be an eminent traditionist. The famous MADEENESE lawyer of this period SAE'ED BIN AL-MUSAYYAB, regarded the IMAM with the highest esteem. Another great jurist and traditionist of the period, AZ-ZUHRI, though he was attached to the court of the Umayyads, was also a great friend and admirer of the IMAM. His honorific, ZAYNUL-A'ABIDEEN (the Ornament of the Worshipers), which refers to his devotion to prayer, was given him by AZ-ZUHRI. Thus, from the overwhelming number of reports recorded by both SHEE-A' and SUNNI authorities, it would seem that ZAYNUL-A'ABIDEEN was widely respected by the community in general for his extraordinary qualities, such as the long duration of his prayer, his piety, his forbearance, his learning, and his generosity.

Perhaps the most eloquent testimony to his exalted position is the famous ode composed in his praise by FARAZDAQ, an eminent poet of his time. In it, FARAZDAQ refers to the occasion when the Caliph HISHAM BIN A'BD AL-MALIK was overshadowed by the respect which the people showed towards the great-grandson of the Prophet, it was at the time of the HAJ when both of them were trying to teach through the crowds around the KA'BA to get to the Black Stone. The people gave way to ZAYNUL-A'ABIDEEN while the Caliph struggled desperately. This deeply offended the Caliph, and, in a sarcastic tone, he inquired who the person had been to whom the people had shown such preference. FARAZDAQ, who was present at the scene, thereupon composed an ode and recited it, addressing himself to HISHAM. It is worth quoting a few lines from this ode, a masterpiece not only of FARAZDAQ's output but of Arabic literature in general.

It is someone whose footsteps are known by every place,

And it is he who is known to the BAYT in MEKKKA, ¹ the most frequented sanctuary;

It is he who is the son of the best of all men of ALLAH, ²

and it is he who is the most pious and devout, the purest and most unstained, the chastest and most righteous, a symbol [for Islam]

This is A'LI [BIN AL-HUSAYN] whose parent is the Prophet,

This is the son of FATIMA, if you do not know who he is;

Whosoever recognizes his God knows also the primacy and superiority of this man,

Because the religion has reached the nations through his House.

It was this A'LI BIN AL-HUSAYN, the ZAYNUL-A'ABIDEEN of Islam, who, as well as through other means, taught the Muslims the essence of Islamic spirituality through his supplications. They are not, however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and strains, and which arise from sources both inward and outward.

I do not wish to discuss here the authenticity, validity, textual history, or even the literary beauty of these supplications, as these points have all been dealt with by the translator in his comprehensive introduction. Indeed, there is no space in a foreword such as this in which to conduct such a discussion. Instead, I should like to say a word about the relevance of these supplications to modern readers, irrespective of their race or religion, or of whether they are from the east or from the west. The author, as has been pointed out, was a man of purity and piety, sincerity and trustworthiness, who was committed to ALLAH and the cause of a suffering humanity. He had a bond of pain with the men of his time, as also with those who came after him. So let me start by asking the following question: Do these supplications, composed and taught in the seventh century, have any relevance for those who live in the twentieth century, or indeed those who are yet to be born? To answer this we have to ask a number of other questions. Is man to be regarded only in biological terms as the most cunning of animals? Is he to be seen as an economic beast controlled by the laws of supply and demand and class conflict? Is he to be regarded as a political animal, with a crude and excessive politicism occupying the center of his mind, displacing all knowledge, religion, and wisdom? Or does he have a spiritual element which requires him to subordinate the temporal and the merely expedient to the Eternal and the True?

¹ i.e., the KA'BA

² i.e., the Prophet MUHAMMAD

Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of ALLAH infused in them, and the ultimate ideal which they should endeavor to realize?

The essence of every epoch, age, or civilization, whether ancient, medieval, or modern, lies not in any biological unity of race, material achievement, or political order, but in the values that create and sustain that epoch, age, or civilization. Our achievements in perfecting the material aspects of life have led us to exploit matter instead of informing, humanizing, and spiritualizing it. Our social life has given us the means, but has denied us the ends. A terrible blindness has afflicted the people of our civilization. The exclusion of the element of spirituality from humanity is the primary cause of the supremacy of matter, which has become so burdensome and oppressive. The defeat of the human by the material is thus the central weakness of the man of today.

Religion is rooted in a sense of wonderment at the eternal mystery of life itself. We feel a sense of awe and amazement at the mystery of the universe (GHAYB) and move in an endless quest for answers to the perennial riddle with an eager longing to discover the truth of everything, the truth which is universal and absolute in the sense that it is valid for all men in all places and at all times. The experience of the mysterious is the fundamental quality underlying all religions. We must, however, make a clear distinction between religion as a personal concern, as man's encounter with the divine, and religion as a part of history, as a social phenomenon, and as the commitment to a group. Religion at the personal level is a commitment to a belief in the conservation of values and is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Thus the crisis comes at a personal level when the forces of evil, hatred, injustice, tyranny, betrayal, and falsehood prevail over love, justice, mercy, loyalty, goodness, and truth.

The supplications of the IMAM ZAYNUL-A'BIDEEN must be read against this background of man's crisis at the personal and individual level. Seen from this angle, they address themselves, in their essence, to the inner problems of the men of every epoch and age, every region and race, every persuasion and religion. Here was a person, an individual, confronted with hostile forces arising from both within and without, realizing his own limits, crying in the intense passion of devotional prayer, seeking communion with ALLAH, and entrusting the secrets of his innermost life to Him. Here was a person who found himself caught up in the din and clamor of life, in the clash of emotions and interests, in the stress and strain of immediate impulses, in the tensions and calamities of existence, and, above all, in the search for spiritual satisfaction, a man who was lonely and helpless, who stood before his Creator in direct communion, and called Him from the very depths of his heart.

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the IMAM ZAYN AL-A'BIDEEN, are perhaps the most difficult to translate into an alien tongue. Dr. CHITTICK must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an

emotionally charged and subtle Arabic text. He has admirably rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart.

The MUH'AMMADI Trust of Great Britain and Northern Ireland is also to be thanked for presenting this beautiful treasure of Islamic spirituality.

SAYYID HUSAYN M. JAFRI

KARACHI — 17 January 1988

Translator's Introduction

AS-SAH'EEFAH AS-SAJJADEEYA is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet's great grandson, A'LI BIN AL-HUSAYN, known as ZAYNUL-A'ABIDEEN (the adornment of the worshipers), and has been cherished in SHEEA'H sources from earliest times. ZAYNUL-A'ABIDEEN was the fourth of the SHEEA'H IMAMs, after his father HUSAYN, his uncle HASAN, and his grandfather A'LI the Prophet's son-in-law. SHEEA'H tradition considers the SAH'EEFA a book worthy of the utmost veneration, ranking it behind only the QURAN and A'LI's NAHJ AL-BALAGHA.

A'LI BIN AL-HUSAYN

A'LI BIN AL-HUSAYN was born in MADEENA, according to most sources in the year 38/658-9.³ He may have been too small to have remembered his grandfather A'LI, who was killed in 40/661, but he was brought up in the presence of his uncle HASAN and his father HUSAYN, the Prophet's beloved grandchildren. Many SHEEA'H sources state that his mother was SHAHRBAANOO, the daughter of YAZDIGIRD, the last SASANIAN king of PERSIA.⁴ Thus he was said to be 'BIN AL-KHIYARATAYN', the 'son of the best two', meaning the QURAYSH among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to MADEENA during the caliphate of U'MAR, who wanted to sell her. A'LI suggested instead that she be offered her choice of the Muslim men as husband and that her dower be paid from the public treasury. U'MAR agreed and she chose A'LI's son HUSAYN.⁵ She is said to have died shortly after giving birth to her only son A'LI.

There is no need to recount here the tragedy at KARBALA in 61/680, when HUSAYN and many of the male members of his family were killed by the forces of the Umayyad caliph YAZEED, an event which shook the Islamic world and precipitated the nascent SHEEA'H movement. ZAYNUL-A'ABIDEEN accompanied his father on the march toward KUFA, but he had fallen deathly ill and was lying on a skin in a tent. Once the Umayyad troops had massacred HUSAYN and his male followers, they looted the tents, stripped the women of their jewelry, and even took the skin upon which ZAYNUL-A'ABIDEEN was prostrate. The infamous SHIMR BIN D'IL-JAWSHAN was about to kill ZAYNUL-A'ABIDEEN in spite of his helplessness, but HUSAYN's sister ZAYNAB threw herself on top of him to save him, and U'MAR BIN

³ Other dates mentioned are 33/653-4, 36/656-7, 37/657-8, 50/670

⁴ Her name has also been given as SHAH-ZANAN, SULAAFA, GHAZAALA, and SHAHR-BANUYA, among others.

⁵ MUH'-SIN AL-AMEEN AL-A'MILI, A'YAN AS-SHEEA'H, Damascus, 1935, IV, 189.

SAA'D, the Umayyad commander, told Shimr to let him be. Zaynul-A'abideen was taken along with the women to the caliph in Damascus, and eventually he was allowed to return to Madeena.

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, 'O son of Allah's Messenger! Is it not time for your sorrow to come to an end?' He replied, 'Woe upon you! Jacob the prophet had twelve sons, and Allah made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and his back became bent in gloom [Cf. 12: 84], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my family were slaughtered all around me. How should my sorrow come to an end?'⁶

Zaynul-A'abideen resided in Madeena until his death in 95/713-4 (or 94/712-3). He was the object both of great sympathy because of the massacre of his family and of veneration as the great grandson of the Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime.⁷ The details that have reached us about his life in Madeena mainly take the form of anecdotes affirming his constant preoccupation with worship and acts of devotion. He fathered fifteen children, eleven boys and four girls.⁸

After Karbalaa, there were a number of different factions in the Shee'a'h community, not all of which supported Zaynul-A'abideen as the rightful Imam of the Muslim community.⁹ Many Shee'a'hs, such as those involved in the 'Tawwaboon' movement, felt that the Umayyads had to be overthrown and that it was the duty of the Imam to lead a revolt. But Zaynul-A'abideen himself refused to become involved with politics. After his death, a split occurred between his eldest son and designated successor Muhammad al-Baqir, the fifth Imam, and his second son, al-Baqir's half-brother Zayd, who advocated active resistance to Umayyad oppression and gained a large number of followers as a result. Al-Baqir continued to pursue his father's policy of rejecting any sort of involvement

⁶ From Shaykh As-Sadooq, *Al-Khisal*; quoted in *Al-Ameen*, A'yan, IV, 195. The same is quoted from Bin Shahraashoob's *Manaqib* in *Bi'har al-Anwar*, XLVI, 108; Cf. similar accounts, *Ibid*, pp. 108-10.

⁷ This title is said to have been bestowed upon him by the great jurist and traditionist Bin Shihab az-Zuhri (S.H.M. Jafri, *The Origins and Early Development of Shee'a'h Islam*, Beirut, 1979, p. 246), who also called him the best of the Hashimites and narrated many Hadeeths from him (W. Madelung, art. 'Ali Bin al-Husayn', *Encyclopedia Iranica*, I, 850).

⁸ The most detailed collection of accounts concerning him is found in *Bi'har al-Anwar*, XLVI, 2-209. See also *Al-Mufeed*, *Kitab al-Irshaad*, transl. I.K.A. Howard, London, 1981, pp. 380-92.

⁹ Cf. Jafri, *Origins*, pp. 238 ff.

with political movements until his death (probably in 117/735).¹⁰ ZAYD revolted toward the beginning of the IMAMATE of AL-BAQIR's son JA'-FAR AS-SADIQ and was killed in SAFAR 121/January 739; his son YAHYA, who plays an important role in the preface to the SAH'EEFA, continued in his father's path and was killed three years later at the age of eighteen. The ZAYDI SHEEA'HS, still strong in the Yemen today, trace the lineage of their IMAMs back to ZAYD.

AS-SAH'EEFAH AS-SAJJADEEYA

The title AS-SAH'EEFAH AS-SAJJADEEYA means simply 'The Book of AS-SAJJAD'. AS-SAJJAD is one of the titles given to ZAYNUL-A'ABIDEEN and signifies 'the one who constantly prostrates himself in prayer'. The book is often called AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, that is, 'The "Perfect", or "Complete", Book of AS-SAJJAD'. According to its commentator SAYYID A'LIKHAN SHIRAZI, the word KAMILA refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the ZAYDIS, but this seems less likely, given the manner in which the title is employed in the preface (verse 20)¹¹. The SAH'EEFA has been called by various honorifics, such as 'Sister of the QURAN', 'Gospel of the Folk of the House', and 'Psalms of the Household of MUHAMMAD'.

According to SHEEA'H tradition, ZAYNUL-A'ABIDEEN had collected his supplications and taught them to his children, especially MUHAMMAD AL-BAQIR and ZAYD. In later times the text became widely disseminated among SHEEA'HS of all persuasions. The specialists in the science of HADEETH maintain that the text is MUTAWATIR;¹² in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make up the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen MUNAJAT or 'whispered prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the MUNAJAT, add a certain orderliness and self-conscious artistry which may suggest the hand of an editor. The addenda are said to have been collected and added to the text by Shams AL-DEEN MUHAMMAD BIN MAKKI, known as AS-SHAHEED AL-AWWAL (the 'first

¹⁰ Other dates given range from 112/731-2 to 126 743-4 (JAFRI, Origins, p. 255)

¹¹ For the first opinion, Cf. SAYYID A'LIKHAN, RIYAZ" AS-SALIKEEN, commentary on the preface of the SAH'EEFA, verse 20; for the second, Cf. AGHA NAJAFI in his introduction to the SAH'EEFA mentioned in the following note.

¹² Cf. the introductions of SAYYID MUHAMMAD MISHKAT and SAYYID SHIHAB AL-DEEN MARA'SHI (AGHA NAJAFI) to AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, TEHRAN 1361/1942; same text with Persian translation of text and introductions by S'ADR AD-DEEN BALAGHI, TEHRAN 1369/1950.

martyr'), the famous author of AL-LUMA'H AD-DIMASHQEEYA in jurisprudence (FIQH), who was killed in ALEPPO in 786/1384.¹³ The fifteen MUNAJAT have been added to several modern editions of the SAH'EEFA and seem to have been brought to the attention of the main body of SHEEA'Hs by A'LLAMA MUHAMMAD BAQIR MAJLISI (d. 1110 1968-9 or a year later), author of the monumental compilation of SHEEA'H HADEETH, BIH'AR AL-ANWAR.¹⁴

Many supplications have been handed down from IMAM ZAYNUL-A'ABIDEEN in addition to those recorded in the text of the SAH'EEFA as given here, and various scholars have collected these together in a series of works known as the 'second SAH'EEFA', the 'third SAH'EEFA', and so on. The second SAH'EEFA, which is about as long as the SAH'EEFA itself, was compiled as the 'sister' of the SAH'EEFA by MUHAMMAD BIN AL-HASAN AL-HURR AL-A'MILI (d. 1104/1692-3), author of the famous WASA-IL AS-SHEEA'H in the year 1053/1643.¹⁵ A third SAH'EEFA was put together by the author of RIYAZ' AL-U'LAMAA', MEERZA A'BD ALLAH BIN MEERZA I'SA TABREEZI, known as AFANDI and a student of MAJ-LISI. The longest of the published versions is AS-SAH'EEFAH AS-SAJJADEEYA AL-KHAMISA ('The Fifth SAH'EEFA of AS-SAJJAD') by MUH-SIN AL-AMEEN, the well known contemporary author of A'YAN AS-SHEEA'H.¹⁶ It includes all the supplications included in the previous SAH'EEFAS; 130 of these are found in the first and second SAH'EEFAS and 52 are added.¹⁷ In her sympathetic study of Islamic prayer manuals, Muslim Devotions, CONSTANCE PADWICK made use of this fifth recension of the text, which fills more than six hundred pages.

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the SAH'EEFA on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study—if one can judge by studies of other ancient texts—would probably be that, after years of toil, we would have a series of hypotheses, leaving varying degrees of doubt. This would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the SAH'EEFA. But the attitude of most Muslims has been

¹³ Cf. MAJLISI, BIH'AR, LXXXVII p. 133-4.

¹⁴ In BIH'AR AL-ANWAR (XCI 142-53), MAJLISI quotes these fifteen MUNAJAT from AL-KITAIB AL-A'TEEQ AL-GHARAWI. In his introduction (BIH'AR, I, 16) he explains that this is a prayer book which he found in GHARI (the district of NAJAF where A'LI is buried) and that it was compiled by one of the ancient authorities in HADEETH BA'Z' QUDAMAA' AL-MUHADDITHEEN).

¹⁵ Lithographed in Iran as well as in Bombay (1311/1893-4).

¹⁶ Damascus, 1330/1912. A fourth SAH'EEFA was compiled by MEERZA HUSAYN BIN MUHAMMAD TAQI NOORI (d. 1320/1902) and was printed in Iran, and a sixth by MUHAMMAD SALIH AL-MAZANDARANI AL-H'A-IRI (for these six, see AGHA BUZURG TEHRANI, AD-D'AREEA'H ILA TASANEEF AS-SHEEA'H, s.v. AS-SAH'EEFAH AS-SAJJADEEYA). Others have been compiled by such contemporary scholars as HAJ SHAYKH MUHAMMAD BAQIR BIN MUHAMMAD HASAN BIRJANDI QAAINI, SHAYKH HADI BIN A'BBAS A'LI KASHIF AL-GHITAA NAJAFI, and HAJ MEERZA A'LI HUSAYN MARA'SHI SHAHRISTANI H'AA-IRI (Cf. AGHA NAJAFI's introduction to the SAH'EEFA).

¹⁷ TEHRANI, AD-D'AREEA'H, s.v. SAH'EEFA AS-SAJJADEEYA

to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in 'historical fact'. In this regard the saying of A'LI is well known: 'Look at what has been said, not at who has said it', since only the truth or untruth of the words is of real concern. From this point of view, if the author of the SAH'EEFA AL-KAMILA was not IMAM ZAYN AL-A'BIDEEN, he—or they—would in any case have to have been a spiritual authority of equal rank, so the whole exercise leaves us where we started: with a text which expresses the highest aspirations of the Muslim soul.

However this may be, we can be satisfied to have the core text which has been attributed to ZAYNUL-A'ABIDEEN by centuries of SHEEA'H tradition. In other words, in the fifty-four basic prayers of the SAH'EEFA we have the ZAYNUL-A'ABIDEEN who has been known to SHEEA'HS for more than a thousand years and who has helped give to SHI'ISM its specific contours down to the present day. Scholars may eventually reach the conclusion that the ZAYNUL-A'ABIDEEN of 'historical fact' differs from the ZAYNUL-A'ABIDEEN of tradition, but this will remain a hypothesis, since at this distance 'historical facts' are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which ZAYNUL-A'ABIDEEN and the SAH'EEFA have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practicing Muslims. The 'real' ZAYNUL-A'ABIDEEN is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity of the SAH'EEFA—admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation—is that the original fifty-four prayers go back to ZAYN AL-A'BIDEEN, that the addenda are nearly as trustworthy, and that the MUNAJAT may have been worked upon by others. But the SAH'EEFA in its larger forms probably contains a good deal of material from later authors. It is interesting to note PADWICK's comments on the SAH'EEFA AL-KHAMISA: 'The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house.'¹⁸ Only the first half of this statement is true about the present SAH'EEFA. Though the IMAM makes a number of allusions to the injustice suffered by his family and the fact that their rightful heritage has been usurped,¹⁹ no one can call this a major theme of the SAH'EEFA or an 'intransigent, undying resentment'. In the one instance where ZAYNUL-A'ABIDEEN speaks rather explicitly of the injustice suffered by the IMAMS (48. 9-11), this is accompanied by an admission of ALLAH's wisdom in His ordainment.

THE ARABIC TEXT

¹⁸ Muslim Devotions, London, 1961, XVI.

¹⁹ For references to the 'right' of the Prophet's Household to the IMAMATE to their special Cf. Supplication 26.1; 42.5

The Arabic text of the SAH'EEFA AL-KAMILA which forms the basis for the translation was established by AS-SHAHEED AL-AWWAL. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned MUHAMMAD BAQIR MAJLISI, MULLA MUHAMMAD TAQI MAJLISI (d. 1070/1659-60), also an important scholar of the SAFAVID period, and another son, MULLA A'BD ALLAH (d. 1084/1673); but at least one of these editions goes back to the famous SAFAVID jurist, philosopher, architect, poet, and mathematician SHAYKH BAHAA-I (d. 1031/1621-2).²⁰ The elder MAJLISI had at his disposal numerous manuscripts of the text, which he had received from the foremost SHEEA'H authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the SAH'EEFA, and, we are told, these number more than a million.²¹

The question naturally arises as to why MAJLISI chose the particular chain of transmission mentioned in the preface out of the many he had at his disposal, especially since the chain itself is exceedingly weak (as indicated by the commentators and recorded in the notes to the translation). The reason for this seems to be the accuracy of this particular version going back to AS-SHAHEED AL-AWWAL, as confirmed by another 'special' route through which MAJLISI received the SAH'EEFA. This special route is worth mentioning in detail, since it provides a good example of the aura which has surrounded the text in SHEEA'H circles.

One day, lying in bed half asleep, MAJLISI saw himself in the courtyard of the A'TEEQ mosque in ISFAHAN, and before him stood the MAHDI, the Twelfth IMAM. MAJLISI asked him about a number of scholarly problems which he had not been able to solve, and the MAHDI explained their solutions. Then MAJLISI asked him for a book which he could put into practice, and the MAHDI directed him to seek out MAWLAANA MUHAMMAD AT-TAJ. In his vision MAJLISI found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the MAHDI had meant SHAYKH MUHAMMAD MUDARRIS, calling him by the title 'TAJ' (the 'crown') because he was so famous among the scholars. Hence he went to see SHAYKH MUHAMMAD, and, entering his circle, saw that he held a copy of the SAH'EEFA in his hand. He went forward and recounted his vision to SHAYKH MUHAMMAD, who interpreted it to mean that he would reach high levels of gnostic and visionary knowledge. But MAJLISI was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as AGHA HASAN, whom the people called, TAJ ('Crown'). MAJLISI greeted him, and AGHA HASAN called to him and said that he had a number of books which were consecrated for religious purpose (WAQFI), but that he did not trust most of the students to put them to proper use.

²⁰ A note appended to SHA'RANEE's edition and translation tells us that it was copied from a manuscript written, collated, corrected, and signed by SHAYKH BAHAA-EE; the text is identical to that which goes back to MAJLISI.

²¹ Cf. MISHKAT's introduction to AS-SAH'EEFAH AS-SAJJADEEYA.

'Come', he said, 'and take whichever of these books which you think you can put into practice.'

Entering AGHA HASAN's library, MAJLISI immediately saw the book he had seen in his dream, so he said:

> 'This is enough for me.'

It was a copy of the SAH'EEFA. He then went back to SHAYKH MUHAMMAD and began collating his newly acquired copy with that of SHAYKH MUHAMMAD; both of them had been made from the manuscript of AS-SHAHEED AL-AWWAL. In short, MAJLISI tells us that the authenticity of his copy of the SAH'EEFA was confirmed by the MAHDI himself.²²

At least forty commentaries and glosses have been written on the SAH'EEFA, mostly during the period extending from the SAFAVID era (907-1125/1502-1722) to the present. Among famous SAFAVID scholars who wrote commentaries are SHAYKH BAHAA-I, the philosopher MIR DAMAAD (d. 1040/1630), and the younger MAJLISI. The most well-known of the commentaries is RIYAZ" AS-SALIKEN by AS-SAYYID A'LIKHAN AL-HUSAYNI AL-HASANI AS-SHIRAZI (d. 1120/1708-9).

PRAYER IN ISLAM

The SAH'EEFA has been called a 'prayer manual', but this description may be misleading to Western readers not familiar with the different varieties of prayer in Islam. The best introduction to these—as well as to the contents of the SAH'EEFA—is provided by PADWICK's Muslim Devotions, which also analyzes the major themes common to all supplications and explains many of the important Arabic terms employed. Given the existence of PADWICK's study, we can be excused for providing only a few comments to situate supplication in the larger context of Muslim prayer and to suggest the importance of the SAH'EEFA for gaining an understanding of Islam as a religion.

'Prayer' in Islam can be divided into obligatory and voluntary. The obligatory prayer includes the daily ritual or canonical prayer (S'ALAAT), which the Prophet called the 'pillar of Islam', and various occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or SHAHAADA: 'There is no god but ALLAH and MUHAMMAD is His Messenger.' Every Muslim must perform the S'ALAAT five times a day, exceptions being made only for children and for women during periods when they cannot fulfill the requirements of ritual purity. Even the bedridden must pray the S'ALAAT, if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. 'Perform the S'ALAAT!' is one of the most common injunctions in the QURAN.

²² Ibid. The MISHKAT edition was collated with MAJLISI's autograph.

Most of the many forms of recommended prayer can be classified either as S'ALAAT, D'IKER, or DUA'AA. The recommended S'ALAAT involves the same movements and recitations that are contained in the obligatory S'ALAAT, while the Prophet's SUNNA sets down various times during the day or occasions when various specific S'ALAATS may be performed. In addition, the worshiper is free to perform S'ALAAT as he desires, and thus it is related that IMAM ZAYNUL-A'ABIDEEN used to perform one thousand supererogatory cycles of S'ALAAT every night, in imitation of his grandfather A'LI.

D'IKER-which means literally 'remembrance' or 'mention' and which is frequently translated as 'invocation' -is the mention of a name or names of ALLAH, often in the form of the repetition of a QURANIC formula such as

There is no god but ALLAH, Praise belongs to ALLAH, Glory be to ALLAH, or ALLAH is great.

Most Muslims recite such formulas a set number of times after completing an obligatory ritual prayer. Fifteen QURANIC verses command D'IKER of ALLAH or the 'name of ALLAH', emphasizing the fact that this practice involves a verbal mention of a divine name. If the SHAREE'AH does not make D'IKER an incumbent act, this has to do with the fact that the QURANIC command to remember ALLAH was not given a single, specific form by the Prophet's SUNNA, in contrast to the command to perform the S'ALAAT. In other words, everyone agrees that it is important to perform D'IKER and that the Prophet practiced it constantly. But the Prophet never made any specific form of D'IKER mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great variety of forms to his Companions in keeping with their needs.

From earliest times the sources confirm the power of D'IKER to provide for human psychological and spiritual needs and to influence activity. It is not difficult to understand that reciting

YA RAHMAN, YA RAHEEM ('O All-merciful, O All-compassionate')

will have a different effect upon the believer than reciting,

LA HAWLA WA-LA QUWWATA ILLA BIL-LAAH AL-A'LI AL-A'ZEEM ('There is no power and no strength save in ALLAH, the All-high, the All-mighty').

Spiritual teachers eventually developed a science of different AD'KAR (plural of D'IKER) appropriate for all the states of the soul.²³

DUA'AA or 'supplication' is closely connected to D'IKER, such that it is often difficult to make a distinction between the two.²⁴ The term means literally 'to call upon' and it is commanded by the QURAN in several suggestive verses, including the following:

²³ Cf. CHITTICK, art. 'D'IKER,' Encyclopedia of Religion, NEW YORK, 1987, IV, 341-4.

²⁴ Cf. AL-GHAZALI's 'Book of invocations and supplications', in his IH'YAA U'LOOM AL-DIN, translated by K. NAKAMURA, GHAZALI on Prayer, TOKYO, 1973.

Supplicate your Lord humbly and secretly; He loves not transgressors. (7:55)

Supplicate ALLAH or supplicate the All-merciful. Whichever you supplicate to Him belong the most beautiful names. (17:110)

Supplicate ALLAH, making your religion His sincerely, though the unbelievers be averse. (40:14)

Your Lord has said: 'Supplicate Me and I will respond to you. Surely those who wax too proud to worship Me shall enter GEHENNAM utterly abject. ' (40:60)

And when My servants question thee concerning Me-I am near to respond to the supplication of the supplicator when he supplicates Me. (2: 186)

Collections of HADEETHs, both SUNNI and SHEEA'H, devote chapters to the benefits of supplication; the following sayings of the Prophet from SUNNI sources are typical:

Supplication is the pith of worship. TIRMID'I

When one of you supplicates, he should not say, 'O ALLAH, forgive me if Thou wilt', but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for him. MUSLIM

ALLAH will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate response. MUSLIM

Each of you should ask your Lord for all your needs; he should even ask Him for the thong of his sandal when it breaks. TIRMID'I²⁵

SHEEA'H sources provide some of the same sayings while adding many more. For example: The Prophet related that ALLAH says:

'O My servants, all of you are misguided except him whom I guide, so ask Me for guidance, and I will guide you. All of you are poor except him whom I enrich, so ask Me for riches, and I will provide for you. All of you are sinners except him whom I release, so ask Me to forgive you, and I will forgive you. '

The Prophet (peace be upon him and his household) said:

'Supplication is the weapon of the man of faith, the centrepole of religion, and the light of the heavens and the earth. '

IMAM A'LI (A. S) was asked: 'Which speech is best in ALLAH's eyes?' He replied:

'A great amount of D'IKER, pleading (TAZ'ARRUA'), and supplication. '

IMAM A'LI (A. S) said:

'Four things work to a man's benefit and not against him:

²⁵ From MISHKAT AL-MASABEEH; Cf. the translation of this work by J. ROBSON, LAHORE, 1963-5, pp. 471-5.

faith and thanksgiving, for ALLAH says: "What would ALLAH do with what is chastising you, if you are thankful and have faith?" (4: 147);

asking forgiveness, for He says: "ALLAH would never chastise them with thee among them; ALLAH would never chastise them while they prayed forgiveness" (8: 33);

and supplication, for He says: "My Lord esteems you not at all were it not for your supplication." (25: 77)

IMAM HUSAYN (A. S) said:

'The Prophet used to raise his hands when he implored and supplicated, like a man in misery begging for food.'

IMAM MUHAMMAD AL-BAQIR (A. S) said:

*'ALLAH loves nothing better than that His servants ask from Him.'*²⁶

In short, supplicating or calling upon ALLAH is to address Him with one's praise, thanksgiving, hopes, and needs. It is 'prayer' in the personal sense commonly understood from the term by contemporary CHRISTIANS. It forms a basic part of the religious life, but like D'IKER, though commanded by the QURAN in general terms, it does not take a specific form in the injunctions of the SHAREE'A because of its personal and inward nature. Everyone must remember ALLAH and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The S'ALAAT, however, is the absolute minimum which ALLAH will accept from the faithful as the mark of their faith and their membership in the community. Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens to find himself. In contrast D'IKER and supplication are totally personal.

But the private devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The 'SUNNA' of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his SUNNA. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which they could recite on various occasions and for different purposes.²⁷

To the Prophet's supplications, the SHEE'AHS add the supplications of the IMAMS, beginning with A'LI. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the IMAMS

²⁶ MAJLISI, BIH'AR AL-ANWAR XC, 288-94.

²⁷ For a good cross section of the Prophetic supplications provided in the most authentic SUNNI sources, Cf. MISHKAT AL-MASABEEH, pp. 486-534.

and for every occasion, is probably MAFATEEH AL-JINAN ('Keys to the Gardens of Paradise') by A'BBAS QUM-MI (d. 1359/1940).²⁸

THE ROLE OF SUPPLICATION

Though many of the supplications which have been handed down from the Prophet and the IMAMs were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions or passing them on to the pious. Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the IMAMs—such as ZAYN AL- 'ABIDEEN's supplication for the Day of A'RAFA (no. 47)—are long and elaborate compositions. Even if they began as spontaneous prayers, the very fact that they have been designated as prayers for special occasions suggests that they were noted down and then repeated by the IMAM or his followers when the same occasion came around again.

Naturally it is not possible to know the circumstances in which supplications were composed, but we do know a good deal about early Islam's general environment which can help suggest the role that supplication played in the community. Many Muslims, no doubt much more so than today, devoted a great deal of their waking lives to recitation of the QURAN, remembrance of ALLAH, and prayer. Even those who left Mecca and MADEENA to take part in the campaigns through which Islam was spread or participate in the governing of the new empire did not necessarily neglect spiritual practices. And for those who devoted themselves to worship, supplication was the flesh and blood of the imagination. It provided a means whereby people could think about ALLAH and keep the thought of Him present throughout their daily activities. It was an intimate expression of TAWH'EED or the 'profession of ALLAH's Unity' which shaped their sensibilities, emotions, thoughts, and concepts.

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the SAH'EEFA upon doing the will of ALLAH —'Thy will be done', as Christians pray—illustrates clearly a God-centredness which negates all personal ambitions and individual desires opposed in any way to the Divine Will, a Will which is given concrete form by the SHAREEA'H and the SUNNA. For Muslims then as today, obeying ALLAH depended upon imitating those who had already been shaped by ALLAH's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the SHEEA'HS, the words and acts of the IMAMs play such a basic role in this

²⁸ Published in many editions. For a good cross section of SHEEA'H supplication, excluding the main prayers of the SAH'EEFA, Cf. BI'HAR, XL-XLII.

respect that they sometimes seem—at least to non-SHEEA'HS—to push the SUNNA of the Prophet into the background.

The companions of the IMAMs constantly referred to them for guidance, while the IMAMs themselves followed the Prophet's practice of spending long hours of the day and night in S'ALAAT, D'IKER, and supplication. Though much of this devotional life was inward and personal, the IMAMs had the duty of guiding the community and enriching their religious life. As IMAM ZAYNUL-A'ABIDEEN emphasizes in the 'Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the IMAMs were acknowledged as great authorities of Islam by their contemporaries, SUNNI and SHEEA'H alike. Hence it was only natural that they would compose prayers in which their knowledge of man's relationship with ALLAH was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the SAH'EEFA seem to be of this sort. A few of them, such as 'His Supplication for the Day of Fast-Breaking' (no. 46) or 'for the Day of Sacrifice' (no. 48) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the IMAM had in mind his followers rather than himself: in the supplication for parents (no. 24), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he composed it in his youth before the events at KARBALA'.

TAWH'EED IN DEVOTIONAL MODE

No one with any sensitivity toward human weakness and ALLAH's love can fail to be moved at least by some of the supplications contained in the SAH'EEFA. Here we have one of the greatest spiritual luminaries of Islam so overawed by the sense of ALLAH's goodness, mercy, and majesty as to express his utter nothingness before the Creator in terms that may seem surprisingly explicit for one deemed by his followers to be the possessor of such holiness. In the SAH'EEFA we see Islamic spirituality—or that dimension of the religion of Islam which deals with the practical and lived reality of the personal relationship between man and ALLAH—expressed in the most universal of languages, that of the concrete and intimate yearning of the soul for completion and perfection.

Muslim ideas and attitudes go back to TAWH'EED or the 'profession of God's Unity' as expressed in the first half of the SHAHAADA: 'There is no god but ALLAH'. 'This is the essence of the QURANIC message, as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The SAH'EEFA provides a particularly striking example of what this means in personal, practical terms, not in the abstract language of theology or metaphysics. The basic theme of the SAH'EEFA can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the SHAHAADA: 'There is no goodness but in ALLAH', 'There is no repentance but by ALLAH's grace', 'There is no gratitude but through ALLAH', 'There is no patience without ALLAH's help', 'There is no knowledge but in ALLAH', 'There is no love except through ALLAH's initiative'. The complement of this perspective is that every negative attribute belongs to the human self: 'There is no

evil but in me', 'There is no pride but in myself', 'There is no impatience but in my own ego', 'There is none ignorant but me', 'There is no hate but in myself.'

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as QURANIC examples of this attitude of self-deprecation demanded by the SHAHAADA. When Adam and Eve had disobeyed their Lord's commandment, they said:

'Our Lord, we have wronged ourselves' (7: 23).

In contrast, IBLEES—who personifies the tendency in the human soul to pride, self-centredness, and heedlessness—said to ALLAH: 'Now, because Thou hast led to astray. . . ' (7: 16). The prophetic attitude is to ascribe any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to ascribe these to ALLAH or to others. To suggest that ALLAH is responsible—certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces—is the epitome of discourtesy and ignorance, since it is to deny one's own self precisely where it has a real affect upon the nature of things: where evil enters into the cosmos.

In short, the SHAHAADA means in practice that the worshiper is nothing and ALLAH is all. Everything positive that the servant possesses has been given to him by ALLAH, while every fault and imperfection goes back to the servant's own specific attributes. If he has patience in adversity, this was given by ALLAH, but if he lacks it, this is his own shortcoming. If he knows anything at all, the knowledge was bestowed by ALLAH's guidance and mercy, but if he is ignorant, that is his own limitation. If he possesses a spark of love in his heart, ALLAH has granted it, but every coldness and hardness belongs to himself. Every good and praiseworthy quality—life, knowledge, will, power, hearing, sight, speech, generosity, justice, and so on—is ALLAH-given. Only when this fact shapes a person's imagination and awareness can he begin to see things in their right proportions and be delivered from his own self-deceptions.

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see ALLAH as the source of all good. In its great examples, as typified by the SAH'EEFA, supplication is the constant exercise of discernment by attributing what belongs to ALLAH to ALLAH and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for His generosity and forgiveness.

Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic spirituality, leaving out the theomorphic perfections which the friends of ALLAH (AWLEEYAA) actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of ALLAH, possessing nothing of his own. But is he not—at least in the persons of the prophets and friends—ALLAH's vicegerent (KHALEEFAH) and image (S'OORAH)? In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant, the more

one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to ALLAH. To the extent that the servant dwells in his own nothingness, he manifests ALLAH's perfections. This point of view is made rather explicit in the famous HADEETH QUDSI in which ALLAH says:

*"My servant continues drawing near to Me through supererogatory works [such as supplication], until I love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which he walks."*²⁹

But the early Islamic texts leave the mystery of 'union with ALLAH' or 'supreme identity' largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts.³⁰ In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances and for all human beings, even in the next world.³¹

ASKING FORGIVENESS

As is well known, the SHEEA'HS hold that the IMAMs are 'inerrant' or 'sinless' (MA'-S'OOM, from the verb I'S'MA, which means to be preserved by ALLAH from sins). The reader of the SAH'EEFA will be struck by how often ZAYNUL-A'ABIDEEN asks ALLAH to forgive his sins, employing all the standard terms (ITHM, D'ANB, MA'S'EEAH, etc.).³² To be surprised at this or to suggest that therefore the SHEEA'HS are wrong to call the IMAMs sinless is to miss the points which have just been made about the SHAHAADA as the root of Islamic spirituality. It is not my concern to defend the dogma of I'SMAH, but I should at least point out that one cannot object to it on this level.

According to various HADEETHs, the Prophet used to pray for forgiveness seventy or one hundred times a day by repeating the formula 'I pray forgiveness from ALLAH' (ASTAGHFIRUL-LAAH), a formula which is pronounced universally by practicing Muslims. Muslims hold that all prophets are sinless, and the Prophet

²⁹ BUKHAARI, RIQAAQ 38

³⁰ One of the reasons for Islam's avoiding explicit expressions of this point of view is the danger of SHIRK or associating others with ALLAH, which it perceives in Christianity's divinization of Christ or in some of its own sectarian movements, such as the GHULAAT among the SHEEA'HS.

³¹ As BIN AL-ARABI often reminds us: 'It is impossible for realities to change, so the servant is always servant, and the Lord always Lord. ALLAH remains ALLAH, and the creature creature' (AL-FUTOOH'AAT AL-MAKKEEYA, Beirut, n.d. 11, 371.5). No one has ever suggested that the Prophet MUHAMMAD, because he has attained to the greatest perfection possible for any human being, ceases by that fact to be ALLAH's 'servant'. He will always be so inasmuch as he is MUHAMMAD, even if he dwells in the supreme identity at the same time.

³² For a catalogue of these terms, Cf. PADWICK, Muslim Devotions, pp. 189-97.

MUHAMMAD is the greatest of the prophets, yet no one has ever seen any contradiction between his asking forgiveness and his lack of sins. One easy but shallow way of explaining this is to say that the Prophet was the model for the whole community, so he had to pray as if he were a sinner, since all those who followed his SUNNA and recited the prayers which he taught would be sinners. But to say this is to suggest that he was a hypocrite of sorts and to lose sight of the meaning of the SHAHAADA.

CHRISTIANS have never doubted Christ's divinity because he said:

'Why do you call me good? No one is good but ALLAH alone' (Mark 10: 18).

Here, in Christian terms, is a concise statement of the SHAHAADA as applied to the lives of ALLAH's creatures. Inasmuch as anything can be called created, it is 'other than ALLAH' and less than absolutely good. ALLAH is possessor of mercy, knowledge, love, life, power, will, patience, and so on—the 'ninety-nine names of ALLAH' provide a basic list of the divine attributes. If something 'other than ALLAH' possesses any of these attributes, it clearly does not possess them in the same way that ALLAH possesses them. They belong to ALLAH by the fact that He is ALLAH, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the SHAHAADA means that nothing and no one—not even the greatest of the prophets—stand on a par with ALLAH. Since goodness is a divine attribute, 'None is good but ALLAH alone', and everything other than ALLAH is evil at least in respect of being 'other'. 'Evil' here may be another name for 'lesser good', and no one in the Islamic context would dream of attributing evil to the prophets. Nevertheless, the prophets inasmuch as they are human beings cannot be placed on the same level as ALLAH. The respect in which human beings differ from ALLAH is all important for the spiritual life. It is man's clinging to the difference—his own servanthood, his own createdness, his own inadequacy, his own sinfulness—which allows him to fulfill what is required of him as the creature of his Lord.³³ Just as the Prophet is first A'BDUHOO, 'His servant', and only then RASOOLUHOO, 'His messenger', so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

The greater a person's awareness and knowledge of ALLAH, the greater his awareness of the gulf between the 'I' and the Divine Reality. As the QURAN says:

"Only those of His servants fear ALLAH who have knowledge" (35: 28).

The greater the knowledge of ALLAH and self, the greater the understanding of the claims of independence and pride that are involved with saying 'I', and so also the greater the fear of the consequences. Those nearest to ALLAH fear Him more

³³ Only after full actualization of the difference can there be any hope for the realization of identity. The more intense the affirmation of the ego's otherness and sinfulness, the more fully the divine attributes are reflected in the purified mirror of the soul.

than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that only through devotion and worship can they fulfill His claims upon them. No Muslim can think that he has reached a point where he no longer has need for ALLAH's forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of ALLAH and the nothingness of the creatures demands that a pious act can never belong to the servant. To the extent that a human being is able to do what ALLAH wants from him, this is because ALLAH has granted him the power to do so. The well-known formula *WA MA TAWFEEQI ILLA BIL-LAAH*, 'I have no success except through ALLAH', is of universal application. In the last analysis, no good act can be attributed to the servant—the merit is always ALLAH's (Cf., for example, Supplication 74. 2) It is here that the mystery of ALLAH's ever-present and immanent reality manifests itself, such that there is nothing left of the creature but a face of ALLAH turned toward creation.

If the Prophet and the IMAMs constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were 'sinless', since the sins envisaged here entail a willful disobedience to the divine command, not the 'creaturely sin' of being other than ALLAH. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, 'The good qualities of the pious are the bad qualities of those brought near to ALLAH' (*H'ASANAAT AL-ABRAR SAYYIAAT AL-MUQARRABEEN*). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of 'repentance' (*TAWBAH*) and 'asking forgiveness' (*ISTIGHFAAR*) can illustrate these points.

In the *SAH'EEFA* the IMAM often asks ALLAH for success in repentance, which may be defined as turning toward ALLAH through acts of obedience and avoiding disobedience. The later authorities speak of a first level of repentance belonging to the faithful in general, who sin by breaking the commands of the *SHAREEA'H* and who repent by asking ALLAH to forgive their sins and trying their best not to repeat the sin. In other words, their repentance pertains basically to the level of the activities governed by the *SHAREEA'H*, while the forgiveness they seek means that they ask ALLAH to pardon any act of commission or omission which is contrary to the *SHAREEA'H*.

On the second level of repentance there are those who have dedicated their lives to ALLAH and spend their waking moments in careful observance of the details of the *SHAREEA'H* and following the recommended acts of the *SUNNA*. Such people, who might be called the 'pious' in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the *SHAREEA'H*, so they turn their attention toward the inward attitudes which should accompany the outward activities. They repent of the heedlessness (*GHAFLA*) of their own souls, which are unable to remember ALLAH with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instill into

their hearts, such as the temptation to ascribe their piety and diligence in observing the SHAREEA'H to themselves. They repent not of sinful acts, since they observe the SHAREEA'H with exactitude and do not 'sin' according to the SHAREEA'H definitions. Rather, they repent of inappropriate thoughts and intentions and ask ALLAH to forgive these whenever they occur.

The third level is that of 'those brought near to ALLAH'. They have passed beyond outward and inward sins, since they see nothing but ALLAH's will, guidance, and mercy in every act and every thought, but they are still faced with the greatest of all barriers, that of their own self, the 'supreme veil' between man and ALLAH. ALLAH has given them knowledge of Himself and of themselves, so they have come to understand that the 'I' can never be totally innocent or sinless. They repent of their own inadequacies as creatures and ask forgiveness for their own existence as separate beings.³⁴

Western readers may object that there is something artificial about this division of 'repentance' into levels. How can one 'repent' of one's own existence? How can one ask forgiveness for something which is not one's own fault? These objections might be valid if the texts had originally been written in English, but in fact the objection arises because of the difficulty of translating the concepts of one religious universe into another. The original Arabic words translated as 'repentance' and 'forgiveness' convey meanings far broader than the English terms, both of which are connected with a sentimental and moralistic sense of guilt. (Similar problems, it should be remarked, exist with much of the terminology which is normally used to translate Islamic texts and which has also been employed—because there is no other real choice—in the present translation of the SAH'EEFA.)

The word TAWBAH or 'repentance' means literally to 'turn' or 'return' from one thing to another. One of ALLAH's QURANIC names is AT-TAWWAAB, 'He who turns', and the verb from this root is used both for ALLAH's turning toward man and man's turning toward ALLAH. Man's 'repentance' refers to every level of turning away from self and towards ALLAH; it makes no difference whether the self is conceived of as a tissue woven of sins or as the veil of ignorance and heedlessness that pertains to one's creaturely situation. There may be a moralistic sense attached to the word in a particular context, and there may not.

In a similar way, MAGHFIRAH in Arabic is far richer than the term 'forgiveness' in English. To begin with, the QURAN attributes three different divine names to ALLAH from this root, AL-GHAFOOR, AL-GHAFIR, and AL-GHAFFAR, and subtle distinctions are often drawn to differentiate the different modes of 'forgiveness' which they imply. More importantly, the root meaning of MAGHFIRAH is 'to cover over', 'to

³⁴ A three-fold division of virtues is found in many classical SUFI texts which discuss the stations of the travelers on the path to ALLAH, such as AN-S'AREE's MANAZIL AS-SAA-IREEN (Cf. the text and translation by S. DE LAUGIER DE BEAURECUEIL, *LES ETAPES DES ITINERANTS VERS DIEU*, Cairo, 1962). For a selection of classical texts in which virtues are frequently analyzed in this manner, see JAWAD NOOR-BAKHSI, *SUFISM, Repentance, Abstinence, Renunciation, Wariness, Humility, Humbleness, Sincerity, Constancy, Courtesy*, London, 1987.

veil', 'to conceal'. Hence the 'Forgiver' is He who veils human sins and inadequacies. In Arabic the literal sense of saying 'I pray forgiveness from ALLAH' is 'I ask ALLAH for concealment.' Most people may understand that they are asking ALLAH to conceal their 'sins', but 'those brought near to ALLAH' will see that they have need for the concealment of something much deeper and more radical, since it is inherent to every created thing.

When the Prophet or IMAM ZAYNUL-A'ABIDEEN ask ALLAH to 'forgive their sins', they are perfectly sincere in this request, but this does not necessarily imply that their sins lie at the same level as our own. As Islamic texts frequently remind us, QEEYAS BIN-NAFS, 'judging others by one's own self', is always misleading, especially if the others happen to have been the recipients of ALLAH's special favors.

SPIRITUAL ATTITUDES AND NAMES OF ALLAH

Muslim thinkers have often divided the names of ALLAH into two broad categories by contrasting attributes such as wrath (GHAZ'AB) and mercy (RAHMA), justice (A'DL) and bounty (FAZ'L), severity (QAHR) and gentleness (LUTF), majesty (JALAAL) and beauty (JAMAAL), or majesty and munificence (IKRAAM). The 'names of wrath' are connected to ALLAH's distance and transcendence, while the 'names of mercy' are connected to His nearness and immanence. The SHAREEA'H and KALAAM (dogmatic theology) tend to emphasize ALLAH's severity and incomparability (TANZEEH), while Islamic spirituality and the devotional literature put more stress on His gentleness and similarity (TASHBEEH).

The SHAREEA'H is not particularly concerned with speaking about ALLAH, since its function is to set down guidelines for the domain of activity. To the extent that ALLAH is taken into account, He is conceived of primarily as the Commander and the Lawgiver. In respect of laying down the Law, He is a monarch who must be obeyed. A monarch—and especially the Eternal King—stands far above his subjects, who are in fact his slaves, and he enforces his edicts by means of scourges, dungeons, and executions. Hence the SHAREEA'H naturally calls to mind the God of transcendence and justice, and the 'jurists' (FUQAHAA), generally speaking, present Islam with a stern and severe countenance.

The God of the jurists shares many of the attributes of the God described by the proponents of KALAAM, who concerned themselves mainly with bolstering the authority of the SHAREEA'H while employing the tools of rational thought. Moreover, KALAAM has never played the same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the SHAREEA'H. KALAAM sets out to defend the SHAREEA'H and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (A'QL or AN-NAZAR AL-A'QLI). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the QURAN is eternal or created, so long as ALLAH speaks to them through it. Though KALAAM performs a necessary function in the Islamic universe, the vast majority of the

faithful had no knowledge of the rational criticisms against which KALAAM was defending them, so they had no use for KALAAM. It was simply irrelevant to the religious life of most People.³⁵

Since the theologians called upon reason to bear witness to their endeavors, they affirmed ALLAH's transcendence with great fervor. Reason cannot accept the literal sense of many details of the QURAN and the HADEETH, such as ALLAH's face, eyes, hand, feet, sitting, laughter, smiling, wavering, yearning, joy at man's repentance, surprise at the lack of sensual desire in a young man of piety, and so on. Hence the theologians felt compelled to explain such descriptions in terms of abstract qualities. Thus, for example, ALLAH's 'hand' is interpreted as a reference to an impersonal quality such as power. This is not to question the validity of these interpretations, only to point out that the relatively concrete words and images found in the QURAN and the HADEETH provide food for the imagination; through them human beings gain the ability to think about ALLAH in personal terms and establish an intimate, inward relationship with their Lord. An inconceivable ALLAH—or a god who can only be known through abstract creedal statements—is of no use to the vast majority of people.

Imagination feeds upon the concrete, not the abstract. When ALLAH speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are addressing intellectuals like themselves. As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away God provided by KALAAM but in the warm and concrete imagery of the QURAN, the HADEETH, and the spiritual authorities. No one could love the God of the theologians.³⁶

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the God of remoteness and transcendence. In contrast, the spiritual authorities speak of the God described in the QURAN and the HADEETH as He describes Himself, not neglecting His nearness to all creatures. Since the God of the QURAN is predominantly a God of mercy and tenderness, a God of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress ALLAH's nearness and immanence, and they often remind us of QURANIC verses such as,

"Whithersoever you turn—there is the face of ALLAH" (2: 115);

"He is with you wherever you are" (57: 3);

³⁵ PADWICK sometimes alludes to this point in *Muslim Devotions*, e.g., p. 178.

³⁶ Cf. the words of BIN AL-ARABI 'If mankind had been left with rational proofs — which, in the opinion of the rational thinkers [i.e., the theologians], establish knowledge of ALLAH's Essence, showing that "He is not like this" and "not like that" — no one would ever have loved ALLAH. But the divine reports came on the tongues of the revealed religions that "He is like this" and "He is like that", mentioning affairs which outwardly contradict rational proofs. He made us love Him through these affirmative attributes' (AL-FUTOOHAAT AL-MAKKEEYA, 11, 326.13). This work develops the theme of the contrast between the rational approach of the theologians and the imaginative approach of revelation in great detail. Cf. my forthcoming book on BIN AL-ARABI.

"We indeed created man; We know that his soul whispers within him; and We are nearer to him than the jugular vein" (50: 16).

Since the SHAREEA'H concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. KALAAM is polemical and rational, concerning itself mainly with the divine attributes of the transcendent God, not with the human dimensions of the relationship with ALLAH who is also immanent. The QURAN and the HADEETH provide the seeds from which the SHAREEA'H and KALAAM grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul according to the revealed models.³⁷

There is, of course, no contradiction between thinking of ALLAH as transcendent and perceiving Him as immanent, any more than there is a contradiction between perceiving Him as Merciful and as Wrathful. ALLAH reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological responses. One cannot think in exactly the same terms about the Glorified (AS-SUBBOOH), who transcends everything that man can conceive, and the Near (AL-QAREEB), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to ALLAH's self-revelations in the QURAN came to emphasize certain divine attributes rather than others. One response was called 'jurisprudence', another 'KALAAM', another 'SUFISM', and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the QURAN and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the SAH'EEFA is to emphasize the personal quality of ALLAH's relationship with His servants and His all-pervading love.

THE PREDOMINANCE OF MERCY

Some modern day Muslims and many Western scholars have looked at the QURAN wearing the eye-glasses of the jurists and theologians. As a result, they see a God who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact

³⁷ Other early forms of literature written by spiritual authorities also demonstrate a practical concern with the soul's growth and development. Not all of this literature emphasizes ALLAH's mercy; many of the early figures known as 'ASCETICS' were far more concerned with His wrath and emphasized the awe and the fear which is the proper response of the human soul to the divine majesty. But these works share with the devotional literature a fundamental concern with inwardness.

that practically every chapter of the QURAN begins with the words, In the name of ALLAH, the All-merciful, the All-compassionate, and that the QURAN mentions ALLAH's names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming QURANIC picture is that of a God deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only they will repent and acknowledge His sovereignty.

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the SAH'EEFA in particular. The Prophet set the pattern in his well-known supplication: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'³⁸ ALLAH is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes. Hence the worshiper prays to ALLAH for protection against ALLAH Himself, since there is no other significant threat. Moreover, the servant can be confident that ALLAH's mercy will in fact overcome His wrath, since ALLAH is essentially merciful and only accidentally wrathful. The QURAN tells us in two verses that ALLAH's mercy embraces all things (7: 156, 40: 7), but it never suggests that His wrath is so universal. According to a famous HADEETH QUDSI, ALLAH says:

*"My mercy precedes My wrath", or "has precedence over My wrath", or "predominates over My wrath."*³⁹

ALLAH appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes—purposes which themselves are defined by mercy. The Prophet expressed this point with his remark:

*'Hell-fire is a whip with which ALLAH drives His servants to Paradise. 'ALLAH's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves up to it.'*⁴⁰

PADWICK refers to the 'mosaic' quality of Muslim supplications. She writes: 'While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-tried small items arranged in ever new patterns—traditional prayers of the Prophet, QURAN verses, blessings of the

³⁸ Found in most of the standard sources, e.g. Muslim, SALAT 222; DARIMI, SALAT 148; TIRMID'I, DA'AWAAT 75,112. Cf. PADWICK, Muslim Devotions, pp. 90-3. For allusions to it in the SAH'EEFA, see 10.1-2, 48.13, 60.1, 73.1; part of it is quoted in 60.5.

³⁹ The HADEETH is found in several versions, in BUKHAARI, Muslim, and other standard sources. Cf. WENSINCK, CONCORDANCE, IV, 526.3; GRAHAM, Divine Word, 184-5.

⁴⁰ ALLAH's precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. 'In general ... the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by AL-ASHARI's opinion that punishment is not of unlimited duration.' J.I. Smith and Y.Y. H'ADDAD, The Islamic Understanding of Death and Resurrection, ALBANY, 1981, p. 95.

Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.
⁴¹ The SAH'EEFA is strongly marked by the individuality of the IMAM, while also displaying this mosaic quality. But this quality itself reflects the QURAN, which is a mosaic of ALLAH's names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known HADEETH tells us that Muslims can know the 'character' (KHULUQ) of the Prophet through studying the QURAN. By following the Prophet's SUNNA, the worshiper absorbs the QURAN on all levels of his being, and in turn he is absorbed by the QURAN, the Divine Word and the divine model of his own soul. If some early authorities referred to the SAH'EEFA as the 'Sister of the QURAN', part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the QURANIC and prophetic model for human perfection. Every element in the SAH'EEFA's mosaic corresponds to elements of the QURANIC text and the Prophet's soul.

The connection between the spiritual attitudes expressed in the SAH'EEFA and the QURANIC statements about ALLAH and His relationship to His servants can most clearly be perceived in the IMAM's constant recourse to ALLAH's names and his always appropriate expression of the corresponding human attitude. On the one hand the IMAM places great emphasis upon his own inadequacy and sinfulness, acknowledging that he deserves nothing but ALLAH's wrath. On the other, he repeatedly takes refuge in ALLAH's mercy and in ALLAH's own QURANIC statements concerning the primacy of forgiveness, asking ALLAH to do with him as is worthy of such a merciful Being, not as he himself deserves.

*Act toward me with the forgiveness and mercy of which Thou are worthy!
 Act not toward me with the chastisement and vengeance of which I am
 worthy! (73. 3)*

In short, through the mosaic of the supplication, the worshiper moves from viewpoint to viewpoint in keeping with the different relationships which exist between himself and ALLAH as described in the QURAN. Man's point of view changes because each of the divine names points to a different face of ALLAH turned toward him. Yet all are faces of ALLAH, and 'There is no god but ALLAH', so the apparent multiplicity of names and faces dissolve into the divine Unity.

Human inadequacy and sin are real enough on their own level, and the SAH'EEFA among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in responding to human weakness, ALLAH's overwhelming mercy takes charge and the divine wrath pales by comparison. The more that human beings admit to their own inadequacy, the more they call down upon themselves ALLAH's pity and commiseration. Supplication and pleading are the natural human response to the SHAHAADA, the fact that man is nothing compared to ALLAH, and that ALLAH—who

⁴¹ Muslim Devotions, p. XXVIII.

is fundamentally mercy—is the only true reality. Supplication responds to ALLAH's command,

"Despair not of ALLAH's mercy! Surely ALLAH forgives all sins" (39: 53)

A HADEETH is related concerning IMAM ZAYNUL-A'ABIDEEN which is worth recounting because it is so completely in character with the SAH'EEFA's emphasis upon ALLAH's mercy and forgiveness. One day he was told that HASAN AL-BAS'RI (d. 110/728), the famous ascetic, had said:

'It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved.'

The IMAM (A. S) replied:

*'But I say that it is not strange if a person is saved as he is saved; it is only strange that a person perishes as he perishes, given the scope of ALLAH's mercy.'*⁴²

The supplicant who responds to the God of the QURAN never forgets the wrath of ALLAH, but he remains confident that ALLAH's essential nature will show itself, in spite of his own weaknesses. PADWICK was so struck with the devaluation of human sins that seems to result from this attitude that she displays a rare instance of Christian bias, objecting that it 'leads to a certain moral shallowness in some forgiveness-seeking prayers' and is unable 'to attribute any moral cost to ALLAH's forgiveness', alluding here and in the rest of the passage to the Christian doctrine of atonement. Among three examples of 'moral shallowness' she cites the following lines from IMAM ZAYN AL-A'BIDEEN, found in AS-SAH'EEFAH AL-KHAMISA:

My God my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss.⁴³

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the IMAM corresponds precisely to the reality of ALLAH's infinite mercy and forgiveness as revealed in various QURANIC verses. Many passages from the SAH'EEFA present the same point of view. Moreover, when the IMAM (A. S) says:

'Thou are the Generous Lord for whom the forgiveness of great sins is nothing great' (31. 10) or 'Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not trouble Thee' (12. 13),

he is merely echoing the command of the Prophet mentioned above:

The worshiper 'should be firm and make his desire great, for what ALLAH gives is nothing great for Him.'

⁴² BIH'AR, LXXV, 153.

⁴³ Muslim Devotions, p. 204 Cf. Supplication 32.10, 39.6, 63.9.

In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands 'refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (12. 13). Moral shallowness could only follow if the worshiper remembered ALLAH's mercy and forgot His wrath, but both are always kept in view.

THE SAH'EEFA AND ISLAMIC SPIRITUALITY

In spite of studies that have rejected the idea, many people in the West still believe that 'true Islam' lies in simplicity, austerity, legalism, formalism, and a God perceived as Just and Transcendent. Hence those elements of Islamic civilization which demonstrate complexity, subtlety, warmth, love, inwardness, spirituality, and a God of mercy, compassion, and immanence are seen as largely extraneous to or reactions against QURANIC Islam. Scholars such as MASSIGNON have pointed out that a person of spiritual sensitivity only needs to read the QURAN for such ideas to be dissolved. But few people who have adopted the old stereotypes possess this sort of sensitivity or would be interested in changing their preconceived ideas, lest sympathy be stirred up in their hearts. It is not my aim here to reject, as so many have done before me, these common biases concerning the nature of 'true Islam', but I would like to point out that a work like the SAH'EEFA brings out an inward dimension of Islam which may be much more difficult to perceive in other early texts.

When scholars and other outsiders look at Islam, they naturally perceive what can be seen at first glance, that is, events, written reports and records, social relationships, and so on. It is not easy to look into people's hearts or to investigate their personal relationship with ALLAH, nor are most people interested in doing so. If there is a way into hearts, it must come by studying the most inward concerns of individuals as reflected in their outward activities and writings. But those dimensions of Islam which have caught the most attention of outside observers are external and obvious, and they also happen to be relatively devoid of the love and warmth normally associated in the West with spirituality.

Islamic civilization as a whole is much like a traditional Muslim city: The outer walls make it appear dull and somber, and it is not easy to gain access to the world behind the walls; But if one becomes an intimate with the city's inhabitants, one is shown into delightful courtyards and gardens, full of fragrant flowers, fruit trees, and sparkling fountains. Those who write about Islamic history, political events, and institutions deal with the walls, since they have no way into the gardens. Some of the gardens are opened up through the study of SUFISM, art and architecture, poetry, and music, but since all of these have appeared in specific historical forms influenced by the surrounding environment, their deeply Islamic roots can easily be lost to sight. The most traditional and authentic gardens of the city, and the most difficult of access, are the hearts of the greatest representatives of the civilization. It is here that the supplications handed down from the pillars of early Islam can open up a whole new vision of Islam's animating spirit, since they

provide direct access to the types of human attitudes that are the prerequisite for a full flowering of the Islamic ideal.

OTHER DIMENSIONS

This introduction may seem to be suggesting that the SAH'EEFA deals exclusively with Islamic spirituality. But the SAH'EEFA deals with other domains as well. As was pointed out above, the great representatives of Islam bring together all levels of Islamic teachings, just as these are brought together by the QURAN and the HADEETH. If spirituality has been emphasized in discussing the SAH'EEFA, this has to do with the fact that the work is a collection of supplications, and these presuppose certain attitudes toward the Divine Reality which cannot be understood outside spirituality's context.

But the SAH'EEFA also provides teachings that are applicable on many different levels, from the theological (in the broadest sense of the term) to the social. A thorough analysis of these would demand a book far longer than the SAH'EEFA itself. It is hoped that the publication of this translation will encourage scholars to study the content of the prayers contained in the SAH'EEFA (as well as the prayers left by other pillars of early Islam, the SHEEA'H IMAMs in particular) to bring out the whole range of teachings they contain. The most that can be done here is to allude to some of the other important topics touched upon by the SAH'EEFA and mention a few of the significant questions which these bring up.

Islam is an organic reality possessing three basic dimensions: practice or the SHAREEA'H (AL-ISLAM), faith (AL-EEMAAN), which includes doctrine and intellectual teachings), and spirituality (AL-IH'SAAN). In the lived experience of the community, these dimensions are intimately interrelated, even if various institutional forms tend to deal with them separately. The earliest sources, such as the prophetic HADEETH or A'LI's NAHJ AL-BALAGHA, deal with all three of these dimensions, though different passages can be isolated which stress one specific topic rather than another. But a work like the NAHJ AL-BALAGHA diverges profoundly from the SAH'EEFA in that it brings together sayings on all sorts of matters, from metaphysics, to the nature of correct government, to the personal flaws of some of A'LI's contemporaries. There is no stress on spirituality, since this is clearly one dimension of Islam among others, though a deep spirituality and holiness underly everything that A'LI says.

In contrast, the SAH'EEFA, by its supplicatory form and content, stresses the innermost dimension of Islam. But at the same time, it also touches upon Islam's other dimensions. For example, the traditional category of 'faith' is concerned with ALLAH, the angels, the prophets, the scriptures, the Last Day, and the 'measuring' (QADAR) of both good and evil. These objects of faith form the basic subject matter of most of Islamic thought as developed in KALAAM, philosophy, and theoretical SUFISM. IMAM ZAYNUL-A'ABIDEEN discusses all of these in the SAH'EEFA, sometimes briefly and sometimes in detail. Thus he often mentions the angels, while his 'Blessing upon the Bearers of the Throne' (no. 3) provides the best available summary of Muslim beliefs concerning them.

The IMAM also refers frequently to the domain of Islamic practices, or the SHAREE'A'H in the wide sense. He emphasizes the absolute necessity of following ALLAH's guidelines as set down in the QURAN and the HADEETH in both individual and social life. Hence the SAH'EEFA provides many specific social teachings as well as general injunctions, such as the necessity of establishing justice in society. But since the social teachings deal with the domain of practice, the outermost dimension of Islam, they need to be viewed within the context of the IMAM's doctrinal and spiritual teachings. As he makes eminently clear in his 'Treatise on Rights', a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties, which are first, faith in ALLAH, and second, placing one's own person into the proper relationship with the Divine Reality.

THE TRANSLATION

The present translation of the SAH'EEFA follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept ARBERRY's QURAN interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the 'meaning' of the text cannot be grasped without due regard for its form.⁴⁴ It has already been suggested that one of the virtues of the early devotional literature is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of KALAAM and away from the universe of the QURAN, the HADEETH, and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as 'Garden' to relatively abstract terms such as 'Paradise'.

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of SAYYID A'LIKHAN SHIRAZI. I have also profited from the excellent Persian translation and commentary by A'LI NAQI FAYZ' AL-ISLAM and the less useful Persian translation of MIRZA ABUL-QASIM SHA'RANI. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the QURANIC references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant HADEETH or discussed the different interpretations offered by the commentators.

⁴⁴ It is particularly in this respect that the present translation differs from that of SAYYID AHMAD A'LI MOHANI (The SAH'EEFATUL-KAMILA, originally published in LUCKNOW in 1929-31; second edition, revised by M.A.H. KHAN, LUCKNOW, 1969-70. Several other editions have also appeared).

The translation of the SAH'EEFA is followed by a translation of IMAM ZAYN AL-A'BIDEEN's 'Treatise on Rights', which is the only work attributed to him other than supplications or relatively short sayings and letters. This treatise is especially important for the manner in which it deals with many of the same themes as the SAH'EEFA in a different style and language.

I owe a debt of gratitude to my dear friend Wing Commander (ret'd) QASIM HUSAYN, the moving spirit behind the MUHAMMADI Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of the deepest veins of Islamic spirituality. Anyone who comes to appreciate the contents of the SAH'EEFA through the present work would do well to offer a prayer of thanks for the sake of Commander HUSAYN. I also thank SAYYID A'LI Mohammed NAQAVI, who read the translation and offered a number of useful suggestions for its improvement, and SAYYID MUHAMMAD HUSAYN AL-HUSAYNI AL-JALAALI, who placed at my disposal a useful bibliography of works concerning the SAH'EEFA.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of ALLAH, the
All-merciful, the All-
compassionate

حَدَّثَنَا السَّيِّدُ الْأَجَلُ نَحْمُ الدِّينِ

The greatest SAYYID
NAJMUD-DEEN BAHAA-US-

بِهَاءُ الشَّرَفِ أَبُو الْحَسَنِ مُحَمَّدٌ

NAJMUD-DEEN BAHAA-US-SHARAF ABUL-HASAN

آبْنُ الْحَسَنِ آبْنِ أَحْمَدَ آبْنِ عَلِيٍّ

MUHAMMAD BIN AHMAD BIN
A'LI BIN MUHAMMAD BIN

آبْنِ مُحَمَّدٍ آبْنِ عُمَرَ آبْنِ يَحْيَى

U'MAR BIN YAHYA AL-A'LAWI
AL-HUSAYNI¹ (ALLAH have

الْعَلَوِيُّ الْحُسَيْنِيُّ رَحِمَهُ اللَّهُ

mercy upon him) related to
us²

LAAH

² There is some confusion as to the identity of the 'us' at the beginning of the chain, because it might be either of two scholars who figure in the various chains of transmission of the SAH'EEFA. SHAYKHI-BAHA'I, one of the many authors of commentaries on the SAH'EEFA, maintains that 'us' refers to A'LI BIN AS-SUKUN (i.e., ABUL HASAN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN AS-SUKUN AL-HILLI, d. c. 606/1209). In his glosses on the SAH'EEFA, MIR DAMAD writes that it is A'MEEDUR-RU'ASAA HIBAT ALLAH BIN HAMID BIN AHMAD BIN AYYUB AL-HILLI (d. 610/1213-14). To Prove his point he quotes from the manuscript of AS-SHAHEED AL-AWWAL, who had collated his copy with that of BIN AS-SUKUN, on which A'MEEDUR-RU'ASAA had made certain annotations in the year 603/1206. Cf. AQA BUZURG, AL-D'ARIAA, s.v. AS-SAH'EEFA AS-SAJJADEEYA.

قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو
عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ ابْنِ
شَهْرِيَّارَ الْخَائِنِ لَخِزَانَةِ مَوْلَانَا

QAALA: AKH-BARANAASH-
SHAY-KHUS-SAE'EDU ABOO
A'B-DIL-LAAHEE MUH'AM-
MADUB-NU AH'-MADAB-NI
SHAH-REEAAR AL-KHAAZINU
LIKHIZAANATI MAW-LAANAAA

He said: The felicitous
SHAYKH ABU A'BD ALLAH
MUHAMMAD BIN AHMAD BIN
SHAHRIYAR, ³ the treasurer of
the treasure-house of our
master,

أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ابْنِ أَبِي طَالِبٍ
عَلَيْهِ السَّلَامُ فِي شَهْرِ رَبِيعِ الْأَوَّلِ
مِنْ سَنَةِ سِتِّ عَشْرَةَ وَخَمْسِمِائَةٍ
قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

AMEERIL-MOO-MINEENA
A'LEE-YIB-NI ABEE T'AALIBIN
A'LAY-HIS-SALAAMU FEE
SHAH-RI RABEEI'NL-AW-WALI
MIN SANATI SIT-TA A'SHARATA
WA KHAM-SIMIA-ATIN
QIRAAA-ATAN A'LAY-HEE WA
ANA AS-MAU'

the Commander of the
faithful, A'LI BIN ABI TALIB
(upon him be peace) told us
in the month of RABEEA'-1 in
the year 516 [May-June
1122 CE] while [the
SAH'EEFA] was being read
before him and I was
listening.

قَالَ: سَمِعْتُهَا عَلَى الشَّيْخِ الصَّدُوقِ
أَبِي مَنْصُورٍ مُحَمَّدِ ابْنِ مُحَمَّدِ ابْنِ
أَحْمَدَ ابْنِ عَبْدِ الْعَزِيزِ
الْعُكْبَرِيِّ الْمَعْدَلِ رَحِمَهُ اللَّهُ

QAALA: SAMIA'-TUHAA
A'LAASH-SHAY-KHIS'-S'ADWQI
ABEE MANS'OORIM-MUH'AM-
MADIBNI MUH'AM-MADIB-NI
AH'-MADB-NI A'B-DIL-A'ZEEZIL-
U'K-BAREE-YIL-MUA'D-DALI
RAH'IMAHUL-LAAH

He said: I heard it [being
read] before the truthful
SHAYKH ABI MANS'OOR
MUHAMMAD BIN
MUHAMMAD BIN AHMAD BIN
A'BD AL-A'ZEEZ AL-U'KBARI the
Just⁴ (ALLAH have mercy
upon him)

³ He was the son-in-law of SHAYKH AT-TAIFA ABU JAFAR AT-TOOSI (d. 460/1067-8) and an official at the shrine of A'LI in NAJAF.

⁴ SAYYID A'LIKHAAN writes that AL-U'KBARI does not seem to be mentioned in the books of SHI-A'H biographies, but AS-SAMA'ANI mentions him in AL-ANSAB (adding BIN AL-HUSAYN to his name after BIN AHMAD) and gives his date of death as 472/1079-80.

عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ
 اللَّهِ ابْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ

A'N ABEEL-MUFAZ"-Z"ALI
 MUH'AM-MADIB-NI A'B-DIL-
 LAAHEEB-NIL-MUT'-T'ALIBISH-
 SHAY-BAANEE

by ABIL MUFAZ"Z"AL
 MUHAMMAD BIN A'BDILLA AH
 BIN AL-MUTT'ALIB AL-
 SHAYBANI.⁵

قَالَ: حَدَّثَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ
 جَعْفَرُ بْنُ مُحَمَّدٍ ابْنِ جَعْفَرِ
 ابْنِ الْحَسَنِ ابْنِ جَعْفَرِ ابْنِ
 الْحَسَنِ ابْنِ الْحَسَنِ ابْنِ أَمِيرِ
 الْمُؤْمِنِينَ عَلِيِّ ابْنِ أَبِي طَالِبٍ
 عَلَيْهِمُ السَّلَامُ

QAALA: H'AD-DATHANAASH-
 SHAREEFU ABOO A'B-DIL-
 LAAHEE JAA'-FARUBNU
 MUH'AM-MADIB-NI JAA'-
 FARIB-NIL-H'ASANIB-NI JAA'-
 FARIB-NIL-H'ASANIB-NIL-
 H'ASANIB-NI AMEERIL-MOO-
 MINEENA A'LEE-YIB-NI ABEE
 T'ALIBIN A'LAY-HMUS-
 SALAAM

He said: AS-SHAREEF ABU
 A'BDILLA AH JA'FAR BIN
 MUHAMMAD BIN JA'FAR BIN
 AL-HASAN BIN JA'FAR BIN AL-
 HASAN BIN AL-HASAN BIN
 AMEERIL-MUMINEEN A'LI BIN
 ABI TALIB⁶ (upon them be
 peace) related to us.

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ ابْنِ
 خَطَّابِ الزَّيَّاتِ سَنَةَ خَمْسٍ وَ
 سِتِّينَ وَمِائَتَيْنِ

QAALA: H'AD-DATHANAA A'B-
 DUL-LAAHEEB-NU U'MARAB-NI
 KHAT'-T'AABINZ-ZAY-YAATU
 SANATA KHAM-SIW-WA SIT-
 TEENA WA MIA-ATAYN

He said: A'BD ALLAH BIN
 U'MAR BIN KHATT'AAB AZ-
 ZĀYYAT⁷ related to us in the
 year 256 [878-9].

⁵ SAYYID A'LIKHAN quotes four sources on ABUL-MUFAZ"-Z"AL as a MUHADDITH, all of which question his reliability: NAJAASHI, SHAYKH AT-TAIFA AT-T'OOSI, BIN AL-GHAADAI RI, and BIN DAWOOD.

⁶ NAJAASHI praises his reliability and mentions a number of works by him. He died in 308/921 at the age of more than ninety (SAYYID A'LIKHAN)

⁷ According to SAYYID A'LIKHAN, nothing is known about him. In his notes on his Persian translation, SHARANI suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of 251 years.

قَالَ: حَدَّثَنِي خَالِي عَلَى ابْنُ
الْعُمَانِ الْأَعْلَمُ

QAALA: H'AD-DATHANEE
KHAALÉE A'LEE-YUB-NUN-
NUA'-MAANIL-AA'-LAM

He said: My maternal uncle
A'LI BIN AL-NUA'-MAN AL-
A'LAM⁸ related to me.

قَالَ: حَدَّثَنِي عُمَيْرُ ابْنِ مُوَكَّلٍ
الْتَّقِيُّ الْبَلْخِيُّ عَنْ أَبِيهِ مُوَكَّلٍ
ابْنِ هَارُونَ

QAALA: H'AD-DATHANEE
U'MAY-RUB-NU MUTAWAK-
KILINTH-THAQAFEE-YUL-BAL-
KHEE-YU A'N ABEEHÉE
MUTAWK-KILIB-NI HAARON

He said: U'MAYR BIN
MUTAWAKKIL ATH-THAQAFI
AL-BALKHI related to us from
his father MUTAWAKKIL BIN
HAROON.⁹

قَالَ: لَقِيتُ يَحْيَى ابْنَ زَيْدِ ابْنِ
عَلِيٍّ عَلَيْهِ السَّلَامُ وَهُوَ مُوجَّهٌ إِلَى
خُرَّاسَانَ بَعْدَ قَتْلِ أَبِيهِ فَسَلَّمْتُ
عَلَيْهِ

QAALA: LAQEETU YAH'-YAAB-
NA ZAY-DIB-NI A'LEE-YIN
A'LAY-HIS-SALAAMU WA
HUWA MUTAWAJ-JIHUN ILAA
KHURAASAANA BAA'-DA QAT-
LI ABEEHÉE FASAL-LAM-TU
A'LAY-H

He said: I met YAHYA BIN
ZAYD BIN A'LI (upon him be
peace) when he was going
to KHURASAN after his father
was slain and I greeted
him.¹⁰

⁸ NAJASHI mentions an A'LI BIN AN-NU'MAAN AL-A'ALAM AN-NAKHE'E who was a companion of the eighth IMAM, RIZ'A (d. 203/818)

⁹ Neither 'UMAYR BIN MUTAWAKKIL nor his father MUTAWAKKIL BIN HAROON are known. However, both NAJASHI and SHAYKH AT-T'OOSI speak of AL-MUTAWAKKIL BIN 'UMAYR BIN AL-MUTAWAKKIL as the transmitter of the SAH'EEFA from YAHYA BIN ZAYD, and they provide a chain of authority leading from him to themselves different from that in the present text. As SHA'RANI points out (SAH'EEFA, p. 5), given their early dates and their agreement, the name they provide is to be preferred over the present text.

¹⁰ This would have been in the year 122/740. As explained in the introduction, after the death of ZAYN AL-A'ABIDEEN's son and successor, MUHAMMAD AL-BAQIR, his son ZAYD revolted against the Umayyad authorities and was killed. According to the recount being related here, MUTAWAKKIL BIN HAROON (or more properly, MUTWAKKIL BIN 'UMAYR) met ZAYD's son YAHYA shortly before he was killed while continuing his father's revolt.

فَقَالَ لِي: مِنْ أَيْنَ أَقْبَلْتُ؟

FAQAALA LEE: MIN AY-NA
AQ-BAL-TA?

He said to me: From
whence are you coming?

قُلْتُ: مِنَ الْحَجِّ

QUL-TU: MINAL-H'AJ

I said: From the HAJ.

فَسَأَلَنِي عَنْ أَهْلِهِ وَبَنِي عَمِّهِ

FASAALANEE A'N AH-LIHEE
WA BANEE A'M-MIHEE BIL-
MADEENAH WA AH'-FAS-
SOO-AALA A'N JAA'-FARIB-NI
MUH'AM-MADIN A'LAY-HIS-
SALAAMU

He asked me about his
household and the sons of
his paternal uncle in
MADEENA and he pressed
me urgently about [IMAM]
JA'FAR BIN MUHAMMAD
(upon him be peace),

جَعْفَرِ ابْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ

FAAKH-BAR-TUHOO
BIKHABARIHEE
WAKHABARIHIM WAH'UZ-
NIHIM A'LAAA ABEEHEE ZAY-
DIB-NI A'LEE-YIN A'LAY-HIS-
SALAAM

so I gave him news of him
and of them and of their
sorrow over his father ZAYD
BIN A'LI (upon him be
peace).

فَأَخْبَرْتُهُ بِخَبَرِهِمْ وَخَبَرِهِمْ

وَحُزْنِهِمْ عَلَى أَبِيهِ نَزِيدِ ابْنِ

عَلِيِّ عَلَيْهِ السَّلَامُ

FAQAALA LEE: QAD KAANA
A'M-MEE MUH'AM-MADU AB-
NU A'LEE-YIN A'LAY-HIS-
SALAAMU ASHAARA A'LAAA
ABEE BITAR-KIL-KHUROOJ WA
AR-RAFAHOOO

He said to me: My paternal
uncle [IMAM] MUHAMMAD
[AL-BAQIR] BIN A'LI (upon him
be peace) advised my
father not to revolt and he
let him know what would be
the outcome of his affair

فَقَالَ لِي: قَدْ كَانَ عَمِّي مُحَمَّدُ

ابْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ أَشَارَ عَلَيَّ

أَبِي بَرَكَةَ الْخُرُوجِ وَعَرَفَهُ إِنْ هُوَ

IN HUWA KHARAJA WA
FAARAQAL-MADEENATA MAA
YAKOONU ILAY-HEE MAS'EERU
AM-RIH FAHAL-LAQEETA AB-
NA A'M-MEE JAA'-FARAB-NA
MUH'AM-MADIN A'LAY-HIS-
SALAAMU? QUL-TU: NAA'M-

If he revolted and left
MADEENA. Have you met the
son of my paternal uncle,
JA'FAR BIN MUHAMMAD
(upon him be peace)?

خَرَجَ وَفَارَقَ الْمَدِينَةَ مَا يَكُونُ

إِلَيْهِ مَصِيرُ أَمْرِهِمْ فَهَلْ لَقِيتَ ابْنَ

عَمِّي جَعْفَرِ ابْنِ مُحَمَّدٍ عَلَيْهِ

السَّلَامُ؟ قُلْتُ: نَعَمْ

I said: Yes.

قَالَ فَهَلْ سَمِعْتَهُ يَذْكُرُ شَيْئًا مِنْ

QAALA I'FAHAL SAMIA'-TAHOO
YAD'-KURU SHAY-AM-MIN AM-
REE? QUL-TU: NAA'M-

He said: Did you hear him
mention anything about my
affair?

أَمْرِي؟ قُلْتُ: نَعَمْ

I said: Yes.

قَالَ: بِمَ ذَكَرْتَنِي خَيْرُنِي؟

QAALA: BIMA D'AKARANEE
KHAB-BR-NEE?

He said: What did he say about me?

قُلْتُ: جَعَلْتُ فِدَاكَ مَا أَحَبُّ أَنْ
أَسْتَقْبَلَكَ بِمَا سَمِعْتُهُ مِنْهُ.

QUL-TU: JUI'L-TU FIDAACA
MAAA UH'IB-BU AN SS-TAQ-
BILAKA BIMAA SAMIA'-TUHOO
MIN-H

Tell me! I said: May I be made your sacrifice! I do not want to confront you with what I heard from him.

فَقَالَ: أَبَا لَمُوتٍ تُخَوِّفُنِي؟ هَاتِ مَا
سَمِعْتَهُ فَقُلْتُ: سَمِعْتُهُ يَقُولُ: إِنَّكَ
تُقْتَلُ وَتُصَلَّبُ كَمَا قُتِلَ أَبُوكَ
وَصَلَّبَ فَتَغَيَّرَ وَجْهُهُ. وَقَالَ:

FAQAALA: ABIL-MAW-TI
TUKHAW-WIFUNEE? HAATI
MAA SAMIA'-TAHOO FAQUL-
TU: SAMIA'-TUHOO YAQOOLU:
IN-NAKA TUQ-TALU WA TUS'-
LABU KAMAA QUTILA ABOOKA
WAS'ULIB FATAGHAY-YARA
WAJ-HUHOO WA QAALA:

So he said: Will you frighten me with death? Tell me what you heard! I said: I heard him saying that you would be slain and crucified as your father was slain and crucified. His face changed color and he said:

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ
عِنْدَهُ أُمُّ الْكِتَابِ﴾

(YAM-H'OOL-LAAHOO MAA
YASHAAA-U WAYUTH-BITU WA
I'NDAHOOO UM-MUL-KITAAB)

ALLAH erases whatsoever He will, and He establishes, and with Him is the Mother of the Book!¹¹

يَا مُتَوَكِّلُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَيْدٍ
هَذَا الْأَمْرَ بِنَا وَجَعَلَ لَنَا الْعِلْمَ
وَالسَّيْفَ فَجَمَعَا لَنَا وَخَصَّ بَنُو
عَمِّنَا بِالْعِلْمِ وَخَدَّه.

YAA MUTAWAK-KIL IN-NA
ALLHA A'Z-ZA WA JAL-LA AY-
YADA HAD'AAL-AM-RA BINAA
WA JAA'LA LANAAAL-I'L-MA
WAS-SAY-FA FAJUMIA'A
LANAA WA KHUS'-S'A BANW
A'M-MINAA BIL-I'L-MI WAH'-
DAH

O MUTWAKKILI! ALLAH has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge.

¹¹ 13: 39. According to SAYYID A'LIKHAAN, by quoting this verse, YAHYA is suggesting that even if this is the divine command known to AS-SADIQ, ALLAH may change it. This is the SHI-AH doctrine of BADAAA, according to which ALLAH may appear to change His decree for His creatures. IMAM JA'FAR himself quotes this verse to prove the possibility of BADA'.

فَقُلْتُ: جُعِلْتُ فِدَاكَ إِنِّي رَأَيْتُ
النَّاسَ إِلَى ابْنِ عَمِّكَ جَفَعَرٍ عَلَيْهِ
السَّلَامُ أُمَيْلٌ مِنْهُمْ إِلَيْكَ وَإِلَى أَبِيكَ

FAQUL-TU: JUI'L-TU FIDAAK IN-
NEE RAA-Y-TUN-NAASA ILAA
IB-NI A'M-MIKA JAA'-FARIN
A'LAY-HIS-SALAAMU AM-YALA
MIN-HUM ILAY-KA WA ILAAA
ABEEK

I said: May I be made your
sacrifice! Surely I see people
inclining more to the son of
your paternal uncle, JA'-FAR
(upon him be peace) than
to you and your father.

فَقَالَ: إِنَّ عَمِّي مُحَمَّدَ ابْنِ عَلِيٍّ وَ
ابْنَهُ جَفَعَرًا عَلَيْهِمَا السَّلَامُ دَعَوَا
النَّاسَ إِلَى الْحَيَاةِ وَمَحْنُ دَعَوْنَاهُمْ
إِلَى الْمَوْتِ

FAQAALA: IN-NA A'M-MEE
MUH'AM-MADAB-NA A'LEE-
YIW-WAB-NAHOO JAA'-
FARANA A'LAY-HIMAAS-
SALAAMU DAA'WAAN-NAASA
ILAAL-H'AYAATI WANAH'-NU
DAA'W-NAAHUM ILAAL-MAW-
T

He said: Surely my paternal
uncle MUHAMMAD BIN ALI
and his son JA'-FAR (upon
them both be peace)
summon people to life, but
we summon them to death.

فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ أَهْمُ
أَعْلَمُ أَمْ أَنْتُمْ؟

FAQUL-TU: YAA AB-NA
RASOOLIL-LAAHEEE AHUM
AA'-LAMU AM ANTUM-?

I said: O son of the
Messenger of ALLAH! Have
they more knowledge, or
have you?

فَأَطْرَقَ إِلَى الْأَرْضِ مَلِكًا ثُمَّ مَرَفَعَ
رَأْسَهُ وَقَالَ: كُلُّنَا لَهُ عِلْمٌ
غَيْرَ أَنَّهُمْ يَعْلَمُونَ كُلَّ مَا نَعْلَمُ
وَلَا نَعْلَمُ كُلَّ مَا يَعْلَمُونَ

FAAT-RAQA ILAAL-AR-Z'I
MALEE-YANA THUM-MA
RAFAA' RAA-SAHOO
WAQAALA: KUL-LUNAA
LAHOO I'L-M GHAY-RA AN-
NAHUM YAA'-LAMOONA KUL-
LAMAA NAA'-LAMU WA LAA
NAA'-LAMU KUL-LAMAA YAA'-
LAMOON

He looked toward the
ground for a time. Then he
lifted his head and said: All
of us have knowledge, but
they know everything we
know, and we do not know
everything they know.

ثُمَّ قَالَ لِي: أَكُتِبَتْ مِنْ ابْنِ
عَمِّي شَيْئًا؟
قُلْتُ: نَعَمْ

THUM-MA QAALA LEE: AKTAB-
TA MINI AB-NI A'M-MEE SHAY-
ANA?
QUL-TU: NAA'M-

Then he said to me: Have
you written anything from
the son of my paternal
uncle?

I said: Yes.

قَالَ: أَمْرِيهِ فَأَخْرَجْتُ إِلَيْهِ
وُجُوهًا مِّنَ الْعِلْمِ وَأَخْرَجْتُ لَهُ
دُعَاءَ أَمْلَاهُ عَلَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ

QAALA: ARINEEHEE FAAKH-
RAJ-TU ILAY-HEE WJOOHAM-
MINAL-I'L-M WA AKH-RAJ-TU
LAHOO DUA'AA-AN AM-
LAAHOO A'LAY-YA ABOO A'B-
DIL-LAAHEE A'LAY-HIS-
SALAAM WA

He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by ABU A'BD ALLAH (upon him be peace).

وَحَدَّثَنِي أَنَّ أَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ
عَلَيْهِمَا السَّلَامُ أَمْلَاهُ عَلَيْهِ وَ
أَخْبَرَهُ أَنَّهُ مِنْ دُعَاءِ أَبِيهِ عَلَيْهِ
ابْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مِنْ
دُعَاءِ الصَّحِيفَةِ الْكَامِلَةِ

H'AD-DATHANEE AN-NA
ABAAHOO MUH'AM-MADAB-
NA A'LEE-YIN A'LAY-HIMAAS-
SALAAMU AM-LAAHOO A'LAY-
H WA AKH-BARAHOOO AN-
NAHOO MIN DUA'AA-I
ABEEHEE A'LEE-YB-NIL-H'USAY-
NI A'LAY-HIMAAS-SALAAM
MIN DUA'AA-IS'-SAH'EEFATIL-
KAAMILAH

He had related to me that his father, MUHAMMAD BIN A'LI (upon them both be peace) had dictated it to him and had told him that it was one of the supplications of his father, A'LI BIN AL-HUSAYN (upon them both be peace), from AS-SAH'EEFAH AL-KAMILA.¹²

فَنَظَرَ فِيهِ يَحْيَى حَتَّى أَتَى عَلَى
آخِرِهِ وَقَالَ لِي: أَتَأْذِنُ فِي
نَسْخِهِ؟ فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ
أَسْتَأْذِنُ فِيمَا هُوَ عَنْكُمْ؟

FANAZ'ARA FEEHEE YAH'-YAA
H'AT-TAAA ATAA A'LAAA
AAAKHIRIHEE WA QAALA LEE:
ATAA-D'ANU FEE NAS-KHIHI?
FAQUL-TU: YAAB-NA
RASOOLIL-LAAHEEE ATAS-TAA-
D'INU FEEMAA HUWA
A'NKUM-?

YAHYA looked at it until he came to its end. He said to me: Will you permit me to copy it? I said: O son of the Messenger of ALLAH! Do you ask permission for that which belongs to all of you?

¹² As noted in the introduction, the use here of the expression AS-SAH'EEFA AL-KAMILA suggests that the SAH'EEFA was called by this term from earliest times. In explaining the expression, SAYYID A'LIKHAAN quotes a passage employing it from MAA'LIM AL-U'LAMAA of BIN SHAHRAASHOOB (d. 588/1192).

قَالَ: أَمَا لِأَخْرِجَنَّ إِلَيْكَ صَحِيفَةً
مِّنَ الدُّعَاءِ الْكَامِلِ مِمَّا حَفِظَهُ
أَبِي عَنِ أَبِيهِ وَإِنَّ أَبِي أَوْصَانِي
بِصَوْنِهَا وَمَنْعِهَا غَيْرَ أَهْلِهَا

QAALA: AMAA LAAKH-RIJAN-
NA ILAY-KA S'AH'EEFATAM-
MINAD-DUA'AA-IL-KAAMILI
MIM-MAA H'AFIZ'AHOOO
ABEE A'N ABEEH WA IN-NA
ABEEE AW-S'AANEE BIS'AW-
NIHAA WAMAN-I'HAA GHAY-
RA AH-LIHAA

He said: Truly I will bring out
for you a SAH'EEFA with the
Perfect Supplications, which
my father had in
safekeeping from his father.
My father counseled me to
safeguard it and to withhold
it from those unworthy of it.

قَالَ عُمَيْرٌ: قَالَ أَبِي: فَقُمْتُ إِلَيْهِ
فَقَبَّلْتُ رَأْسَهُ

QAALA U'MAY-RUN: QAALA
ABEE: FAQUM-TU ILAY-HEE
FAQAB-BAL-TU RAA-SAHOO

UMAYR said: My father
[MUTAWAKKIL] said: So I
stood up before him, kissed
him on the head, and

وَقُلْتُ لَهُ: وَاللَّهِ يَا أَبَنَ رَسُولِ اللَّهِ
إِنِّي لَأَدِينُ اللَّهَ بِحُبِّكُمْ وَ
طَاعَتِكُمْ وَإِنِّي لَأَمْرُجُوْأَن
يُسْعِدَنِي فِي حَيَاتِي وَمَمَاتِي
بَوْلَايَتِكُمْ

WAQUL-TU LAHU: WAL-LAHEE
YAAB-NA RASOOLIL-LAAHEEE
IN-NEE LAADDEENUL-LAAHA
BIH'UB-BIKUM WAT'AAA'TIKUM
WA IN-NEE LAAR-JOOO AY-
YUS-I'DANEE FEE H'AYAATEE
WA MAMAATEE
BIWALAAYATIKUM

said to him: By ALLAH, O son
of the Messenger of ALLAH I
profess the religion of ALLAH
through love for you and
obedience toward you! I
hope that He will favor me in
my life and my death with
your friendship.

فَرَمَى صَحِيفَتِي الَّتِي دَفَعْتُهَا إِلَيْهِ
إِلَى غُلَامٍ كَانَ مَعَهُ

FARAMAA S'AH'EEFATEEAL-
LATEE DAFAA'-TUHAAA ILAY-
HEEE ILAA GHULAAMIN
KAANA MAA'H

So he tossed the page of
mine which I had given to
him to a servant who was
with him and

وَقَالَ: أَكْتُبْ هَذَا الدُّعَاءَ
بِخَطِّ بَيْنِ حَسَنٍ وَأَعْرِضْهُ عَلَى
لَعْلَى أَخْفِظْهُ فَإِنِّي كُنْتُ أُطْلِبُهُ
مِنْ جَعْفَرٍ حَفِظَهُ اللَّهُ فَيَمْنَعُنِيهِ

WA QAALA: AK-TUB
HAD'AAD-DUA'AA-A BIKHAT'-
T'IM-BAY-YININ H'ASANIW-
WAA'-RIZ'-HOO A'LAY-YA
LAA'L-LEEE AH'-FAZ'UHOO FA
IN-NEE KUNTU AT'-LUBUHOO
MIN JAA'-FARIN H'AFIZ'AHUL-
LAAHOO FAYAM-NAU'NEEH

said: Write this supplication
with a beautiful, clear script,
and give it to me. Perhaps I
will memorize it, for I had
been seeking it from JA'-FAR
(ALLAH safeguard him) and
he withheld it from me.

قَالَ مُتَوَكِّلٌ: فَدِمْتُ عَلَى مَا
فَعَلْتُ وَلَمْ أَدْرِ مَا أَصْنَعُ وَلَمْ
يَكُنْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
تَقْدَمَ إِلَيَّ إِلَّا أَدْفَعَهُ إِلَيَّ أَحَدٍ

QAALA MUTAWAK-KILUN:
FANADIM-TU A'LAA MAA
FAA'L-TU WA LAM AD-RI
MAAA AS'-NAA' WA LAM
YAKUN ABOO A'B-DIL-LAAHEE
A'LAY-HIS-SALAAMU TAQAD-
DAMA ILAY-YA AL-LAAA AD-
FAA'HOOO ILAAA AH'AD

MUTWAKKIL said: So I regretted what I had done and did not know what I should do. ABU A'BD ALLAH had not ordered me not to hand it over to anyone.

ثُمَّ دَعَا بَعِيْبَةً فَاسْتَخْرَجَ مِنْهَا
صَحِيفَةً مُقْفَلَةً مَخْتُوْمَةً فَظَرَّ إِلَى
الْخَاتَمِ وَقَبَّلَهُ وَبَكَى ثُمَّ
فَضَّهٖ وَفَتَحَ الْقِفْلَ

THUM-MA DAA'A BIA'Y-BATIN
FAS-TAKH-RAJA MIN-HAA
S'AH'EEFATAM-MUQ-
FALATAM-MAKH-TOOMAH
FANAZ'ARA ILAAL-KHAATAMI
WAQAB-BALAHOO WA BAKAA
THUM-MA FAZ"-Z"AHOO WA
FATAH'AL-QUFL

Then he called for a box and brought out from it a SAH'EEFA locked and sealed.¹³ He looked at the seal, kissed it, and wept. Then he broke it and undid the lock.

ثُمَّ نَشَرَ الصَّحِيفَةَ وَوَضَعَهَا عَلَى
عَيْنَيْهِ وَأَمَرَهَا عَلَى وَجْهِهِ

THUM-MA NASHARAS'-
S'AH'EEFATA WA WAZ"AA'HAA
A'LAA A'Y-NIH WA AMAR-
RAHAA A'LAA WAJ-HIH

He opened the SAH'EEFA, placed it upon his eyes, and passed it across his face.

وَقَالَ: وَاللَّهِ يَا مُتَوَكِّلُ لَوْلَا مَا
ذَكَرْتَ مِنْ قَوْلِ ابْنِ عَمِّي إِنِّي
أَقْتُلُ وَأُصْلَبُ لَمَا دَفَعْتُهَا إِلَيْكَ وَ
لَكُنْتُ بِهَا صَنِيعًا

WA QAALA: WAL-LAHEE YAA
MUTAWAK-KILU LAW-LAA MAA
D'AKAR-TA MIIN QAW-LI AB-NI
A'M-MEEE IN-NANEEEE UQ-
TALU WA US'-LABU LAMAA
DAFAA'-TUHAAA ILAY-K WA
LAKUNTU BIHAA Z"ANEENAA

He said: By ALLAH, O MUTWAKKIL, were it not for the words you mentioned from the son of my paternal uncle that I will be slain and crucified would not hand this over to you and would be niggardly with it.

¹³ In notes to his Persian Translation, SHARAANI tells us that the term SAH'EEFA meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax.

وَلَكِنِّي أَعْلَمُ أَنَّ قَوْلَهُ حَقٌّ

أَخَذَهُ عَنْ أَبِيهِ وَأَنَّهُ سَيَصِحُّ

فَخِفْتُ أَنْ يَقَعَ مِثْلُ هَذَا الْعِلْمِ إِلَيَّ

بَنِي أُمِّيَةٍ فَيَكْتُمُوهُ وَيَدْخِرُوهُ

فِي خَزَائِنِهِمْ لِأَنْفُسِهِمْ

فَأَقْبِضْهَا وَاكْفِنِيهَا وَتَرَبَّصْ بِهَا

فَإِذَا قَضَى اللَّهُ مِنْ أَمْرِي وَأَمْرِ

هَؤُلَاءِ الْقَوْمِ مَا هُوَ قَاضٍ

فَهِيَ أَمَانَةٌ لِي عِنْدَكَ حَتَّى تُوصِلَهَا

إِلَى ابْنِي عَمِّي مُحَمَّدٍ وَإِبْرَاهِيمَ

ابْنِي عَبْدِ اللَّهِ ابْنِ الْحَسَنِ ابْنِ

الْحَسَنِ عَلَيْهِمَا السَّلَامُ فَإِنَّهُمَا

الْقَائِمَانِ فِي هَذَا الْأَمْرِ بَعْدِي

WA LAKIN-NEEE AA'-LAMU
AN-NA QAW-LAHOO H'AQ-
QU AKHAD'AHOO A'N
AAABAAA-IHEE WA AN-
NAHOO SAYAS'IH'

FAKHIF-TU AY-YAQAA' MITH-LU
HAD'AA ALI'L-MI ILAA BANEET
UMAY-YATA FAYAK-
TUMOOHOO WA YAD-
DAKHIROOHOO FEE
KHAZAAA-INIHIM LIANFUSIHIM

FAQ-BIZ"-HAA WAK-FINEEHAA
WATARAB-BAS' BIHAA
FAAD'AA QAZ"AAL-LAAHOO
MIN AM-REE WA AM-RI HAW-
ULAAA-IL-QAW-MI MAA HUWA
QAAZ"IN

FAHEEA AMAANATUL-LEE
I'NDACA H'AT-TAA
TOOS'ILAHAAA ILAA AB-NAY
A'M-MEE MUH'AM-MADIW-WA
IB-RAAHEEMA AB-NAY A'B-
DIL-LAAHEEB-NIL-H'ASANIB-
NIL-H'ASANI A'LAY-HIMAAS-
SALAAM FA IN-NAHUMAAL-
QAAA-IMAANI FEE HAD'AAL-
AM-RI BAA'-DEE

But I know that his word is
the truth which he has taken
from his fathers and that it
will be verified.

So I fear lest a knowledge
like this fall to the Umayyads
and they hide it and store it
in their treasures for
themselves.

So take it, guard it for me,
and wait with it. Then, when
ALLAH has accomplished in
my affair and the affair of
those people what He will
accomplish,

it will be a trust from me with
you to be taken to the sons
of my paternal uncle,
MUHAMMAD and IBRAHEEM,
¹⁴ the two sons of A'BD
ALLAH BIN AL-HASAN BIN AL-
HASAN BIN A'LI (upon the
[last] two of them be
peace). They will undertake
this affair after me.

¹⁴ MUHAMMAD is better known as AN-NAFS AL-ZAKEEYA. He was designated as the MAHDI by his father and many swore allegiance to him, including AL-MANSUR, who later became the first A'BBASID caliph. MUHAMMAD and IBRAHEEM revolted with a good deal of popular support when the A'BBASIDS tried to make them accept their authority. MUHAMMAD, who was supported by the people of MADEENA, was killed in a fierce battle in 145/762, and IBRAHEEM, who was supported by the ZAYDITE and MUTAZILITE circles of KUFA and BASRA, was killed a few months later. Cf. JAFARI, *The Origins and Early Development*, pp. 269-71, 275-6.

قَالَ الْمَوَكِّلُ: فَقَبَضْتُ الصَّحِيفَةَ
فَلَمَّا قُتِلَ يَحْيَى ابْنُ زَيْدٍ صِرْتُ
إِلَى الْمَدِينَةِ فَلَقِيتُ أَبَا عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ فَحَدَّثَنِي الْحَدِيثَ
عَنْ

QAALAL-MUTWAK-KILU:
FAQABAZ'-TUS'-S'AH'EEFAH
FALAM-MAA QUTILA YAH'-
YAAB-NU ZAY-DIN S'IR-TU
ILAAL-MADEENAH FALAQEETU
ABAA A'B-DIL-LAAHEE A'LAY-
HIS-SALAAM FAH'AD-DATH-
TUHUL-H'ADEETHA A'Y-YAH'-
YAA FABAKAA WASH-TAD-DA
WAJ-DUHOO BIH

MUTWAKKIL said: So I took the SAH'EEFA. When YAHYA BIN ZAYD was slain, I went to MADINA and met [IMAM] ABU A'BD ALLAH [JA'-FAR AS-SADIQ] (upon him be peace). I related to him the news of YAHYA. He wept and his feeling for him was intense.

يَحْيَى فَبَكَى وَاشْتَدَّ وَجْدُهُ بِهِ
وَقَالَ: مَرَحِمَ اللَّهِ ابْنَ عَمِّي وَ
الْحَقُّهُ بِأَبَائِهِ وَأَجْدَادِهِ

WA QAALA: RAH'IMAL-
LAAHOO AB-NA A'M-MEE WA
AL-H'AQAHOO BIAABAAA-
IHEE WA AJ-DAADIH

He said: ALLAH have mercy on the son of my paternal uncle and join him to his fathers and grandfathers!

وَاللَّهُ يَا مَوَكِّلُ مَا مَنَعَنِي مِنْ دَفْعِ
الدُّعَاءِ إِلَيْهِ إِلَّا الَّذِي خَافَهُ عَلَى
صَحِيفَةِ أَبِيهِ وَأَيْنَ الصَّحِيفَةُ؟
فَقُلْتُ: هَا هِيَ

WAL-LAAHEE YAA MUTAWAK-
KILU MAA MANAA'NEE MIN
DAF-I'D-DUA'AA-I ILAY-HEEE
IL-LAAL-LAD'EE KHAFAFHOO
A'LAA S'AH'EEFATI ABEH WA
AY-NAS'-S'AH'EEFATU FAQUL-
TU: HAA HEEA

By ALLAH, O MUTWAKKIL, the only thing that prevented me from handing the supplication over to him was what he feared for the SAH'EEFA of his father. Where is the SAH'EEFA?

I said: Here it is.

فَفَتَحَهَا وَقَالَ: هَذَا وَ اللَّهِ خَطُّ
عَمِّي زَيْدٍ وَدُعَاءُ جَدِّي عَلِيٍّ ابْنِ
الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

FAFATAH'AHAA WA QAALA:
HAD'AA WAL-LAAHEE KHAT'-
TU A'M-MEE ZAY-DIW-WA
DUA'AA-U JAD-DEE A'LEE-YIB-
NIL-H'USAY-NI A'LAY-HIMAAS-
SALAAM

He opened it and said: This, by ALLAH, is the handwriting of my paternal uncle ZAYD and the supplications of my grandfather A'LI BIN AL-HUSAYN (upon both of them be peace).

ثُمَّ قَالَ لِابْنِهِ: قُمْ يَا إِسْمَاعِيلُ
فَأَتْنِسِ بِالْأَدْعَاءِ الَّتِي أَمَرْتُكَ
بِحِفْظِهَا وَصَوْنِهَا فَقَامَ إِسْمَاعِيلُ
فَأَخْرَجَ صَحِيفَةً كَانَتْهَا

الصَّحِيفَةُ الَّتِي دَفَعَهَا إِلَيَّ يَحْيَى بْنُ
زَيْدٍ فَقَبَّلَهَا أَبُو عَبْدِ اللَّهِ وَوَضَعَهَا
عَلَى عَيْنِهِ

وَقَالَ: هَذَا خَطُّ أَبِي وَإِمْلَاءُ
جَدِّي عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّي

فَقُلْتُ: يَا بْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ
أَنْ أُغْرِضَهَا مَعَ صَحِيفَةِ زَيْدٍ وَ
يَحْيَى فَأَذِنَ لِي فِي ذَلِكَ وَقَالَ: قَدْ
رَأَيْتُكَ لِدَ الْكَ أَهْلًا

THUM-MA QAALA LIAB-NIHI:
QUM YAAA IS-MAAE'ELU FAA-
TINEE BID-DUA'AA-IL-LAD'EEE
AMAR-TUKA BIH'IF-Z'IHEE WA
S'AW-NIH FAQAAMA IS-
MAAE'ELU FAAKH-RAJA
S'AH'EEFATAN KAAAN-NAHAAS'-
S'AH'EEFATU

AL-LATEE DAFAA'HAAA ILAY-
YA YAH'-YAAB-NU ZAY-DIN
FAQAB-BALAHAAA ABOO A'B-
DIL-LAAHEE WA WAZ'AA'HAA
A'LAA A'Y-NIHEE

WAQAALA: HAD'AA KHAT'-TU
ABEE WA IM-LAAA-U JAD-DEE
A'LAY-HIMAAS-SALAAMU
BIMASH-HADIM-MIN-NEE

FAQUL-TU: YAAB-NA
RASOOLIL-LAAHEEE IR-RAAY-
TA AN AA'-RIZ'AHAA MAA'
S'AH'EEFATI ZAY-DIW-WAYAH'-
YAA FAAD'INA LEE FEE
D'ALIKA WA QAALA: QAD
RAAY-TUKA LID'ALIKA SH-LAA

Then he said to his son:
Stand up, O ISMAE'EL,¹⁵
and bring out the
supplications which I
commanded you to
memorize and safeguard!
So, ISMAE'EL stood up, and
he brought out a SAH'EEFA
just like the SAH'EEFA which

YAHYA BIN ZAYD had
handed over to me. ABU
A'BD ALLAH kissed it and
placed it upon his eyes.

He said: This is the
handwriting of my father
and the dictation of my
grandfather (upon both of
them be peace), while I was
a witness.

I said: O son of the
Messenger of ALLAH! Would
it be proper for me to
compare it to the SAH'EEFA
of ZAYD and YAHYA? He
gave me permission to do
that and said: I consider you
worthy of that.

¹⁵ ISMAE'EL was the eldest son of IMAM JA'FAR and his designated successor. However, he died before his father, who then appointed his second son MOOSA as the IMAM after himself. The ISMAE'ELs follow ISMA'IL as IMAM rather than MOOSA, maintaining that the former's appointment was valid and that the IMAMATE remained in his family.

فَنَظَرْتُ وَإِذَا هُمَا أَمْرٌ وَاحِدٌ وَلَمْ
أَجِدْ حَرْفًا مِّنْهَا يُخَالِفُ مَا فِي
الصَّحِيفَةِ الْأُخْرَى

FANAZ'AR-TU WA ID'AA
HUMAAA AM-ROO-
WAAH'IDOO-WA LAM AJID
H'AR-FAM-MIN-HAA
YUKHAALIFU MAA FEES'-
S'AH'EEFATIL-UKH-RAA

I looked, and I found the
two to be a single thing. I
did not find a single letter to
differ from what was in the
other SAH'EEFA.

ثُمَّ اسْتَأْذَنْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ فِي دَفْعِ الصَّحِيفَةِ إِلَى ابْنَيْ
عَبْدِ اللَّهِ بْنِ الْحَسَنِ

THUM-MA AS-TAA-D'ANTU
ABAA A'B-DIL-LAAHEE A'LAY-
HIS-SALAAMU FEE DAF-I'S'-
S'AH'EEFATI ILAA AB-NAY A'B-
DIL-LAAHEEB-NIL-H'ASANI

Then I asked permission
from ABU' A'BD ALLAH to
hand over the SAH'EEFA to
the two sons of A'BD ALLAH
BIN AL-HASAN

فَقَالَ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ نَعَمْ
فَادْفَعْنَاهَا إِلَيْهِمَا

FAQAALA: (IN-NAL-LAAHA
YAA-MURUKUM AN TOO-AD-
DOOL-AMAANAATI ILAAA AH-
LIHAA) NAA'M FAD-FAA'-HAAA
ILAY-HIMAA

He said: ALLAH commands
you to deliver trusts back to
their owners.¹⁶ Yes, hand it
over to them.

فَلَمَّا نَهَضْتُ لِلْقَائِمَةِ قَالَ لِي:
مَكَانَكَ

FALAM-MAA NAHAZ'-TU
LILIQAAA-IHIMAA QAALA LEE:
MAKAANAK

When I rose to go and meet
them, he said to me: Stay in
your place.

ثُمَّ وَجَّهَ إِلَىٰ مُحَمَّدٍ وَإِبْرَاهِيمَ
فَجَاءَا

THUM-MA WAJ-JAHA ILAA
MUH'AM-MADIW-WA IB-
RAAHEEMA FAJAAA-AA

Then he sent for
MUHAMMAD and IBRAHEEM
and they came.

فَقَالَ: هَذَا مِيرَاثُ ابْنِ عَمِّكَ
يَحْيَى مِنْ أَبِيهِ قَدْ خَصَّكَ بِهِ
دُونِ إِخْوَتِهِ وَنَحْنُ مُشْتَرِطُونَ
عَلَيْكَ فِيهِ شَرْطًا

FAQAALA: HAD'AA
MEERAATHU AB-NI A'M-
MIKUMAA YAH'-YAA MIN
ABEEHEE QAD KHAS'-
S'AKUMAA BIHEE DOONA IKH-
WATIH WA NAH'-NU MUSH-
TARIT'OOONA A'LAY-KUMAA
FEEHEE SHAR-TAA

He said: This is the inheritance of the son of your paternal uncle, YAHYA, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition concerning it.

فَقَالَا: رَحِمَكَ اللَّهُ قُلْ فَقَوْلِكَ
الْمَقْبُولُ

FAQAALAA: RAH'IMAKAL-
LAAHOO QUL FAQAW-LUKAL-
MAQ-BOOL

They said: ALLAH have mercy upon you! Tell us, for your word is accepted.

فَقَالَ: لَا تَخْرُجَا بِهَذِهِ الصَّحِيفَةِ
مِنَ الْمَدِينَةِ

FAQAALA: LAA TAKH-RUJAA
BIHAD'IHIS'-S'AH'EEFATI
MINAL-MADEENAH

He said: Leave not MADINA with this SAH'EEFAL

قَالَا: وَلِمَ ذَاكَ؟

QAALAA: WALIMA D'AAKA?

They said: And why is that?

قَالَ: إِنَّ ابْنَ عَمِّكَ خَافَ عَلَيْهَا
أَمْرًا أَخَافُهُ أَنَا عَلَيْكَ

QAALA: IN-NA AB-NA A'M-
MIKUMAA KHAFA A'LAY-
HAAA AM-RAN
AKHAAFUHOOO ANA A'LAY-
KUMAA

He said: The son of your paternal uncle feared for it what I fear for you.

قَالَا: إِنَّمَا خَافَ عَلَيْهَا حِينَ عَلِمَ
أَنَّهُ يُقْتَلُ

QAALAA: IN-NAMAA KHAFA
A'LAY-HAA H'EENA A'LIMA AN-
NAHOO YUQ-TAL

They said: He only feared for it when he came to know he would be slain.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ
أَنْتُمْ فَلَا تَأْمَنُوا فَوَ اللَّهِ إِنِّي لَا غَلَمُ
أَنْتُمْ سَتَخْرُجَانِ كَمَا خَرَجَ
وَسَتُقْتَلَانِ كَمَا قُتِلَ

FAQAALA ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMU:
WA ANTUMAA FALAA TAA-
MANAA FAWAL-LAHEEE IN-
NEE LAAA'-LAMU AN-
NAKUMAA SATAKH-RUJAANI
KAMAA KHARAJA WASATUQ-
TALAANI KAMAA QUTIL

ABU A'BD ALLAH (upon him be peace) said: As for you—feel not secure! By ALLAH, I know that you will revolt as he revolted, and you will be slain as he was slain!

فَقَامَا وَهَمَّا يَقُولَانِ: لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

FAQAAMAA WAHUMAA
YAQOOLAANI: LAA H'AW-LA
WA LAA QOO-WATA IL-LAA
BIL-LAHIL-A'LEE-YIL-A'ZEEM

They arose, while they were
saying: 'There is no force
and no strength save in
ALLAH, the All-high, the All-
mighty!'¹⁷

فَلَمَّا خَرَجَا قَالَ لِي أَبُو عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ: يَا مُتَوَكِّلُ كَيْفَ
قَالَ لَكَ يَحْيَى إِنَّ عَمِّي مُحَمَّدَ بْنَ
عَلِيٍّ وَابْنَهُ جَعَفَرًا دَعَا النَّاسَ
إِلَى الْحَيَاةِ وَدَعَا نَاهُمْ إِلَى الْمَوْتِ؟
قُلْتُ: نَعَمْ أَصْلَحَكَ اللَّهُ قَدْ قَالَ لِي
أَبْنُ عَمِّكَ يَحْيَى ذَلِكَ

FALAM-MAA KHARAJAA
QAALA LEE ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMU:
YAA MUTAWAK-KILU KAY-FA
QAALA LAKA YAH'-YAAA IN-
NA A'M-MEE MUH'M-MADAB-
NA A'LEE-YIW-WAB-NAHOO
JAA'-FARANA DAA'WAAN-
NAASA ILAAL-H'AYAATI
WADAAW-NAAHUM ILAAL-
MAW-TI?

When they revolted ABU A'BD
ALLAH (upon him be peace)
said to me: O MUTTWAKKIL!
What did YAHYA say to you?
'Surely my paternal uncle
MUHAMMAD BIN A'LI and his
son JA'-FAR summon the
people to life, but we
summon them to death.'

QUL-TU: NAA'M AS'-LAH'AKAL-
LAAHOO QAD QAALA LEE AB-
NU A'M-MIKA YAH'-YAA D'ALIK

I said: Yes, ALLAH set you
right! The son of your
paternal uncle YAHYA said
that to me.

فَقَالَ: يَرْحَمُ اللَّهُ يَحْيَى إِنَّ أَبِي
حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ
عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَذَتْهُ
نَفْسُهُ وَهُوَ عَلَى مِنبَرٍ

FAQAALA: YAR-H'AMUL-
LAAHOO YAH'-YAA IN-NA
ABEE H'AD-DATHANEE A'N
ABEEHEE A'N JAD-DIHEE A'N
A'LEE-YIN A'LAY-HIS-SALAAMU:
AN-NA RASOOLAL-LAAHEE
S'AL-LAAL-LAAHOO A'LAY-HEE
WA AAALIEHEE AKHAD'AT-
HOO NAA'-SATOO-WA HUWA
A'LAA MIMBARIH

He said: ALLAH have mercy
upon YAHYA! My father
related from his father from
his grandfather from A'LI
(upon him be peace) that
the Messenger of ALLAH
(ALLAH bless him and his
Household) was seized from
his senses for an instant
while he was on the pulpit.

¹⁷ An oft-repeated formula found in many HADEETHS.

فَرَأَى فِي مَنَامِهِ رِجَالًا يَتَرُونُ

عَلَى مِئْبَرِهِ نَزَوْا الْقِرَدَةَ يَرُدُّونَ

النَّاسَ عَلَى أَعْقَابِهِمُ الْقَهْقَرَى

فَاسْتَوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ جَالِسًا وَالْحُزْنُ

يُعْرِفُ فِي وَجْهِهِ

فَأَتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ بِهِذِهِ

الآيَةِ

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَمْرِنَاكَ

إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ

فِي الْقُرْآنِ وَنُوحِفُهُمْ فَمَا

يَنُرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

يَعْنِي نَبِيَّ أُمِّيَّةَ

FARAAA FEE MANAAMIHEE

RIJAALAY-YANZOONA A'LAA

MIMBARIHEE NAZ-WAL-

QIRADAH YARUD-DOONAN-

NAASA A'LAAA AA'-

QAABIHIMUL-QAH-QAREE

FAS-TAWAA RASOOLUL-

LAAHEE S'AL-LAAL-LAAHOO

A'LAY-HEE WA AAALIHEE

JAALISAA WAL-H'UZ-NU YUA'-

RAFU FEE WAJ-HIH

FAATAAHOO JIB-REELU A'LAY-

HIS-SALAAMU BIHAD'IHIL-

AAAYATI

(WA MAA JAA'L-NAAR-ROO-

YAAL-LATEE ARAY-NAAKA IL-

LAA FIT-NATAL-LILN-NAASI

WASH-SHAJARATAL-MAL-

U'WNATA FEE ALQUR-AAANI

WA NUKHAW-WIFUHUM

FAMAA YAZEEDUHUM IL-LAA

TUGH-YAANANA KABEERAA)

YAA'-NEE BANEER Umay-YAH.

He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps.

So the Messenger of ALLAH sat down (ALLAH bless him and his Household), and sorrow was apparent on his face.

Then Gabriel (upon him be peace) came to him with this verse:

And We made the vision that We showed thee and the tree cursed in the QURAN, that is, the Umayyads to be only a trial for men; and We frighten them, but it only increases them in great insolence.¹⁸

¹⁸ 17: 60. The QURAN commentators offer at least three possible interpretations for this vision.

Concerning the third, BAY-Z'AAWI writes 'It is also said that the Prophet saw a group of the Umayyads climbing his pulpit and jumping upon it like monkeys. So he said "This is their share of this world; they will be given it for accepting Islam" According to this interpretation, what is meant by a trial for men is what happened during their time' (ANWAR AT-TANZEEL, commentary on 17: 60). The SHI-A'H commentator TABARSI also offers this as a third possibility, providing two HADEETHS to support it (MAJMA' AL-BAYAAN). SAYYID AL-IKHAN quotes from BAYDAWI and others to support this interpretation, while offering BIN ABBAS among others as authority for the statement that the 'accursed tree' refers to the Umayyads.

قَالَ: يَا جِبْرِيلُ أَعَلَى عَهْدِي
يَكُونُونَ وَفِي زَمَانِي؟

QAALA: YAA JIB-REELU AA'LAA
A'H-DEE YAKOONONA WA
FEE ZAMANEE?

He said: O Gabriel! Will they
be in my period and my
time?

قَالَ: لَا وَلَكِنْ تَدُورُ مَرَحَى
الْإِسْلَامِ مِنْ مُهَاجَرِكَ فَتَلْبَثُ بِذَلِكَ
عَشْرًا ثُمَّ تَدُورُ مَرَحَى الْإِسْلَامِ
عَلَى مَرَأْسِ خَمْسَةٍ وَثَلَاثِينَ مِنْ
مُهَاجَرِكَ

QAALA: LAA WA LAKIN
TADOORU RAH'AAL-IS-LAAMI
MIM-MUHAAJARIK FATAL-
BATHU BID'ALIKA A'SH-RAA
THUM-MA TADOORU
RAH'AAL-IS-LAAMI A'LAA RAA-
SI KHAM-SATI-W-
WATHALAAATHEENA MIM-
MUHAAJARIK

He said: No, but the mill of
Islam will turn from your
migration, and it will come
to a halt ten [years] after
that. Then it will begin
turning exactly thirty-five
years after your migration,

فَتَلْبَثُ بِذَلِكَ خَمْسًا ثُمَّ لَا بُدَّ مِنْ
مَرَحَى ضَلَالَةٍ هِيَ قَائِمَةٌ عَلَى قُطْبِهَا
ثُمَّ مَلِكُ الْفِرَاعِنَةِ

FATAL-BATHU BID'ALIKA
KHAM-SAA THUM-MA LAA
BUD-DA MIR-RAH'AA
Z'ALAALATIN HEEA QAAA-
IMATUN A'LAA QUT'-BIHAA
THUM-MA MUL-KUL-
FARAAI'NAH

and come to a halt five
[years] after that. Then there
is no avoiding a mill at
whose axis stands error.
Then there will be the
kingdom of the pharaohs

قَالَ: وَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ:

QAAL: WAANZALAL-LAAHOO
TAA'ALAA FEE D'ALIKA:

He said: ALLAH sent down
concerning that:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ *
وَمَا أَذْمَرَكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ
الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

(IN-NAAA ANZAL-NAAHOO
FEE LAY-LATIL-QAD-RI * WA
MAAA AD-RAAKA MAA LAY-
LATUL-QAD-RI * LAY-LATUL-
QAD-RI KHAY-RUM-MIN AL-FI
SHAH-R)

(Surely We sent it down on
the Night of Decree. And
what will teach thee what is
the Night of Decree? The
Night of Decree is better
than a thousand months)¹⁹
in which the Umayyad rule,

¹⁹ 97: 1-3 TIRMID'I offers a HADEETH going back to AL-HASAN BIN A'LI that supports this interpretation of one thousand months as referring to the Umayyads (TAFSEER 97: 1).

يَمْلِكُهَا بَنُو أُمَيَّةَ لَيْسَ فِيهَا لَيْلَةٌ
الْقَدَمِ

YAM-LIKUHAA BANOOO
UMAY-YATA LAY-SA FEEHAA
LAY-LATUL-QAD-R

during which time there will
be no Night of Decree.

قَالَ: فَأَطْلَعَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ
عَلَيْهِ السَّلَامُ أَنَّ بَنِي أُمَيَّةَ تَمْلِكُ
سُلْطَانَ هَذِهِ الْأُمَّةِ وَمَلِكُهَا
طُولَ هَذِهِ الْمُدَّةِ

QAALA: FAAT'-LAA'L-LAAHOO
A'Z-ZA WA JAL-LA NABEE-
YAHOO A'LAY-HIS-SALAAMU
AN-NA BANEEEE UMay-YATA
TAM-LIKU SUL-T'AANA
HAD'IHIL-UM-MATI WAMUL-
KAHAA T'oola HAD'IHIL-
MUD-DAH

He said: So ALLAH gave
news to His Prophet (upon
him be peace) that the
UMAYYAD would own
sovereignty over this
community and that their
kingdom would last this
period of time.

فَلَوْ طَاوَلْتَهُمُ الْجِبَالُ لَطَالُوا عَلَيْهَا
حَتَّى يَأْذَنَ اللَّهُ تَعَالَى بِزَوَالِ
مُلْكِهِمْ وَهُمْ فِي ذَلِكَ
يَسْتَشْعِرُونَ عَدَاوَتَنَا أَهْلَ الْبَيْتِ
وَبُغْضَنَا

FALAW T'AAWALAT-HUMUL-
JIBAALU LAT'AALOO A'LAY-
HAA H'AT-TAA YAA-D'ANAL-
LAAHOO TAA'ALAA BIZAWAALI
MUL-KIHIM WA HUM FEE
D'ALIKA YAS-TASH-I'R'ONA
A'DAAWTANAAA AH-LAL-BAY-
TI WABUGH-Z'ANAA

Were the mountains to vie
with them, they would tower
over the mountains until
ALLAH (exalted is He) gave
permission for the
disappearance of their
kingdom; and during this
time they have made their
banner enmity and hatred
for us, the Folk of the House.

أَخْبَرَ اللَّهُ نَبِيَّهُ بِمَا يَلْقَى أَهْلُ بَيْتِ
مُحَمَّدٍ وَأَهْلُ مَوَدَّتِهِمْ وَشِعْبِهِمْ
مِنْهُمْ فِي أَيَّامِهِمْ وَمُلْكِهِمْ

AKH-BARAL-LAAHOO NABEE-
YAHOO BIMAA YAL-QAAA AH-
LU BAY-TI MUH'AM-MADIW-
WA AH-LU MAWAD-DATIHIM
WASHEEA'TUHUM MIN-HUM
FEE AY-YAAMIHIM WAMUL-
KIHIM

ALLAH gave news to His
Prophet concerning what
the Folk of the House of
MUHAMMAD, the people of
love for them, and their
partisans would meet from
the Umayyad during their
days and their kingdom.

قَالَ: وَأَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ:

QAALA: WAANZALAL-LAAHOO
TAA'ALAA FEEHIM:-

He said: ALLAH sent down
concerning them:

﴿الْمُتَرِّ إِلَى الَّذِينَ بَدَلُوا نِعْمَةَ
اللَّهِ كُفْرًا وَاحْلَوْ قَوْمَهُمْ دَارَ
الْبَوَارِ * جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ
الْقَرَارُ﴾

(ALAM TARA ILAAL-LAD'EENA
BAD-DALOO NIA'-MATAL-
LAAHEE KUF-RAW-WAAH'AL-
LOO QAW-MAHUM DAARA
ALBAWAARI * JAHAN-NAMA
YAS'-LAW-NAHAA WABI-SAL-
QARAAR)

Hast Thou not seen those
who exchanged the favor of
ALLAH for unbelief, and
caused the people to dwell
in the abode of ruin?
GEHENNAM wherein they
are roasted; an evil resting
place!²⁰

وَنِعْمَةَ اللَّهِ مُحَمَّدٌ وَأَهْلُ بَيْتِهِ
حُبُّهُمْ إِيْمَانٌ يُدْخِلُ الْجَنَّةَ وَ
بُغْضُهُمْ كُفْرٌ وَنِفَاقٌ يُدْخِلُ
النَّارَ

WA NIA'-MATUL-LAAHEE
MUH'AM-MADOO-WA AH-LU
BAY-TIH H'UB-BUHUM EE-
MAANUY-YUD-KHILUL-JAN-
NAH WA BUGH-Z'UHUM KUF-
ROO-WANIFAAQUY-YUD-
KHILUN-NAAR

The 'favor of ALLAH' is
MUHAMMAD and the People
of his House. Love for them
is a faith that takes into the
Garden, and hate for them
is an unbelief and a
hypocrisy that takes into the
Fire.

فَأَسَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ ذَلِكَ إِلَى عَلِيٍّ وَأَهْلِ بَيْتِهِ
قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ: مَا خَرَجَ وَلَا يَخْرُجُ مِنَّا
أَهْلُ الْبَيْتِ إِلَى قِيَامِ قَائِمِنَا أَحَدٌ

FAASAR-RA RASOOLUL-
LAAHEE S'AL-LAAL-LAAHOO
A'LAY-HEE WA AAALIHEE
D'ALIKA ILAA A'LEE-YIW-WA
AH-LI BAY-TIH

So the Messenger of ALLAH
(ALLAH bless him and his
Household) confided that to
A'LI and the Folk of his
House.

QAALA: THUM-MA QAALA
ABOO A'B-DIL-LAAHEE A'LAY-
HIS-SALAAMU: MAA KHARAJA
WA LAA YAKH-RUJU MIN-
NAAA AH-LAL-BAY-TI ILAA
QEEAAMI QAAA-IMINAAA
AH'ADUN

He said: Then ABU A'BD
ALLAH said (upon him be
peace): Before the rise of
our QAAIM²¹ not one of us,
Folk of the House, has
revolted or will revolt

²⁰ 14: 28-9

²¹ i.e., the Twelfth IMAM, he who will stand up' (QAAA-IM) in the Truth for the Truth and defeat the enemies of the Truth.

لَيَدْفَعْ ظُلْمًا أَوْ يَنْعُشَ حَقًّا إِلَّا

أَصْطَلَمَهُ الْكَلْبِيَّةُ وَكَانَ قِيَامُهُ

زِيَادَةً فِي مَكْرُوهِنَا وَشِيعَتِنَا

قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ: ثُمَّ

أَمَلَنِي عَلَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

الَّذِي دُعِيَ وَهِيَ خَمْسَةٌ وَسَبْعُونَ بَابًا

سَقَطَ عَنِّي مِنْهَا أَحَدُ عَشَرَ بَابًا وَ

حَفِظْتُ مِنْهَا نِيفًا وَسِتِّينَ بَابًا

وَحَدَّثَنَا أَبُو الْمُفَضَّلِ قَالَ: وَ

حَدَّثَنِي مُحَمَّدُ ابْنُ الْحَسَنِ ابْنِ

مَرْزُوقِ بْنِ أَبِي بَكْرٍ الْمَدَائِنِيُّ

الْكَاتِبُ نَزِيلُ الرَّحْبَةِ فِي

دَامِرِهِ

LEEAD-FAA' Z'UL-MAN AW
YAN-A'SHA H'AQ-QAN IL-LAA
AS'-TALAMAT-HUL-BALEE-YAH
WA KAANA QEEAAMUHOO
ZEEAADATAN FEE MAK-
ROOHINAA WA SHEEA'TINAA

QAALAL-MUTAWAK-KILUB-NU
HAAROONA: THUM-MA AM-
LAA A'LAY-YA ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMUL-
AD-E'EAH WA HEEA KHAM-
SATOO-WASAB-U'WNA
BAABAA SAQAT'A A'N-NEE
MIN-HAAA AH'ADA A'SHARA
BAABAA WA H'AFIZ'-TU MIN-
HAA NAY-YIFAW-WASIT-TEENA
BAABAA

WA H'AD-DATHANAAA
ABOOL-MUFAZ"-Z"ALI QAALA:
WA H'AD-DATHANEE MUH'AM-
MADU AB-NUL-H'ASANI AB-NI
ROOZ-BIH ABW BAK-RINL-
MADAAA-INEE-YUL-KAATIBU
NAZEELUR-RAH'-BATI FEE
DAARIH

to repel an injustice or to
raise up a right, without
affliction uprooting him and
without his uprising
increasing the adversity of
us and our partisans.

AL-MUTAWAKKIL BIN HAROON
said: Then ABU A'BD ALLAH
dictated to me the
supplications, which are
seventy-five chapters. Of
them eleven chapters have
escaped me, while I have
safeguarded sixty- some.

ABUL-MUFAZ"Z"AL related to
us.²² He said: MUHAMMAD
BIN' AL-HASAN BIN RUZBIH
ABU BAKR AL-MADAA-INI²³
the scribe, who lived in
RAHBA, related to us in his
house.

²² The speaker here is AL-U'KBARI (above, verse 3), who is now relating another chain through which he received the SAH'EEFA from ABUL-MUFADDAL (verse 3).

²³ He is unknown in the books of biography.

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ
مُسْلِمٍ الْمُطَهَّرِيُّ

QAALA: H'AD-DATHANEE
MUH'AM-MADUB-NU AH'-
MADAB-NI MUS-LIMINL-
MUT'AH-HAREE

He said: MUHAMMAD BIN
AHMAD BIN MUSLIM AL-
MUT'AHHARI²⁴ related to me.

قَالَ: حَدَّثَنِي أَبِي عَنْ عَمِيرِ بْنِ
مُؤَكَّلِ الْبَلْخِيِّ عَنْ أَبِيهِ
الْمُؤَكَّلِ ابْنِ هَارُونَ

QAALA: H'AD-DATHANEE
ABEE A'N U'MAY-RIB-NI
MUTAWAK-KLIL-BAL-KHEE A'N
ABEEHIL-MUTAWAK-KILIB-NI
HAARON

He said: My father related to
me from U'MAYR BIN
MUTWAKKIL AL-BALHKI from
his father AL-MUTAWAKKIL
BIN HAROON.

قَالَ: لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ
عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيثَ
بِتَمَامِهِ إِلَى مَرْوِيَا النَّبِيِّ صَلَّى اللَّهُ

QAALA: LAQEETU YAH'-YAAB-
N ZAY-DIB-NI A'LEE-YIN A'LAY-
HIMAAS-SALAAMU
FAD'AKARAL-H'ADEETHA
BITAMAAMIHEEE ILAA ROO-
YAAN-NABEE-YI S'AL-LAAL-
LAAHOO

He said: I met YAHYA L'N
ZAYD BIN A'LI (upon them
both be peace). Then he
mentioned the whole
HADEETH including the vision
of the Prophet (ALLAH bless

عَلَيْهِ وَآلِهِ الَّتِي ذَكَرَهَا جَعْفَرُ
بْنُ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ
عَلَيْهِمْ

A'LAY-HEE WA AAALIHIL-
LATEE D'AKARAHAA JAA'-
FARUB-NU MUH'AM-MADIN
A'N AAABAAA-IHEE
S'ALAWAATUL-LAAHEE A'LAY-
HIM

him and his Household)
which was mentioned by
JA'-FAR BIN MUHAMMAD
from his fathers (ALLAH's
blessings be upon them).

وَفِي مَرْوَاةِ الْمُطَهَّرِيِّ ذِكْرُ
الْأَنْبَاءِ وَهِيَ:

WA FEE RIWAAAYATIL-MUT'AH-
HAREE-YI D'IK-RUL-AB-WAABI
WAHEEA:

In AL-MUT'AHHARI'S version,
the chapter headings are
mentioned. They are:

التَّحْمِيدُ لِلَّهِ عَزَّ وَجَلَّ

1 AT-TAH'-MEEDU LIL-LAHEE
A'Z-ZA WA JAL

1 Praise of ALLAH

الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ

2 AS'-S'ALAATU A'LAA
MUH'AM-MADIW-WA AAALIH

2 Blessing upon MUHAMMAD
and His Household

²⁴ He is also unknown.

الصَّلَاةُ عَلَى حَمَلَةِ الْعَرْشِ	3 AS'-S'ALAATU A'LAA H'AMALATIL-A'R-SH	3 Blessing upon the Bearers of the Throne
الصَّلَاةُ عَلَى مُصَدِّقِي الرُّسُلِ	4 AS'-S'ALAATU A'LAA MUS'AD- DIQEER-RUSUL	4 Blessing upon the Attesters to the Messengers
دُعَاؤُهُ لِنَفْسِهِ وَخَاصَّتِهِ	5 DUA'AAW-UHOO LINAFA- SIHEE WA KHAAAS'-S'ATIH	5 His Supplication for Himself and his Special Friends
دُعَاؤُهُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ	6 DUA'AAW-UHOO I'NDAS'- S'ABAAHEE WAL-MSAAA-I	6 His Supplication in Morning and Evening
دُعَاؤُهُ فِي الْمِهْمَاتِ	7 DUA'AAW-UHOO FIL- MUHIM-MAAT	7 His Supplication in Worrisome Tasks
دُعَاؤُهُ فِي الْاِسْتِعَاذَةِ	8 DUA'AAW-UHOO FEELIS- TIA'AD'AH	8 His Supplication in Seeking Refuge
دُعَاؤُهُ فِي الْاَشْتِيَاقِ	9 DUA'AAW-UHOO FEELISH- TEEAAQ	9 His Supplication in Yearning
دُعَاؤُهُ فِي الْبَجَاءِ إِلَى اللَّهِ تَعَالَى	10 DUA'AAW-UHOO FIL-LAJAA ILAAL-LAAHEE TAA'ALAA	10 His Supplication in Seeking Asylum with ALLAH
دُعَاؤُهُ بِخَوَاتِمِ الْخَيْرِ	11 DUA'AAW-UHOO BIKHAWAATIMIL-KHAY-R	11 His Supplication for Good Outcomes
دُعَاؤُهُ فِي الْاِغْتِرَافِ	12 DUA'AAW-UHOO FEELIA'- TIRAAF	12 His Supplication in Confession
دُعَاؤُهُ فِي طَلَبِ الْحَوَائِجِ	13 DUA'AAW-UHOO FEE T'ALABIL-H'AWAAA-IJ	13 His Supplication in Seeking Needs
دُعَاؤُهُ فِي الظَّلَامَاتِ	14 DUA'AAW-UHOO FEEZ'- Z'ULAAMAAT	14 His Supplication in Acts of Wrongdoing
دُعَاؤُهُ عِنْدَ الْمَرَضِ	15 DUA'AAW-UHOO I'NDAL- MARAZ"	15 His Supplication When Sick
دُعَاؤُهُ فِي الْاِسْتِقَالَةِ	16 DUA'AAW-UHOO FEELIS- TIQAALAH	16 His Supplication in Asking Release
دُعَاؤُهُ عَلَى الشَّيْطَانِ	17 DUA'AAW-UHOO A'LAASH- SHAY-T'AAN	17 His Supplication Against SATAN
دُعَاؤُهُ فِي الْمَخْذُومَاتِ	18 DUA'AAW-UHOO FIL-MAH'- D'OORAAAT	18 His Supplication in Perils
دُعَاؤُهُ فِي الْاِسْتِسْقَاءِ	19 DUA'AAW-UHOO FEELIS- TIS-QAAA-I	19 His Supplication in Asking for Water

دُعَاؤُهُ فِي مَكَامِرِ الْأَخْلَاقِ	20 DUA'AAW-UHOO FEE MAKAARIMIL-AKH-LAAQ	20 His Supplication on Noble Moral Traits
دُعَاؤُهُ إِذَا أَخْزَنَهُ أَمْرٌ	21 DUA'AAW-UHOOO ID'AAA AH'-ZANAHOOO AM-R	21 His Supplication when Something made him Sorrow
دُعَاؤُهُ عِنْدَ الشَّدَّةِ	22 DUA'AAW-UHOO I'NDASH- SHID-DAH	22 His Supplication in Hardship
دُعَاؤُهُ بِالْعَافِيَةِ	23 DUA'AAW-UHOO BIL- A'AFEEH	23 His Supplication for Well- Being
دُعَاؤُهُ لِأَبَوَيْهِ	24 DUA'AAW-UHOO LIABAWAY-H	24 His Supplication for his Parents
دُعَاؤُهُ لِوَلَدِهِ	25 DUA'AAW-UHOO LIWUL- DIH	25 His Supplication for his Children
دُعَاؤُهُ لِجِيرَانِهِ وَأَوْلِيَايِهِ	26 DUA'AAW-UHOO LIJEERAANIHEE WA AW- LEEAAA-IH	26 His Supplication for his Neighbors and Friends
دُعَاؤُهُ لِأَهْلِ الثُّغُورِ	27 DUA'AAW-UHOO LIAH- LITH-THUGHOOR	27 His Supplication for the People of the Frontiers
دُعَاؤُهُ فِي التَّفَنُّعِ	28 DUA'AAW-UHOO FIT- TAFAZ-ZUA'-	28 His Supplication in Fleeing
دُعَاؤُهُ إِذَا قَسَرَ عَلَيْهِ الرِّزْقُ	29 DUA'AAW-UHOOO ID'AA QUT-TIRA A'LAY-HIR-RIZ-Q	29 His Supplication when his Provision was Stinted
دُعَاؤُهُ فِي الْمَعُونَةِ عَلَى قَضَاءِ الْدِّينِ	30 DUA'AAW-UHOO FIL- MAU'WNATI A'LAA QAZ"AAA- ID-DAY-N	30 His Supplication for Help in Repaying Debt
دُعَاؤُهُ بِالتَّوْبَةِ	31 DUA'AAW-UHOO BIT-TAW- BAH	31 His Supplication in Repentance
دُعَاؤُهُ فِي صَلَاةِ اللَّيْلِ	32 DUA'AAW-UHOO FEE S'ALAAATIL-LAY-L	32 His Supplication in the Night Prayer
دُعَاؤُهُ فِي الْاِسْتِخَارَةِ	33 DUA'AAW-UHOO FEELIS- TIKHAARAH	33 His Supplication in Asking for the Best

دُعَاوُهُ إِذَا أَبْتَلَىٰ أَوْ مَرَأَىٰ مُبْتَلَىٰ
بَفْضِيحَةٍ بِذَنْبٍ

34 DUA'AAW-UHOOO ID'AA
AB-TULEEA AW RAAA MUB-
TALAN BIFAZ"EEH'ATIM-
BID'AMB

34 His Supplication when
Afflicted

دُعَاوُهُ فِي الرِّضَا بِالْقَضَاءِ

35 DUA'AAW-UHOO FIR-
RIZ"AA BIL-QAZ"AAA-I

35 His Supplication in
Satisfaction with the Decree

دُعَاوُهُ عِنْدَ سَمَاعِ الرَّعْدِ

36 DUA'AAW-UHOO I'NDA
SAMAAI'R-RAA'-D

36 His Supplication upon
Hearing Thunder

دُعَاوُهُ فِي الشُّكْرِ

37 DUA'AAW-UHOO FEESH-
SHUK-R

37 His Supplication In Giving
Thanks

دُعَاوُهُ فِي الِاغْتِدَارِ

38 DUA'AAW-UHOO FEELIA'-
TID'AAR

38 His Supplication In Asking
Pardon

دُعَاوُهُ فِي طَلَبِ الْعَفْوِ

39 DUA'AAW-UHOO FEE
T'ALABIL-A'F-W

39 His Supplication in
Seeking Pardon

دُعَاوُهُ عِنْدَ ذِكْرِ الْمَوْتِ

40 DUA'AAW-UHOO I'NDA
D'IK-RIL-MAW-T

40 His Supplication when
Death was Mentioned

دُعَاوُهُ فِي طَلَبِ السِّتْرِ وَالْوَقَاةِ

41 DUA'AAW-UHOO FEE
T'ALABIS-SIT-RI WAL-
WIQAAYAH

41 His Supplication in Asking
for Covering and Protection

دُعَاوُهُ عِنْدَ خْتِمِهِ الْقُرْآنِ

42 DUA'AAW-UHOO I'NDA
KHAT-MIHIL-QUR-AAAN

42 His Supplication upon
completing a Reading of
the QURAN

دُعَاوُهُ إِذَا نَظَرَ إِلَى الْهَلَالِ

43 DUA'AAW-UHOOO ID'AA
NAZ'ARA ILAAL-HILAAL

43 His Supplication when he
Looked at the New Crescent
Moon

دُعَاوُهُ لِدُخُولِ شَهْرِ رَمَضَانَ

44 DUA'AAW-UHOO
LIDUKHOOLI SHAH-RI
RAMAZ"AAN

44 His Supplication for the
Coming of the Month of
RAMAZ"AAN

دُعَاوُهُ لِدَاعِ شَهْرِ رَمَضَانَ

45 DUA'AAW-UHOO
LIWADAAI' SHAH-RI
RAMAZ"AAN

45 His Supplication in
Bidding Farewell to the
Month of Ramadan

دُعَاوُهُ لِعِيدِ الْفِطْرِ وَالْجُمُعَةِ

46 DUA'AAW-UHOO LIE'EDIL-
FIT-RI WAL-JUMUA'H

46 His Supplication for the
Day of Fast-Breaking and
Friday

دُعَاوُهُ فِي يَوْمِ عَرَفَةَ

47 DUA'AAW-UHOO FEE YAW-
MI A'RAFAH

47 His Supplication on the
Day of A'RAFA

دُعَاؤُهُ فِي يَوْمِ الْأَضْحَى وَالْجُمُعَةِ	48 DUA'AAW-UHOO FEE YAW-MIL-AZ"-H'AA WAL-JUMUA'H	48 His Supplication on the Day of Sacrifice and Friday
دُعَاؤُهُ فِي دَفْعِ كَيْدِ الْأَعْدَاءِ	49 DUA'AAW-UHOO FEE DAF-I' KAY-DIL-AA'-DAAA-I	49 His Supplication in Repelling the Trickery of the Enemies
دُعَاؤُهُ فِي الرَّهْبَةِ	50 DUA'AAW-UHOO FIR-RAH-BAH	50 His Supplication in Fear
دُعَاؤُهُ فِي التَّصَرُّعِ وَالْأَسْتِكَانَةِ	51 DUA'AAW-UHOO FIT-TAZ"AR-RUI' WALIS-TIKAANAH	51 His Supplication in Pleading and Abasement
دُعَاؤُهُ فِي الْإِلْحَاحِ	52 DUA'AAW-UHOO FIL-IL-H'AAH'	52 His Supplication in Imploring
دُعَاؤُهُ فِي التَّذَلُّلِ	53 DUA'AAW-UHOO FIT-TAD'AL-LUL	53 His Supplication in Abasing Himself
دُعَاؤُهُ فِي أَسْتِكَشَافِ الْهُمُومِ	54 DUA'AAW-UHOO FIS-TIK-SHAAFIL-HUMOOM	54 His Supplication for the Removal of Worries
وَبَاقِي الْأَبْوَابِ بَلْفَظِ أَبِي عَبْدِ اللَّهِ الْحَسَنِ مَرَحِمَهُ اللَّهُ	WA BAAQEEL-AB-WAABI BILAF-Z'I ABEE A'B-DIL-LAAHIL-H'ASANEY-YI RAH'IMAHUL-LAAH	The remaining chapter headings are in the words of ABU A'BD ALLAH AL-HASANI (ALLAH have mercy upon him). ²⁵
حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِ	H'AD-DATHANAAA ABW A'B-DIL-LAAHEE JAA'-FARUB-NU MUH'AM-MADINL-H'ASANEY	ABU A'BD ALLAH JA'-FAR BIN MUHAMMAD AL-HASANI related to us. ²⁶
قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابِ الرِّيَّاتِ	QAALA: H'AD-DATHANAA A'B-DUL-LAAHEEB-NU U'MARAB-NI KHAT'-TAABINZ-ZAY-YAAT	He said: A'BD ALLAH BIN U'MAR BIN KHAT'TAAB AZ-ZAYYAT related to us.

²⁵ In other words, the chapter headings as Motioned in the text, which are often slightly different from the chapter headings mentioned above, are in AL-HASANI's words (that is, AS-SHAREEF ABU A'BD ALLAH, mentioned in verse 4).

²⁶ Here again by 'us' is meant AL-U'KBARI.

قَالَ: حَدَّثَنِي خَالِي عَلَى ابْنُ
الْغَمَانِ الْأَعْلَمُ

QAALA: H'AD-DATHANEE
KHAALÉE A'LEE-YU AB-NUN-
NUA'-MAANIL-AA'-LAM

He said: My maternal A'LI
BIN AL-NUA'-MAN AL-A'LAM
related to us.

قَالَ: حَدَّثَنِي عَمِيرُ بْنُ مُوَكَّلٍ
الْتَّقِيُّ الْبَلْخِيُّ عَنْ أَبِيهِ مُوَكَّلِ
بْنِ هَارُونَ

QAALA: H'AD-DATHANEE
U'MAY-RUB-NU MUTAWAK-
KILINTH-THAQAFEE-YUL-BAL-
KHEE-YU A'N ABEEHEE
MUTAWAK-KILIB-NI HAARON

He said: ' U'MAYR BIN
MUTAWAKKIL ATH-THAQAFI
AL-BALHKI related to us from
his father MUTWAKKIL BIN
HAROON.

قَالَ: أَمَلَنِي عَلَى سَيِّدِي الصَّادِقُ أَبُو
عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

QAALA: AM-LAA A'LAY-YA
SAY-YIDEES'-S'AADIQU ABOO
A'B-DIL-LAAHEE JAA'-FARUB-
NU MUH'AM-MAD

He said: My truthful master,
ABU A'BD ALLAH JA'-FAR BIN
MUHAMMAD dictated to me.

قَالَ: أَمَلَنِي جَدِّي عَلَى بْنِ الْحُسَيْنِ
عَلَى أَبِي مُحَمَّدٍ بْنِ عَلِيٍّ عَلَيْهِمُ
الْأَجْمَعِينَ السَّلَامُ بِمَشْهَدٍ مِنِّي

QAALA: AM-LAA JAD-DEE
A'LEE-YUB-NUL-H'USAY-NI
A'LAAA ABEE MUH'AM-MADIB-
NI A'LEE-YIN A'LAY-HIM AJ-
MAE'ENAS-SALAAMU BIMASH-
HADIM-MIN-NEE

He said: My grandfather A'LI
BIN AL-HUSAYN dictated to
my father MUHAMMAD BIN
A'LI (upon them all be
peace) while I was witness:

SUPPLICATIONS

—1—

وكان من دعائه عليه السلام

إذا ابتداء بالدعاء بدأ

بالتحميد لله عزَّو

جلَّ والثناء عليه

فقال:

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AB-TADAA BID-
DUA'AA-I BADAA BIT-
TAH'-MEEDI LIL-LAHEE
A'Z-ZA WA JAL-LA
WATH-THANAAA-I
A'LAY-HEE FAQAALA:

When he (A.S)
began to
supplicate, he
would begin with
**PRAISE AND
LAUDATION OF
ALLAH**
(Mighty and
Majestic is He). he
would say:

الْحَمْدُ لِلَّهِ

AL-H'AM-DU LIL-LAH

Praise belongs to ALLAH,

الْأَوَّلِ بِلَا أَوَّلٍ كَانَ قَبْلَهُ

AL-AW-WALI BILAAA AW-
WALIN KAANA QAB-LAH

the First, without a first before
Him,

وَالْآخِرِ بِلَا آخِرٍ يَكُونُ بَعْدَهُ

WAL-AAAKHIRI BILAAA
AAAKHIREE-YAKOONU BAA'-
DAH

the Last, without a last
behind Him.

الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ

AL-LAD'EE QAS'URAT A'R-
ROO-YATIHEEE AB-S'AARUN-
NAAZ'IREEN

Beholders' eyes fell short of
seeing Him,

الْناظرين

وَعَجَزَتْ عَنْ تَقْيِيدِهِ أَوْهَامُ

WA A'JAZAT A'N-NAA'-TIHEEE
AW-HAAMUL-WAAS'IFEEN

describers' imaginations are
not able to depict Him.

الواصفين

ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعًا

IB-TADAA' BIQUUD-RATIHIL-
KHAL-QAB-TIDAAA'A

He originated the creatures
through His power with an
origination,

وَاخْتَرَعَهُمْ عَلَى مَشِيئَتِهِ اخْتِرَاعًا

WA AKH-TARA'HUM A'LAA
MASHEE-YATIHEEKH-TIRAAA'A

He devised them in
accordance with His will with
a devising.

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِمْرَاتِهِ

THUM-MA SALAKA BIHIM
T'AREEQA IRAADATIH

Then He made them walk on
the path of His desire,

وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ

WA BAA'THAHUM FEE SABEELI
MAH'AB-BATIH

He sent them out on the way
of His love.

لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَهُمْ

LAA YAM-LIKOONA TAA-
KHEERANA A'M-MAA QAD-
DAMAHUM ILAY-H

They cannot keep back
from that to which He has
sent them forward,

إِلَيْهِ

وَلَا يَسْتَطِيعُونَ تَقَدُّمًا إِلَى مَا

WA LAA YAS-TATEEU'WNA
TAQAD-DUMAN ILAA MAAA
AKH-KHARAHUM A'N-H

nor can they go forward to
that from which He has kept
them back.

أَخَّرَهُمْ عَنْهُ

وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا

WA JAA'LA LIKUL-LI ROOH'IM-
MIN-HUM QOOTAM-MAA'-
LOOMAM-MAQ-SOOMAM-
MIR-RIZ-QIH

He assigned from His
provision to each of their
spirits a nourishment known
and apportioned.

مَقْلُومًا مَقْسُومًا مِنْ مَرْزُقِهِ

لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ

LAA YANQUS'U MAN
ZAADAHOO NAAQIS'

No decreaser decreases
those whom He increases,

وَلَا يَزِيدُ مَنْ قَصَّ مِنْهُمْ زَائِدٌ

WA LAA YAZEEDU MAN-
NAQAS'A MIN-HUM ZAAA-ID

no increaser increases those
of them whom He
decreases.

ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا

THUM-MA Z'ARABA LAHOO
FIL-H'AYAATI AJALAM-MAW-
QOOTAA

Then for each spirit He strikes
a fixed term in life,

مَوْقُوتًا

وَنَصَبَ لَهُ أَمْدًا مَخْدُودًا

WA NAS'ABA LAHOOO
AMADAM-MAH'-DOODAA

for each He sets up a
determined end;

يَسْخَطِي إِلَيْهِ بِأَيَّامِ عُمُرِهِ

YATAKHAT'-T'AAA ILAY-HEE
BIY-YAAMI U'MURIH

he walks toward it through
the days of his span,

وَيَرْهَقُهُ بِأَعْوَامٍ دَهْرِهِ

WA YAR-HAQUHOO BIA'-
WAAMI DAH-RIH

he overtakes it through the
years of his time.

حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ

H'AT-TAAA ID'AA BALAGHA
AQ-S'AAA ATHARIH

Then, when he takes his final
step

وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ

WAS-TAW-A'BA H'ISAABA
U'MURIH

and embraces the
reckoning of his span,

قَبْضَهُ إِلَى مَا نَذَبَهُ إِلَيْهِ مِنْ مَوْفُورٍ ثَوَابِهِ أَوْ مَخْذُومٍ عِقَابِهِ	QABAZ" AHOOO ILAA MAA NADABAHOOO ILAY-HEE MIM-MAW-FOORI THAWAABIHEEE AW-MAH'- D'OORI I'QAABIH	O ALLAH seizes him to the abundant reward or the feared punishment to which He has called him,
﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO WA YAJ-ZEEA AL-LD'EENA AH'- SANOO BIL-H'US-NAA)	(That He may repay those who do evil for what they have done and repay those who do good with goodness), ²⁷
عَدْلًا مِنْهُ	A'D-LAM-MIN-H	as justice from Him
تَقَدَّسَتْ أَسْمَاؤُهُ	TAQAD-DASAT AS-MAAAW-UH	(holy are His names, and
وَتَظَاهَرَتْ أَلَاؤُهُ	WA TAZ'AAHARAT ALAAAW-UH	manifest His boons.)
﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾	(LAA YUS-ALU A'M-MAA YAF- A'LU WAHUM YUS-ALOON)	(He shall not be questioned as to what He does, but they shall be questioned). ²⁸
وَالْحَمْدُ لِلَّهِ الَّذِي	WAL-H'AM-DU LIL-LAAHIL- LAD'EE	Praise belongs to ALLAH, for,
لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ مَنَنِ السَّابِقَةِ وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمَتَّاهِرَةِ	LAW H'ABASA A'N I'BAADIHEE MAA'-RIFATA H'AM-DIHEE A'LAA MAAA AB-LAAHUM MIM-MINANIHIL- MUTATAABIA'TI WA AS-BAGHA A'LAY-HIM MIN-NIA'MIHEE ALMUTAZ'AAHIRAH	had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them ²⁹ and the manifest favors which He has lavished upon them,

²⁷ 53: 31

²⁸ 21: 23

²⁹ Allusion to 89: 15: As for man, whenever his Lord tries him, and honors him, and favors him...

لَتَصَرَّفُوا فِي مَنِّهِ فَلَمْ يَحْمَدُوهُ

LATAS'AR-RAFOO FEE
MINANIHEE FALAM YAH'-
MADOOH

they would have moved
about in His kindnesses
without praising Him, and

وَتَوَسَّعُوا فِي مَرْزُقِهِ فَلَمْ
يَشْكُرُوهُ

WA TAWAS-SAU'WA FEE RIZ-
QIHEE FALAM YASH-KUROOH

spread themselves out in His
provision without thanking
Him.

وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ
حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمَةِ
فَكَانُوا كَمَا وَصَفَ فِي

WA LAW KAANOO KAD'ALIKA
LAKHARAJOO MIN
H'UDOODIL-INSAAHEE-YATI
ILAA H'AD-DIL-BAHEEMEE-YATI
FAKAANOO KAMAA WAS'AFA
FEE MUH'-KAMI KITAABIHI:

Had such been the case,
they would have left the
bounds of humanity for that
of beastliness and become
as He has described in the
firm text of His Book:

مُحْكَمِ كِتَابِهِ:

﴿إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ
هُمْ أَضَلُّ سَبِيلًا﴾

(IN HUM IL-LAA KAL-AN-A'AMI
BAL HUM AZ"AL-LU SABEELAA)

(They are but as the
cattle—nay, but they are
further astray from the
way!).³⁰

وَالْحَمْدُ لِلَّهِ عَلَى مَا
عَرَفْنَا مِنْ نَفْسِهِ

WAL-H'AM-DU LIL-LAHEE
A'LAA MAA

O Praise belongs to ALLAH,
for

وَالْهَمْنَا مِنْ شُكْرِهِ

WA AL-HAMANAA MIN SHUK-
RIH

the thanksgiving He has
inspired us to offer Him,

وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ
بِرُبُوبِيَّتِهِ

WA FATAH'A LANAA MIN AB-
WAABIL-I'L-MI BIRUBOOBEE-
YATIH

the doors to knowing His
Lordship He has opened for
us,

وَدَلَّآ عَلَيْهِ مِنْ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ	WA DAL-LĀNAA A'LAY-HEE MINAL-IKH-LAAS'I LAHOO FEE TAW-H'EEDIH	the sincerity towards Him in professing His Unity to which He has led us, and
وَجَبَّأَ مِنَ الْإِلْحَادِ وَالشَّكِّ فِي أَمْرِهِ	WA JAN-NABANAA MINAL-IL- H'AADI WASH-SHAK-KI FEE AM-RIH	the deviation and doubt in His Command from which He has turned us aside;
حَمْدًا	H'AM-DAAN	a praise through which we
نُعْمِرُ بِهِ فِي مَنْ حَمَدَهُ مِنْ خَلْقِهِ	NUA'M-MARU BIHEE FEE MAN H'AMIDAHOO MIN KHAL-QIH	may be given long life among those of His creatures who praise Him,
وَنَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى مِرْصَاهُ وَ عَفْوِهِ	WA NAS-BIQU BIHEE MAN SABAQA ILAA RIZ"AAHOO WA A'F-WIH	and overtake those who have gone ahead toward His good pleasure and pardon;
حَمْدًا	H'AM-DAAN	a praise through which He
يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ	YUZ"EE-U LANAA BIHEE Z'ULUMAATIL-BAR-ZAKH	will illuminate for us the shadows of the interworld, ³¹
وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ	WA YUSAH-HILU A'LAY-NAA BIHEE SABEELAL-MAB-A'TH	ease for us the path of the Resurrection, and

³¹ The interworld (BARZAKH) is the abode in which a person dwells between death and the Day of Resurrection.

وَيُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ
الْأَشْهَادِ ﴿يَوْمَ تُجْزَى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

WA YUSHAR-RIFU BIHEE
MANAAZILANAA I'NDA
MAWAAQIFIL-ASH-HAADI
(YAW-MA TUJ-ZAA KUL-LU
NAF-SIM-BIMAA KASABAT WA
HUM LAA YUZ'-LAMOOON)

raise up our stations at the
standing places of the
Witnesses³² (on the day
when every soul will be
repaid for that it has
earned—they shall not be
wronged);³³

﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى
شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾

(YAW-MA LAA YUGH-NEE
MAW-LANA A'M-MAW-LANA
SHAY-AW-WA LAA HUM
YUNS'AROOON)

(the day a master shall
avail nothing a client, and
they shall not be helped);³⁴

حَمْدًا يَرْفَعُ مِنَّا إِلَىٰ أَعْلَىٰ عِلِّيْنَ
﴿فِي كِتَابٍ مَّرْقُومٍ﴾ * يَشْهَدُهُ
الْمُقَرَّبُونَ ﴿﴾

H'AM-DAAN YAR-TAFIU' MIN-
NAAA ILAAA AA'-LAA I'L-LEE-
YĒENA (FEE KITAABIM-MAR-
QOOMIN* YASH-HADUHUL-
MUQAR-RABOON)

a praise which will rise up
from us to the highest of the
ILLEEYOON³⁵ (in a book
inscribed, witnessed by
those brought nigh),³⁶

³² The Witnesses, mentioned in 11: 20 and 40: 54, are the angels, prophets, IMAMs, and faithful whom ALLAH appoints to give witness concerning the deeds of men at the Resurrection.

³³ 45: 21

³⁴ 44: 41

³⁵ ILLEEYOON, mentioned in 83: 18 and 19, and deriving from a root meaning 'high' or 'exalted', is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.

³⁶ 83: 20-21.

حَمْدًا تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرَقَتْ
الْأَبْصَارُ وَتَبْيَضُّ بِهِ وُجُوهُنَا إِذَا
أَسْوَدَّتِ الْأَبْشَارُ

H'AM-DAAN TAQAR-RU BIH
U'YOONUNAAA ID'AA
BARIQATIL-AB-S'AAR WA TAB-
YAZ"-Z"U BIHEE
WUJOOHUNAAA ID'AA AS-
WAD-DATIL-ABSHAAR

a praise whereby our eyes
may be at rest when sight is
dazzled,³⁷ our faces
whitened when skins are
blackened,³⁸

حَمْدًا نُفَقِّ بِهٍ مِنْ أَلِيمِ نَارِ اللَّهِ
إِلَى كَرِيمِ جِوَارِ اللَّهِ

H'AM-DAAN NUA'-TAQU BIHEE
MIN ALEEMI NAARIL-LAAHEE
ILAA KAREEMI JIWAARIL-LAAH

a praise through which we
may be released from
ALLAH's painful Fire and
enter ALLAH's generous
neighborhood,

حَمْدًا H'AM-DAA

a praise by which we

نُرَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ
وَنُضَامُّ بِهِ أَنْبِيََاءَهُ الْمُرْسَلِينَ

NUZAAH'IMU BIHEE MALAAA-
IKATAHUL-MUQAR-RABEEN
WA NUZ"-Z"AAAM-MU BIHEEE
AMBEEAAA-AHUL-MUR-
SALEEN

may jostle the angels
brought nigh and
join the prophets, the
envoys,

فِي دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ
وَمَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
وَالْحَمْدُ لِلَّهِ الَّذِي

FEE DAARIL-MUQAAMATIL-
LATEE LAA TAZOOL
WA MAH'AL-LI KARAAMATIHLIL-
LATEE LAA TAH'OOL
WAL-H'AM-DU LIL-LAAHIL-
LAD'EE

in a House of Permanence
that does not remove,
the Place of His Generosity
that does not change.
Praise belongs to ALLAH,
who

اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ

IKH-TAARA LANAA
MAH'AASINAL-KHAL-Q

chose for us the good
qualities of creation,

وَأَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ

WA AJ-RAA A'LAY-NAA TAY-
YIBAATIR-RIZ-Q

granted us the agreeable
things of provision, and

³⁷ Cf. 75: 7.

³⁸ Cf. 3: 106.

وَجَعَلْنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى

WA JAA'LA LANAAAL-
FAZ'EELATA BIL-MALAKATI
A'LAA JAMEEI'L-KHAL-Q

appointed for us excellence
through domination over all
creation;

جَمِيعِ الْخَلْقِ

فَكُلُّ خَلْقِيَتِهِ مُقَادَّةٌ لَنَا بِقُدْرَتِهِ

FAKUL-LU KHALEEQATIHEE
MUNQAADATUL-LANAA
BIQUD-RATIH WA S'AAA-
IRATUN ILAA T'AAA'TINAA BII'Z-
ZATIH

every one of His creatures
submits to us through His
power, and comes to obey
us through His might.³⁹

وَصَابِرَةٌ إِلَى طَاعَتِنَا بِغَيْرَتِهِ

وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ

WAL-H'AM-DU LIL-LAHIL-
LD'EEE AGH-LAQA A'N-NAA
BAABAL-H'AAJATI IL-LAAA
ILAY-H

Praise belongs to ALLAH,
who locked for us the gate
of need except toward Him.

الْحَاجَةِ إِلَّا إِلَيْهِ

فَكَيْفَ نُطِيقُ حَمْدَهُ؟

FAKAY-FA NUT'EEQU H'AM-
DAHU?

So how can we praise Him?

أَمْ مَتَى نُؤَدِي شُكْرَهُ؟ لَا مَتَى؟

AM MATAA NOO-AD-DEE
SHUK-RAHU? LAA MATAA?

When can we thank Him?
Indeed, when?

وَالْحَمْدُ لِلَّهِ الَّذِي

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,
who

مَرَكَّبَ فِيْنَا أَلَاتِ الْبَسْطِ

RAK-KABA FEENAAA
ALAAATIL-BAS-T'

placed within us the organs
of expansion,

وَجَعَلْنَا أَدْوَاتِ الْقَبْضِ

WA JAA'LA LANAAA
ADAWAATIL-QAB-Z'

assigned for us the agents
of contraction,

وَمَعْنًا بِأَمْزَاجِ الْحَيَاةِ

WA MAT-TAA'NAA BIR-
WAAH'IL-H'AYAAH

gave us to enjoy the spirits
of life,

وَأَثَبَتْ فِيْنَا جَوَامِحَ الْأَعْمَالِ

WA ATH-BATA FEENAA
JAWAARIH'AL-AA'-MAAL

fixed within us the limbs of
works,

وَعَذَانًا بِطَيِّبَاتِ الرِّزْقِ

WA GHAD'-D'AANAA BITAY-
YIBAATIR-RIZ-Q

nourished us with the
agreeable things of
provision,

وَأَغْنَانَا بِفَضْلِهِ

WA AGH-NAANAA BIFAZ'-LIH

freed us from need through
His bounty, and

³⁹ Several QURANIC verses mention the fact that ALLAH has subjected everything in the heavens and the earth to mankind, e.g., 14: 33, 16: 12, 31: 20, 45: 13.

وَأَقَانَا بِمَنِّهِ

WA AQ-NAANAA BIMAN-NIH

gave us possessions through His kindness.

ثُمَّ أَمَرَنَا لِيُخْتَبَرَ طَاعَتَنَا

THUM-MA AMARANAA
LEEAKH-TABIRA T'AAA'TANAA

Then He commanded us that He might test our obedience and

وَنَهَانَا لِيَتَنَلَى شُكْرَنَا

WA NAHAANAA LEEAB-TALEEA
SHUK-RANAA

prohibited us that He might try our thanksgiving.

فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ

FAKHAALAF-NAA A'N T'AREEQI
AM-RIH

So we turned against the path of His commandments and

وَمَرَكَبْنَا مُنُونًا مِنْ جُرْأِهِ

WA RAKIB-NAA MUTOONA
ZAJ-RIH

mounted the backs of His warnings.

فَلَمْ يَسْتَدِرْنَا بِعُقُوبَتِهِ

FALAM YAB-TADIR-NAA
BIU'QOOBATIH

Yet He hurried us not to His punishment,

وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ

WA LAM YUA'AJIL-NAA
BINAQIMATIH

nor hastened us on to His vengeance.

بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا

BAL TAAN-NAANAA BIRAH'-
MATIHEE TAKAR-RUMAA

No, He went slowly with us through His mercy, in generosity, and

وَأَنْتَظَرُ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا

WA ANTAZ'ARA
MURAAJAA'TANAA BIRAA'-
FATIHEE H'IL-MAA

awaited our return through His clemency, in mildness.

وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE DAL-LANAA A'LAAT-
TAW-BATIL-LATEE LAM NUFID-
HAAA IL-LAA MIIN FAZ"-LIH

Praise belongs to ALLAH, who showed us the way to repentance, which we would not have won save through His bounty.

الَّتِي لَمْ نُقْذِهَا إِلَّا مِنْ فَضْلِهِ

فَلَوْ لَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا

FALAW LAM NAA'-TADID MIN
FAZ"-LIHEEE IL-LAA BIHAA

Had we nothing to count as His bounty but this,

لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا

LAQAD H'ASUNA BALAAAW-
UHOO I'NDANAA

His trial of us would have been good,

وَجَلَّ إِحْسَانُهُ إِلَيْنَا

WA JAL-LA IH'-SAANUHOOO
ILAY-NAA

His beneficence toward us great,

وَجَسُمَ فَضْلُهُ عَلَيْنَا

WA JASUMA FAZ"-LUHOO
A'LAY-NAA

His bounty upon us immense.

فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي

FAMAA HAKAD'AA KAAANAT
SUN-NATUHOO FIT-TAW-BATI
LIMAN KAANA QAB-LANAA

For such was not His wont in
repentance with those who
went before us.⁴⁰

التَّوْبَةِ لَمَنْ كَانَ قَبْلَنَا

لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ

LAQAD WAZ"AA' A'N-NAA
MAA LAA T'AAQATA LANAA
BIH

He has lifted up from us
What we have not the
strength to bear,⁴¹

وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا

WA LAM YUKAL-LIF-NAAA IL-
LAA WUS-A'A

charged us only to our
capacity,⁴²

وَلَمْ يُجَسِّنَا إِلَّا يُسْرًا

WA LAM YUJASH-SHIM-NAAA
IL-LAA YUS-RAA

imposed upon us nothing
but ease, and

وَلَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً وَلَا

WA LAM YADAA' LIAH'ADIM-
MIN-NAA H'UJ-JATAW-WA LAA
U'D'-RAA

left none of us with an
argument or excuse.

عُذْرًا

فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ

FAL-HAALIKU MIN-NAA MAN
HALAKA A'LAY-H

So the perisher among us is
he who perishes in spite of
Him and

وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ

WAS-SAE'EDU MIN-NAA MAR-
RAGHIBA ILAY-H

the felicitous among us he
who beseeches Him.

وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمَدَهُ بِهِ

WAL-H'AM-DU LIL-LAHEE
BIKUL-LI MAA H'AMIDAHOO
BIHEE

And praise belongs to ALLAH
with all the praises of

أَذْنَى مَلَائِكَتِهِ إِلَيْهِ

AD-NAA MALAAAA-IKATIHEEE
ILAY-H

His angels closest to Him,

وَأَكْرَمُ خَلْقَتِهِ عَلَيْهِ

WA AK-RAMU KHALEEQATIHEE
A'LAY-H

His creatures most noble in
His eyes, and

وَأَمْرَضَى حَامِدِيهِ لَدَيْهِ

WA AR-Z"AA H'AAMIDEEHEE
LADAY-H

His praises most pleasing to
Him;

⁴⁰ Cf. 2: 286: Our Lord, charge us not with a load such as Thou DIDST lay upon before us.

⁴¹ 2: 286

⁴² Allusion to such passages as 2: 286: ALLAH charges no soul to its capacity.

حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ

H'AM-DAY-YAF-Z"ULU SAAA-
IRAL-H'AM-DI KAFAZ"-LI RAB-
BINAA A'LAJ JAMEEI' KHAL-
QIH

a praise that may surpass
other praises as our Lord
surpasses all His creatures.

كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ

THUM-MA LAHUL-H'AM-D

Then to Him belongs praise,

ثُمَّ لَهُ الْحَمْدُ

مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَ

MAKAANA KUL-LI NIA'-MATIL-
LAHOO A'LAY-NAA WA A'LAJ
JAMEEI' I'BAADIHIL-

in place of His every favor
upon us, and upon all His
servants, past and still
remaining, to the number of
all things His knowledge
encompasses, and

عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ

MAAZ"EENA WAL-BAAQEENA
A'DADA MAAA AH'AATA BIHEE
I'L-MUHOO MIN JAMEEI'L-
ASH-YAAA-I

عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ

الْأَشْيَاءِ

وَمَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا

WA MAKANA KUL-LI
WAAH'IDATIM-MIN-HAA
A'DADUHAHA AZ"-A'AFAM-
MUZ"AAA'FATAN ABADANA
SAR-MADAN ILAA YAW-MIL-
QEEAAMAH

in place of each of His
favors, their number
doubling and redoubling
always and forever, to the
Day of Resurrection;

عَدَدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا

سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ

حَمْدًا

H'AM-DAA

a praise

لَا مُنْتَهَى لِعَدَدِهِ

LAA MUNTAHAA LIH'AD-DIH

whose bound has no utmost
end,

وَلَا حِسَابَ لِعَدَدِهِ

WA LAA H'ISAABA LIA'DADIH

whose number has no
reckoning,

وَلَا مَبْلَغَ لِمَا يَتَنَبَّه

WA LAA MAB-LAGHA
LIGHAAYATIH

whose limit cannot be
reached,

وَلَا انْقِطَاعَ لِأَمَدِهِ

WA LAA ANQIT'AAA' LIAMADIH

whose period cannot be cut
off;

حَمْدًا يَكُونُ

H'AM-DAY-YAKOONU

a praise which will become

وُصْلَةً إِلَى طَاعَتِهِ وَعَفْوِهِ

WUS'-LATAN ILAA T'AAA'TIHEE
WA A'F-WIH

a link to His obedience and
pardon,

وَسَبَبًا إِلَىٰ مَرْضَاوَنِهِ	WA SABABAN ILAA RIZ'- WAANIH	a tie to His good pleasure,
وَذَمِيرَةً إِلَىٰ مَغْفِرَتِهِ	WA D'AREEA'TAN ILAA MAGH- FIRATIH	a means to His forgiveness,
وَطَرِيقًا إِلَىٰ جَنَّتِهِ	WA T'AREEQAN ILAA JAN- NATIH	a path to His Garden,
وَحَفِيرًا مِّنْ نَّقِمَتِهِ	WA KHAFEERAM-MIN- NAQIMATIH	a protector against His vengeance,
وَأَمْنًا مِّنْ غَضَبِهِ	WA AM-NAM-MIN GHAZ'ABIH	a security against His wrath,
وَظَهِيرًا عَلَىٰ طَاعَتِهِ	WA Z'AHEERAN A'LAA T'AAA'TIH	an aid to obeying Him,
وَحَاجِزًا عَنِ مَعْصِيَتِهِ	WA H'AAJIZAN A'M-MAA'- S'EETIH	a barrier against disobeying Him,
وَعَوْنًا عَلَىٰ تَأْدِيعِ حَقِّهِ وَ وِظَائِفِهِ	WA A'W-NAN A'LAA TAA- DEEATI H'AQ-QIHEE WAWAZ'AAA-IFIH	a help in fulfilling His right and His duties;
حَمْدًا نَّسْعُدُ بِهِ فِي السُّعْدَاءِ مِنْ أَوْلِيَّائِهِ وَنَصِيرُهُ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ	H'AM-DAAN NAS-A'DU BIHEE FIS-SUA'DAAA-I MIN AW- LEEAAA-IH WA NAS'EERU BIHEE FEE NAZ'-MISH- SHUHADAAA-I BISUYOOFI AA'- DAAA-IH	a praise that will make us felicitous among His felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies.
إِنَّهُ وَلِيُّ حَمِيدٍ	IN-NHOO WALEE-YUN H'AMEED	He is a Friend, Praiseworthy!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

بعد هذا التَّحْمِيدِ

فِي الصَّلَاةِ عَلَى

رَسُولِ اللَّهِ

(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

—2—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU BAA'-
DA HAD'AAT-TAH'-
MEEDI FEES'-S'ALAATI
A'LAA RASOOLIL-
LAAHEE S'AL-LAAL-
LAAHOO A'LAY-HEE
WA AAALIH

After this praise of
Allah, he (A.S) would
supplicate by

CALLING DOWN

BLESSINGS

UPON ALLAH'S

MESSENGER

(Allah bless him and
his Household)

وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ
نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُونَ
الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ

بِقُدْرَتِهِ الَّتِي

لَا تَعْجِزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ

وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطَفَ

فَخْتَمَ بِنَا عَلَى جَمِيعٍ مِّنْ ذِمَّةٍ

وَجَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ

وَكَثَّرَنَا بِمَنِّهِ عَلَى مَنْ قَلَّ

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ

أَمِينِكَ عَلَى وَحْيِكَ

وَنَجِّيكَ مِنْ خَلْقِكَ

وَصَفِّيكَ مِنْ عِبَادِكَ

وَإِمَامِ الرَّحْمَةِ

وَقَائِدِ الْخَيْرِ

وَمِفْتَاحِ الْبَرَكَاتِ

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE MAN-NA A'LAY-NAA
BIMUH'AM-MADIN-NABEE-
YIHEE S'AL-LAAL-LAAHOO
A'LAYHEE WA AAALIHEE
DOONAL-UMAMIL-
MAAZ"EEATI WAL-QUROONIS-
SAALIFAH

BIIQUD-RATIHIL-LATEE

LAA TAA'-JIZU A'N SHAY-IW-
WA IN A'ZUM

WA LAA YAFOOTUHAA SHAY-
OO-WA IL-LAT'UF

FAKHATAMA BINAA A'LAA
JAMEEI' MAN D'ARAA

WA JAA'LANAA SHUHADAAA-
A A'LAA MAN JAH'AD

WA KATH-THARANAA BIMAN-
NIHEE A'LAA MAN QAL

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MAD

AMEENIKA A'LAA WAH'-YIK

WA NAJEEBIKA MIN KHAL-QIK

WA S'AFEE-YIKA MIN I'BAADIK

WA IMAAMIR-RAH'-MAH

WA QAAA-IDIL-KHAY-R

WA MIF-TAAH'IL-BARAKAH

Praise belongs to ALLAH,
who was kind to us through
MUHAMMAD (ALLAH bless
him and his Household) to
the exclusion of past
communities and bygone
generations,

displaying thereby His
power, which

nothing can render
incapable, though it be
great, and

nothing can escape, though
it be subtle.

He sealed through us all He
created,

appointed us witnesses over
those who deny, and

increased us by His kindness
over those who are few.

O ALLAH bless MUHAMMAD,

entrusted by Thee with Thy
revelation,

distinguished by Thee
among Thy creatures,

devoted to Thee among Thy
servants,

the IMAM of mercy,

the leader of good,

the key to blessing,

كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ	KAMAA NAS'ABA LIAM-RIKA NAF-SAH	who wearied his soul for Thy affairs,
وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ	WA A'R-RAZ"A FEEKA LIL-MAK- ROOHEE BADANAH	exposed his body to detested things for Thy sake,
وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ	WA KAASHAFA FID-DUA'AA-I ILAY-KA H'AAAM-MATAH	showed open enmity toward his next of kin by summoning to Thee,
وَحَارَبَ فِي مَرْضَاكَ أَسْرَتَهُ	WA H'AARABA FEE RIZ"AAKA US-RATAH	fought against his family for Thy good pleasure,
وَقَطَعَ فِي إِحْيَاءِ دِينِكَ مَرْحَمَهُ	WA QAT'AA' FEEE IH'-YAAA-I DEENIKA RAH'IMAH	cut the ties of the womb in giving life to Thy religion,
وَأَقْصَى الْأَذْنَيْنِ عَلَى جُحُودِهِمْ	WA AQ-S'AAL-AD-NAY-NA A'LAA JUH'OODIHIM-	sent far those close because of their denial,
وَقَرَّبَ الْأَقْصَيْنِ عَلَى	WA QR-RABAL-AQ-S'AY-NA A'LAA AS-TIJAABATHIM LAK	brought near those far because of their response to Thee,
أَسْتَجَابَتُهُمْ لَكَ		
وَأَلَى فِيكَ الْأَبْعَدِينَ	WA WAALAA FEEKAL-AB- A'DEEN	showed friendship to the most distant for Thy sake,
وَعَادَى فِيكَ الْأَقْرَبِينَ	WA A'ADAA FEEKAL-AQ- RABEEN	displayed enmity toward the nearest for Thy sake,
وَأَذَابَ نَفْسَهُ فِي تَلْيِغِ مِرْسَاتِكَ	WA AD-ABA NAF-SAHOO FEE TAB-LEEGLI RISAALATIK	made his soul persevere in delivering Thy message,
وَأَتْعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ	WA AT-A'BAHAA BID-DUA'AA-I ILAA MIL-LATIK	tired it in summoning to Thy creed,
وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ	WA SHAGHALAHAA BIN-NUS'- HEE LIAH-LI DAA'-WATIK	busied it in counseling those worthy of Thy summons

وَهَاجَرَ إِلَى بِلَادِ الْغُرْبَةِ وَمَحَلِّ
 النَّاسِ عَنْ مَوْطِنِ رِجْلِهِ وَمَوْضِعِ
 رِجْلِهِ وَمَسْقَطِ رَأْسِهِ وَمَأْنَسِ
 نَفْسِهِ

WA HAAJARA ILAA BILAADIL-
 GHUR-BATI WA MAH'AL-LIN-
 NAA-YI A'M-MAW-T'INI RAH'-
 LIH WA MAWZ'II' RIJ-LIH WA
 MAS-QAT'I RAA-SIH WA MAA-
 NASI NAF-SIHEE

migrated to the land of exile
 and the place of
 remoteness from the home
 of his saddlebags, the
 walkway of his feet, the
 ground of his birth, and the
 intimate abode of his soul,

إِمْرَادَةً مِنْهُ لِإِغْرَارِ دِينِكَ
 وَاسْتَنْصَارًا عَلَى أَهْلِ الْكُفْرِ
 بِكَ

IRAADATAM-MIN-HOO LIIA'-
 ZAAZI DEENIK

desiring to exalt Thy religion
 and

WAS-TINS'AARAN A'LAAA AH-
 LIL-KUF-RI BIK

seeking help against those
 who disbelieved in Thee,

حَتَّى اسْتَتَبَ لَهُ مَا حَاوَلَ فِي
 أَعْدَائِكَ

H'AT-TAA AS-TATAB-BA LAHOO
 MAA H'AAWALA FEEE AA'-
 DAAA-IK

until what he attempted
 against Thy enemies went
 well with him and

وَاسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَّائِكَ

WAS-TATAM-MA LAHOO MAA
 DAB-BARA FEEE AW-LEEAAA-
 IK

what he arranged for Thy
 friends was accomplished.

فَنَهَدَ إِلَيْهِمْ مُسْتَقْتِحًا بِعَوْنِكَ وَ
 مُتَّقِيًا عَلَى ضَعْفِهِ بِنَصْرِكَ

FANAHADA ILAY-HIM-MUS-
 TAF-TIH'AM-BIA'W-NIK WA
 MUTAQAW-WIYAN A'LAA
 Z'AA'-FIHEE BINAS'-RIK

He rose up against them
 seeking victory through
 Thine aid, becoming strong
 in spite of his weakness with
 Thy help.

فَقَرَّاهُمْ فِي عَشْرِ دِيَارِهِمْ

FAGHAZAAHUM FEE U'Q-RI
 DEEAARIHIM

He fought against them in
 the center of their cities

وَهَجَدَ عَلَيْهِمْ فِي بُحُوحَةٍ
قَرَارِهِمْ حَتَّى ظَهَرَ أَمْرُكَ وَ
عَلَّتْ كَلِمَتُكَ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

WA HAJAMA A'LAY-HIM FEE
BUH'-BOOH'ATI QARAARIHIM
H'AT-TAA Z'HARA AM-RUKA
WA A'LAT KALIMATUKA WA
LAW KARIHAL-MUSH-RIKOOON

and attacked them in the
midst of their dwellings, until
Thy command prevailed,
and Thy word rose up,
though the idolaters were
averse.⁴³

اَللّٰهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيكَ
إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّاتِكَ حَتَّى
لَا يُسَاوِي فِي مَنَازِلَةٍ

AL-LAAHUM-MA FAR-FAA'-
HOO BIMAA KADAH'A FEEKA
ILAAD-DARAJATIL-U'L-YAA MIN
JAN-NATIKA H'AT-TAA

O ALLAH, so raise him,
because of his labors for Thy
sake, to the highest degree
of Thy Garden,⁴⁴ that

وَلَا يُكَافَأُ فِي مَرْتَبَةٍ

LAA YUSAAWAA FEE
MANZILAH

none may equal him in
station,

وَلَا يُؤْتِرِيهِ لَدَيْكَ مَلَكٌ مُّقْرَّبٌ⁹
وَلَا نَبِيٌّ مُّرْسَلٌ

WA LAA YUKAAFAA FEE MAR-
TABAH

none may match him in
level, and

WA LAA YUWAAZEEHOO
LADAY-KA MALAKUM-MUQAR-
RABOO-WA LAA NABEE-YUM-
MUR-SAL

no angel brought nigh or
prophet sent out may
parallel him in Thy sight.

وَعَرِّفْهُ فِى أَهْلِهِ الطَّاهِرِينَ وَ
أُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ
أَجَلَ مَا وَعَدْتَهُ

WA A'R-RIF-HOO FEE AH-
LIHIT-T'AAHIREEENA WA UM-
MATIHIL-MOO-MINEENA MIN
H'US-NISH-SHAFAAA'TI AJAL-LA
MAA WAA'T-TAH

And inform him concerning
his Household the pure and
his community the faithful of
an excellent intercession,
greater than what Thou hast
promised him!⁴⁵

⁴³ Allusion to 9: 33 and 61: 9: It is He who has sent His messenger with the guidance and the religion of truth, that he may uplift it above every religion, though the idolaters be averse.

⁴⁴ As SAYYID A'LIKHAAN points out, there is an allusion here to the HADEETH of 'mediation' (WASILA) according to one version of which the Prophet said: 'Mediation is a degree with ALLAH in the Garden, and there is no degree higher than it, so pray to ALLAH to give me the mediation' (AHMAD III, 83) the fact that this is what the IMAM has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, Cf. note 172).

⁴⁵ On the Prophet's intercession, Cf. PADWICK, Muslim Devotions, pp. 37 ff. and Encyclopedia of

يَا نَافِذَ الْعِدَّةِ يَا وَافِيَ الْقَوْلِ
YAA NAAFID'AL-I'DAH YAA
WAAFEEL-QAW-L

O Keeper of promises! O
Faithful to Thy word!

يَا مُبَدِّلَ السَّيِّئَاتِ بِأُضْعَافِهَا مِنْ
الْحَسَنَاتِ
YAA MUBAD-DILAS-SAY-YI-
AATI BIZ"-A'AFIHAA MINAL-
H'ASANAAT

O He who changes evil
deeds into manifold good
deeds!⁴⁶

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ
IN-NAKA D'OOL-FAZ"-LIL-
A'ZEEM

Thou art of bounty
abounding!

وكان من دعائه عليه السلام

فِي الصَّلَاةِ عَلَى

حَمَلَةِ الْعَرْشِ وَ

كُلِّ مَلَكٍ مُقَرَّبٍ

—3—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEES'-
S'ALAATI A'LAA
H'AMALATIL-A'R-SHI
WAKUL-LI MALAKIM-
MUQAR-RAB

His Supplication
(A.S) in
CALLING DOWN
BLESSINGS UPON
THE BEARERS OF
THE THRONE AND
EVERY ANGEL
BROUGHT NIGH

اللَّهُمَّ وَحَمَلَةَ عَرْشِكَ الَّذِينَ

AL-LAAHUM-MA WA
H'AMALATU A'R-SHIKAL-
LAD'EEN

O ALLAH, as for the Bearers
of Thy Throne, ⁴⁷ who

Islam (old edition), SHAFAA'H. The commentator points out here that the Prophet's intercession—alluded to in the QURAN as his 'praiseworthy station' (17: 79)—will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the IMAMS on the one hand and the Prophet's interceding for them on the other.

⁴⁶ Cf. 25: 70: On Resurrection Day—ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

⁴⁷ The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be sided by four more on the Day of Resurrection. Hence the QURAN says: Upon that day eight shall bear above the Throne of by thy Lord (69: 17). On the various kinds of angels, see S. MURATA, 'The Angels,' in S.H. NASR (ed.), Islamic Spiritually. Foundations, NEW YORK, 1987, pp. 324-44.

لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ

LAA YAFTUROONA MIN TAS-
BEEH'IK

never flag in glorifying Thee,

وَلَا يَسْأُمُونَ مِنْ تَقْدِيسِكَ

WA LAA YAS-AMOONA MIN
TAQ-DEESIK

never become weary of
calling Thee holy,

وَلَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ

WA LAA YAS-TAH'-SIROONA
MIN I'BAADATIK

never tire of worshiping
Thee,

وَلَا يُؤْثِرُونَ اتَّقْصِيرَ عَلَى الْجِدِّ

WA LAA YOO-THIROONAT-
TAQ-S'EERA A'LAAL-JID-DI
FEE AM-RIK

never prefer curtailment
over diligence in Thy
command, and

فِي أَمْرِكَ

وَلَا يَغْفُلُونَ عَنْ أَوْلَاهِ إِلَيْكَ

WA LAA YAGH-FULOONA
A'NIL-WALAHEEE ILAY-K

are never heedless of
passionate love for Thee;

وَإِسْرَافِيلُ صَاحِبُ الصُّورِ

WA IS-RAAFEELU S'AAH'IBUS'-
S'OORISH-SHAAKHIS'UL-

And Seraphiel, the Owner of
the Trumpet, fixed in his
gaze, awaiting Thy

الشَّخِصُ الَّذِي يَتَظَرُّ مِنْكَ الْإِذْنَ

LAD'EE YANTAZ'IRU MINKAL-
ID'-NA WA H'ULOOLAL-AM-RI

permission and the descent

وَحُلُولِ الْأَمْرِ فَيْبَهُ بِالنَّفْخَةِ

FAYUNAB-BIHOO BIN-NAF-
KHATI S'AR-A'A RAHAAA-INIL-
QUBOOR

of the Command, that he
may arouse through the
Blast the hostages thrown
down in the graves;

صَرَخَى مَرَّهَاتَيْنِ الْقُبُورِ

وَمِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ وَ

WA MEEKAAA-EELU D'OOL-
JAAHEE I'NDAKA WAL-

And Michael, possessor of
standing with Thee and a
raised up place in Thy
obedience;

الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ

MAKAANIR-RAFEEI' MIN
T'AAA'TIK

وَجِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ

WA JIB-REEL AL-AMEENU
A'LAA WAH'-YIK

And Gabriel, entrusted with
Thy revelation,

الْمُطَاعُ فِي أَهْلِ سَمَواتِكَ

AL-MUT'AAU' FEE AH-LI
SAMAAWAATIK

obeyed by the inhabitants
of Thy heavens,

الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ

AL-MAKEENU LADAY-KAL-
MUQAR-RABU I'NDAK

distinguished in Thy
Presence, ⁴⁸ brought nigh to
Thee; and

وَالرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ	WAR-ROOHOOL-LAD'EE HUWA A'LAA MALAAA-IKATIL- H'UJUB	the spirit who is over the angels of the veils; ⁴⁹ and
وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ	WAR-ROOHOOL-LAD'EE HUWA MIN AM-RIK	the spirit who is of Thy command ⁵⁰ —
اللَّهُمَّ فَصِّلْ عَلَيْهِمْ وَعَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ	AL-LAAHUM-MA FAS'AL-LI A'LAY-HIM WA A'LAAL- MALAAA-IKATIL-LAD'EENA MIN DOONIHIM	bless them and the angels below them:
مَنْ سُكَّانِ سَمَآوَاتِكَ	MIN SUK-KAANI SAMAAWAATIK	the residents in Thy heavens,
وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَتِكَ	WA AH-LIL-AMAAANATI A'LAA RISAALAATIK	those entrusted with Thy messages,
وَالَّذِينَ لَا تَدْخُلُهُمْ	WAL-LAD'EENA LAA TAD- KHULUHUM	those who become not
سَآمَةٌ مِنْ دُؤُوبٍ	SAA-MATUM-MIN DU-OOB	wearied by perseverance,
وَلَا إِعْيَاءٍ مِنْ لُغُوبٍ وَلَا قُتُورٌ	WA LAAA IA'-YAAA-UM-MIL- LUGHOABIW-WA LAA FUTOOR	or exhausted and flagged by toil,
وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ	WA LAA TASH-GHALUHUM A'N TAS-BEEH'IKASH-SHAHAWAAT	whom passions distract not from glorifying Thee, and

⁴⁹ The veils meant here are those referred to in the HADEETH often quoted in SUNNI sources: 'ALLAH has seventy '—or 'seventy thousand '— veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes'. SHI-A'H sources add several parallel HADEETH from the Prophet and the IMAMS (see BIH'AR AL-ANWAR v, 39-47, BAB AL-H'UJUB WAS-SURAADIQAAT) where mention is made of ALLAH's 'splendor masked by the veils'

⁵⁰ Cf. 17: 85

وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ
الْغَفَلَاتِ

WA LAA YAQ-T'AU'HUM A'N
TAA'-Z'EEMIKA SAH-WL-
GHAFALAAT

whose magnification of
Thee is never cut off by the
inattention of heedless
moments;

الْخُشْعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ
إِلَيْكَ

AL-KHUSH-SHAU'L-AB-S'AARI
FALAA YAROOMOONAN-
NAZ'ARA ILAY-K

their eyes lowered, they do
not attempt to look at Thee;

التَّوَكَّسُّ الْأَذْقَانِ الَّذِينَ قَدْ
طَلَّتْ مَرْغِبُهُمْ فِيمَا لَدَيْكَ

AN-NAWAAKISUL-AD'-QAANIL-
LAD'EENA QAD TAALAT
RAGH-BATUHUM FEEMAA
LADAY-K

their chins bowed, they
have long desired what is
with Thee;

الْمُسْتَهْتَرُونَ بِذِكْرِ آلَايِكَ
وَالْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ
وَجَلَالِ كِبَرِيَّاتِكَ

AL-MUS-TAH-TAROONA BID'IK-
RI AAALAAA-IK

unrestrained in mentioning
Thy boons,

وَالَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ
تَنَزَّاهُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ
مَا عَبْدُكَ حَقَّ عِبَادَتِكَ

WAL-LAD'EENA
YAQOOLOONA ID'AA

NAZ'AROO ILAA JAHAN-
NAMA TAZ-FIRU A'LAAA AH-LI
MAA'-S'EEATIKA: SUB-
H'AANAKA MAA A'BAD-NAAKA
H'AQ-QA I'BAADATIK

those who say when they
look upon GEHENNAM
roaring over the people who
disobeyed Thee: 'Glory be
to Thee!, we have not
worshiped Thee with the
worship Thou deservest!'

فَصَلِّ عَلَيْهِمْ وَعَلَى

FAS'AL-LI A'LAY-HIM WA A'LAA

Bless them, and

الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ

R-RAW-H'AANEE-YEENA MIM-
MALAAA-IKATIK

Thy angels who are the
Reposeful,

وَأَهْلَ الزُّلْفَةِ عِنْدَكَ

WA AH-LIZ-ZUL-FATI I'NDAK

those of proximity to Thee,

وَحَمَالَ الْغَيْبِ إِلَى رُسُلِكَ

WA H'UM-MAALIL-GHAY-BI
ILAA RUSULIK

those who carry the unseen
to Thy messengers,

وَالْمُؤْتَمَنِينَ عَلَى وَحْيِكَ

WAL-MOO-TAMANEENA
A'LAA WAH'-YIK

those entrusted with Thy
revelation,

وَقَبَائِلَ الْمَلَائِكَةِ الَّذِينَ	WA QABAAA-ILIL-MALAAA- IKATIL-LAD'EEN	the tribes of angels whom Thou hast
اخْتَصَصْتَهُمْ لِنَفْسِكَ	AKH-TAS'AS'-TAHUM LINAFA-SIK	singled out for Thyself,
وَأَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَالشَّرَابِ	WA AGH-NAY-TAHUM A'NIT'- T'AA'AMI WASH-SHARAABI	freed from need for food and drink by their calling
بِتَقْدِيرِكَ	BITAQ-DEESIK	Thee holy, and
وَأَسْكَنْتَهُمْ بُطُونًا أَطْبَاقِ	WA AS-KANTAHUM BUT'OONA AT'-BAAQI SAMAAWAATIK	made to dwell inside Thy heavens' layers,
سَمَآوَاتِكَ		
وَالَّذِينَ عَلَى أَرْجَائِهِمْ إِذَا نَزَلَ	WAL-LAD'EENA A'LAAA AR- JAAA-IHAAA ID'AA NAZALAL-	those who will stand upon the heavens' borders ⁵¹
الْأَمْرُ بِتَمَامٍ وَعْدِكَ	AM-RU BITAMAAMI WAA'-DIK	when the Command descends to complete Thy promise,
وَخُزْنَانِ الْمَطَرِ وَنَزَّاجِرِ	WA KHUZ-ZAANIL-MAT'ARI WA ZAWAAJIRIS-SAH'AAB	the keepers of the rain, the drivers of the clouds,
السَّحَابِ		
وَالَّذِي بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجْرُ	WAL-LAD'EE BIS'AW-TI ZAJ- RIHEE YUS-MAU' ZAJALUR-	him at whose driving's sound is heard the rolling of
الرُّعُودِ وَإِذَا سَبَّحْتَ بِهِ حَفِيفَةً	RUU'WD WA ID'AA SABAH'AT BIHEE H'AFEEFATUS-SAH'AABIL-	thunder, and when the reverberating clouds swim
السَّحَابِ اتَّمَعْتُ صَوَاعِقُ الْبُرُوقِ	TAMAAT S'AWAAI'QUL- BUROOQ	before his driving, bolts of lightning flash;
وَمُسَيِّعِي السَّلْجِ وَالْبَرَدِ	WA MUSHAY-YIE'ETH-THAL-JI WAL-BARAD	the escorts of snow and hail,
وَالْهَاطِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ	WAL-HAABITEENA MAA' QAT'- RIL-MAT'ARI ID'AA NAZAL	the descenders with the drops of rain when they fall,

وَالْقَوَامِ عَلَى خَزَائِنِ الرِّيحِ

WAL-QOO-WAAMI A'LAA
KHAZAAA-INIR-REEAAH'

the watchers over the
treasuries of the winds,

وَالْمُوكِّلِينَ بِالْجِبَالِ فَلَا تَرُؤُلُ

WAL-MUWAK-KALEENA BIL-
JIBAALI FALAA TAZOOL

those charged with the
mountains lest they
disappear,

وَالَّذِينَ عَرَفْتَهُمْ مَثَاقِيلَ الْمِيَامِ وَ

WAL-LAD'EENA A'R-RAF-
TAHUM MATHAAQEELAL-

those whom Thou hast
taught the weights of the
waters and the measures
contained by torrents and
masses of rain;

كَئِيلَ مَا تَحْوِيهِ لَوَاعِجُ الْأَمْطَارِ

MEEAAHEE WA KAY-LA MAA
TAH'-WEEHEE LAWAAI'JUL-AM-
TAARI WA A'WAALIJUHAA

وَعَوَاجِهَا

وَمُرْسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ

WA RUSULIKA MINAL-
MALAAAA-IKATI ILAAA AH-LIL-
AR-Z'I BIMAK-ROOHEE MAA
YÄNZILU MINAL-BALAAA WA
MAH'-BOOBIR-RAKHAAA-I

the angels who are Thy
messengers to the people of
the earth with the disliked
affliction that comes down
and the beloved ease;

الْأَمْرَضِ بِكَرْمِهِ مَا يَنْزِلُ مِنَ

الْبَلَاءِ وَمَحْبُوبِ الرَّخَاءِ

وَالسَّفَرَةِ الْكَرَامِ الْبَرَمَةِ

WAS-SAFARATIL-KIRAAMIL-
BARARAH

the devoted, noble scribes,
52

وَالْحَفَظَةِ الْكَرَامِ الْكَاتِبِينَ

WAL-H'AFAZ'ATIL-KIRAAMIL-
KAATIBEEN

the watchers, noble writers,
53

وَمَلَكِ الْمَوْتِ وَأَعْوَانِهِ

WA MALAKIL-MAW-TI WA AA'-
WAANIH

the angel of death and his
helpers,

وَمُنْكَرٍ وَنَكِيرٍ

WA MUNKARIW-WA NAKEER

MUNKAR AND NAKEER, 54

52 Cf. 80: 16

53 i.e., the scribes and writers who record peoples' deeds in this world Cf. 82: 11.

54 The two angels, mentioned in many HADEETHs who question the dead on the first night in the grave.

وَمُرُومَانَ قَتَانَ الْقُبُورِ	WA ROOMAANA FAT-TAANIL-QUBOOR	RUMAN, the tester in the graves, ⁵⁵
وَالطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ	WAT-T'AAA-IFEENA BIL-BAY-TIL-MAA'-MOOR	the circlers of the Inhabited House, ⁵⁶
وَمَالِكٍ وَالْخِزْيَةِ	WA MAALIKIW-WAL-KHAZANAH	MAALIK ⁵⁷ and the guardians,
وَمَرْضَوَانَ وَسَدَنَةَ الْجَنَانِ	WA RIZ"-WAANA WA SADANATIL-JINAAN	RIZ"WAAN ⁵⁸ and the gatekeepers of the gardens,
وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا	WAL-LAD'EENA (LAA YAA'-S'OONAL-LAAHA MAAA	those (who disobey not ALLAH in what He
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿	AMARAHUM WA YAF-A'LOONA MAA YOO-MAROON)	commands them and do what they are commanded); ⁵⁹
وَالَّذِينَ يَقُولُونَ ﴿سَلَامٌ عَلَيْكُمْ	WAL-LAD'EENA YAQOOLOONA (SALAAMUN	those who say, (Peace be upon you, for that you were
بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿	A'LAY-KUM BIMAA S'ABAR-TUM FANIA'-MA U'Q-BAAD-DAAR)	patient—and fair is the Ultimate Abode); ⁶⁰

⁵⁵ An angel who, according to some HADEETHs is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen.

⁵⁶ A house in the celestial spheres mentioned in 52: 4 and located directly above the KA'BA.

⁵⁷ The angel in charge of the Fire.

⁵⁸ The angel in charge of paradise.

⁵⁹ 66: 6.

⁶⁰ 13: 24.

وَالزَّبَانِيَةِ الَّذِينَ إِذَا قِيلَ لَهُمْ:
﴿خُذُوهُ فَغُلُّوهُ﴾ * ثُمَّ الْجَحِيمَ
صُلُّوهُ ﴿أَبْتَدَرُوهُ سِرَاعًا وَلَمْ
يُنْظَرُوهُ﴾

WAZ-ZABAANEEATIL-LAD'EENA
ID'AA QEELA LAHUM:-
(KHUD'OOHOO FAGHUL-
LOOHOO * THUM-MAL-
JAH'EEMA S'AL-LOOHOO) IB-
TADAROOHOO SIRAAA'W-
WALAM YUNZ'IROOH

the ZABANEEYA, who, when it
is said to them: (take him,
and jetter him, then roast
him in hell), ⁶¹ hasten to
accomplish it, nor do they
give him any respite; ⁶²

وَمَنْ أَوْهَمْنَا ذِكْرَهُ وَلَمْ نَعْلَمْ
مَكَانَهُ مِنْكَ وَبِأَيِّ أَمْرِ
وَكَلَّتْهُ

WA MAN AW-HAM-NAA D'IK-
RAHOO WA LAM NAA'-LAM
MAKAANAHOO MINKA WA
BIY-YI AM-RIW-WAK-KAL-TAH

him whom we have failed to
mention, not knowing his
place with Thee, nor with
which command Thou hast
charged him; and

وَسُكَّانِ السَّمَاوَاتِ وَالْأَرْضِ وَ
الْمَاءِ

WA SUK-KAANIL-HAWAAA-I
WAL-AR-Z'I WAL-MAAA-I

the residents in the air, the
earth, and the water, and

وَمَنْ مِّنْهُمْ عَلَى الْخَلْقِ
فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ نَفْسٍ
مَعَهَا سَاقٍ وَشَهِيدٌ

WA MAM-MIN-HUM A'LAAL-
KHAL-Q

those of them charged over
the creatures;

فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ نَفْسٍ
مَعَهَا سَاقٍ وَشَهِيدٌ

FAS'AL-LI A'LAY-HIM YAW-MA
TAA-TEE KUL-LU NAF-SIM-
MAA'HAA SAAA-IQOO-
WASHAHEED

bless them on the day when
every soul will come, with it
a driver and a witness, ⁶³
and

وَصَلِّ عَلَيْهِمْ صَلَاةً تَرْيِدُهُمْ
كَرَامَةً عَلَى كَرَامَتِهِمْ

WA S'AL-LI A'LAY-HIM
S'ALAATAN TAZEEDUHUM

bless them with a blessing
that will add

KARAAMATAN A'LAA
KARAAMATIHIM-

honor to their honor and

⁶¹ 69: 30.

⁶² Cf. 16: 85

⁶³ 50: 21; the driver and witness are also angels.

وَطَهَارَةً عَلَى طَهَارَتِهِمْ

WA T'AHAAARATAN A'LAA
T'AHAAARATHIM

purity to their purity.

اللَّهُمَّ وَإِذَا صَلَّيْتَ عَلَى

AL-LAAHUM-MA WA ID'AA
S'AL-LAY-TA A'LAA MALAAA-
IKATIKA WARUSULIKA WA BAL-
LAGH-TAHUM S'ALAAATANAA
A'LAY-HIM FAS'AL-LI A'LAY-HIM
BIMAA FATAH'-TA LANAA MIN
H'US-NIL-QAW-LI FEEHIM-

O ALLAH, and when Thou
blessest Thy angels and Thy
messengers and Thou
extendest our blessings to
them, bless us through the
good words about them
which Thou hast opened up
for us!

مَلَائِكَتِكَ وَمُرْسَلِكَ وَبَلَّغْتَهُمْ

صَلَاتِنَا عَلَيْهِمْ فَصَلِّ عَلَيْهِمْ بِمَا

فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ

إِنَّكَ جَوَادُ كَرِيمٌ

IN-NAKA JAWAADUN KAREEM

Thou art Munificent,
Generous.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—4—

His Supplication
(A.S) in

فِي الصَّلَاةِ عَلَى

اتِّبَاعِ الرُّسُلِ وَ

مُصَدِّقِيهِمْ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEES'-
S'ALAATI A'LAAA AT-
BAAI'R-RUSULI
WAMUS'AD-
DIQEEHIM

CALLING DOWN
BLESSINGS UPON
THE FOLLOWERS
OF, AND
ATTESTERS TO THE
MESSENGERS

اللَّهُمَّ وَاتَّبَاعِ الرُّسُلِ وَ

مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ

بِالْغَيْبِ عِنْدَ مُعَاوَضَةِ الْمُعَانِدِينَ

لَهُمْ بِالتَّكْذِيبِ

AL-LAAHUM-MA WA AT-
BAAU'R-RUSUL WA MUS'AD-
DIQOOHUM MIN AH-LIL-AR-
Z'I BIL-GHAY-BI I'NDA
MUA'ARAZ"ATIL-
MUA'ANIDEENA LAHUM BIT-
TAK-D'EEB

O ALLAH, as for the followers
of the messengers and
those of the people of the
earth who attested to them
unseen (while the obstinate
resisted them through crying
lies)—

وَالْأَشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ

WALISH-TEEAAQI ILAAL-MUR-
SALEENA BIH'AQAAA-IQIL-
EEMAAN

they yearned for the
emissaries through the
realities of faith,

الْإِيمَانِ

فِي كُلِّ دَهْرٍ وَزَمَانٍ	FEE KUL-LI DAH-RIW-WA ZAMAAN	In every era and time in which Thou didst
أَرْسَلْتَ فِيهِ رَسُولًا	AR-SAL-TA FEEHEE RASOOLAA	send a messenger and
وَأَقَمْتَ لِأَهْلِهِ دَلِيلًا	WA AQAM-TA LIAH-LIHEE DALEELAA	set up for the people a director
مِنْ لَدُنْ أَدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ	MIL-LADUN AAADAMA ILAA MUH'AM-MADIN S'AL-LAAL- LAAHOO A'LAY-HEE WA AAALIH	from the period of Adam down to MUHAMMAD (ALLAH bless him and his Household)
مِنْ أَيْمَةِ الْهُدَى	MIN A-IM-MATIL-HUDAA	from among the IMAMs of guidance and
وَقَادَةَ أَهْلِ التَّقَى	WA QAADATI AH-LIT-TUQAA	the leaders of the God- fearing
عَلَى جَمِيعِهِمُ السَّلَامُ	A'LAA JAMEEI'HIMUS-SALAAM	(upon them all be peace)—
فَاذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَ رِضْوَانٍ	FAD'-KUR-HUM MINKA BIMAGH-FIRATIW-WA RIZ'- WAAN	remember them with forgiveness and good pleasure!
اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ خَاصَّةً	AL-LAAHUM-MA WA AS'- H'AABU MUH'AM-MADIN KHAAAS'-S'ATAN	O ALLAH, and as for the Companions of MUHAMMAD specifically, those
الَّذِينَ أَحْسَنُوا الصَّحَابَةَ	AL-LAD'EENA AH'-SANOOS'- S'AH'AABATA	who did well in companionship,
وَالَّذِينَ أَبْلَوْا الْبَلَاءَ الْحَسَنَ فِي نُصْرِهِ وَكَانَفُوهُ وَأَسْرَعُوا إِلَى وَفَادَتِهِ	WAL-LAD'EENA AB-LAWAL- BALAAA-AL-H'ASANA FEE NAS'-RIHEE WA KAANAFOOHOO WA AS- RAU'WAAA ILAA WIFAADATIH	who stood the good test in helping him,

وَسَابِقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا

لَهُ حَيْثُ أَسْمَعُهُمْ حُجَّةَ

مِرْسَالَتِهِ

WA SAABAQOO ILAA DAA'-
WATIHEE WAS-TAJAABOO
LAHOO H'AY-THU AS-
MAA'HUM H'UJ-JATA
RISAALAATIH

responded to him when he
made them hear his
messages' argument,

وَفَارَقُوا الْأَنْزَوَاجَ وَالْأَوْلَادَ فِى

إِظْهَارِ كَلِمَتِهِ

WA FAARAQOOL-AZ-WAAJA
WAL-AW-LAADA FEEE IZ'-
HAARI KALIMATIH

separated from mates and
children in manifesting his
word,

وَقَاتَلُوا الْأَجْبَاءَ وَالْأَبْنَاءَ فِى تَثْبِيتِ

نُبُوَّتِهِ وَانْتَصَرُوا بِهِ

WA QAATALOOL-ABAAA-A
WAL-AB-NAAA-A FEE TATH-
BEETI NUBOO-WATIHEE WA
ANTAS'AROO BIH

fought against fathers and
sons in strengthening his
prophecy, and through him
gained victory;

وَمَنْ كَانُوا مُنْطَوِينَ عَلَى مَحَبَّتِهِ

يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ فِى مَوَدَّتِهِ

وَالَّذِينَ هَجَرْنَاهُمُ الْعَشَائِرُ إِذْ

تَعَلَّقُوا بِعُرْوَتِهِ

WA MAN KANOO
MUNT'AWEENA A'LAA MAH'AB-
BATIHEE YAR-JOONA
TIJAARATAL-LAN TABOORA
FEE MAWAD-DATIH

those who were wrapped in
affection for him, hoping for
a commerce that comes
not to naught⁶⁴ in love for
him;

WAL-LAD'EENA HAJARAT-
HUMUL-A'SHAAA-IRU ID' TAA'L-
LAQOO BIU'R-WATIH

those who were left by their
clans when they clung to his
handhold and

وَأَنْتَفَتْ مِنْهُمْ الْقَرَابَاتُ إِذْ

سَكَنُوا فِى ظِلِّ قَرَابَتِهِ

WANTAFAT MIN-HUMUL-
QARAABAATU ID' SAKANOO
FEE Z'IL-LI QARAABATIH

denied by their kinsfolk
when they rested in the
shadow of his kinship;

فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا

لَكَ وَفِيكَ

FALAA TANSALAHUMUL-
LAAHUM-MA MAA TARAKOO
LAKA WA FEEK

forget not, O ALLAH, what
they abandoned for Thee
and in Thee, and

وَأَرْضِهِمْ مِنْ مَرْضَاكَ	WA AR-Z'IHIM MIR-RIZ'- WAANIK	make them pleased with Thy good pleasure
وَبِمَا حَاشَوْا الْخَلْقَ عَلَيْكَ	WA BIMAA H'AASHOOL-KHAL- QA A'LAY-K	for the sake of the creatures they drove to Thee
وَكَانُوا مَعَ رَسُولِكَ دُعَاةَ لَكَ إِلَيْكَ	WA KANOO MAA' RASOOLIKA DUA'ATAL-LAKA ILAY-K	while they were with Thy Messenger, summoners to Thee for Thee.
وَأَشْكُرُهُمْ عَلَى	WA ASH-KUR-HUM A'LAA	Show gratitude to them for
هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ	HAJ-RIHIM FEEKA DEEAARA QAW-MIHIM-	leaving the abodes of their people for Thy sake and
وَخَرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ إِلَى ضَيْقِهِ	WA KHUROOJIHIM MIN SAA'TIL-MAA'ASHI ILAA Z'EEQIH	going out from a plentiful livelihood to a narrow one, and
وَمَنْ كَثُرَتْ فِيهِ إِغْرَارَاتُ دِينِكَ مِنْ مَظْلُومِهِمْ	WA MAN KATH-THAR-TA FEE IA'-ZAAZI DEENIKA MIM-MAZ'- LOOMIHIM-	[show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.
اللَّهُمَّ وَأَوْصِلْ إِلَى التَّابِعِينَ لَهُمْ بِإِحْسَانِ الَّذِينَ	AL-LAAHUM-MA WA AW-S'IL ILAAT-TAABIE'ENA LAHUM BIIH'-SAANINL-LAD'EENA	O ALLAH, and give to those who have done well in following the Companions,
يَقُولُونَ: ﴿رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ﴿ خَيْرَ جَزَائِكَ الَّذِينَ	YAQOOLOONA: (RAB-BANAA IGH-FIR LANAA WA LIKH- WAANINAAL-LAD'EENA SABAQOONAA BIL-EEMAAN) KHAY-RA JAZAAA-IK	who say: (Our Lord, forgive us and our brothers who went before us in faith), ⁶⁵ Thy best reward; those

قَصَدُوا سَبِيلَهُمْ	AL-LAD'EENA QAS'ADOO SAM-TAHUM	who went straight to the Companions' road,
وَتَحَرَّوْا وَجْهَهُمْ	WA TAH'AR-RAW-A WIJ- HATAHUM-	sought out their course, and
وَمَضَوْا عَلَى شَاكِلَتِهِمْ	WA MAZ'AW-A A'LAA SHAAKILATHIM-	proceeded in their manner.
لَمْ يَتَّهِمْ رَيْبٌ فِي بَصِيرَتِهِمْ	LAM YATH-NIHIM RAY-BUN FEE BAS'EERATHIM	No doubt concerning their sure insight diverted them and
وَلَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ وَآلَايَتِمَامِ بِهْدَايَةِ مَنَاسِرِهِمْ	WA LAM YAKH-TALIJ-HUM SHAK-KUN FEE QAF-WI AAATHAARIHIM WA AAL-AI- TIMAAM BIHIDAAYATI MANAARIHIM	no uncertainty shook them from following in their tracks and being led by the guidance of their light.
مُكَافِفِينَ وَمُؤَانِرِينَ لَهُمْ	MUKAANIFEENA WA MUWAAZIREENA LAHUM-	As their assistants and supporters, they
يَدِينُونَ بِدِينِهِمْ	YADEENOOONA BIDEENIHIM-	professed their religion,
وَيَهْتَدُونَ بِهَدْيِهِمْ	WA YAH-TADOONA BIHAD- YIHIM-	gained guidance through their guidance,
يَتَّفِقُونَ عَلَيْهِمْ	YAT-TAFIQOONA A'LAY-HIM-	came to agreement with them, and
وَلَا يَتَّهَمُونَهُمْ فِيمَا آدَوْا إِلَيْهِمْ	WA LAA YAT- TAHIMOONAHUM FEEMAAA AD-DAW-AAA ILAY-HIM-	never accused them in what they passed on to them.
اللَّهُمَّ وَصِّلْ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ	AL-LAAHUM-MA WAS'AL-LI A'LAAT-TAABIE'ENA MEE-YAW- MINAA HAD'AAA ILAA YAW- MID-DEEN	O ALLAH, and bless the Followers, from this day of ours to the Day of Doom,
وَعَلَى أَرْوَاجِهِمْ	WA A'LAAA AZ-WAAJIHIM-	their wives,
وَعَلَى ذُرِّيَّاتِهِمْ	WA A'LAA D'UR-REE-YAATHIHIM-	their offspring, and

وَعَلَىٰ مَنْ أَطَاعَكَ مِنْهُمْ	WA A'LAA MAN AT'AAA'KA MIN-HUM-	those among them who obey Thee,
صَلَاةٍ تَقْصِيهِمْ بِهَا مِنْ مَعْصِيَتِكَ	S'ALAATAN TAA'-S'IMUHUM BIHAA MIM-MAA'-S'EETIK	with a blessing through which Thou wilt preserve them from disobeying Thee,
وَتَفْسَحُ لَهُمْ فِي مَرِاضٍ جَنَّاتِكَ	WA TAF-SAHOO LAHUM FEE REEAAZ'I JAN-NATIK	make room for them in the plots of Thy Garden,
وَتَنْصَحُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ	WA TAM-NAU'HUM BIHAA MIN KAY-DISH-SHAY-T'AAN	defend them from the trickery of SATAN,
وَتُعِينُهُمْ بِهَا عَلَىٰ مَا اسْتَعَاذُوكَ عَلَيْهِ مِنْ بَرٍّ	WA TUE'ENUHUM BIHAA A'LAA MAS-TAA'ANOOKA A'LAY-HEE MIM-BIR	help them in the pety in which they seek help from Thee,
وَتَقِيهِمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ	WA TAQEEHM T'AWAARIQAL- LAY-LI WAN-NAHAARI IL-LAA T'AARIQAY-YAT'-RUQU BIKHAY- R	protect them from sudden events that come by night and—day except the events which come with good—and
وَتُبْعُهُمْ بِهَا عَلَىٰ	WA TAB-A'THUHUM BIHAA A'LAA	incite them to
اِعْتِقَادٍ حُسْنِ الرَّجَاءِ لَكَ وَالطَّمَعِ فِيمَا عِنْدَكَ	IA-TIQAADI H'US-NIR-RAJAAA- I LAKA WAT'-TAMAI' FEEMAA I'NDAK	tie firmly the knot of good hope in Thee, what is with Thee, and
وَتَرْكِ التَّهْمَةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ	WA TAR-KIT-TUH-MATI FEEMAA TAH'-WEEHEEE AY-DEEL- I'BAAD	refrain from ill thoughts [toward Thee] because of what the hands of Thy servants' hold.
لِتَرْدَهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ	LITARUD-DAHUM ILAAR- RAGH-BATI ILAY-KA WAR-RAH- BATI MINK	Thus Thou mayest restore them to beseeching Thee and fearing Thee,
وَتُزْهِدَهُمْ فِي سَعَةِ الْعَاجِلِ	WA TUZAH-HIDAHUM FEE SAATIL-A'AJIL	induce them to renounce the plenty of the immediate,

وَتُحِبُّ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ وَ

الْأَسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

وَتُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ

بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَجْدَانِهَا

وَتُعَافِيهِمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ

مَخْذُورَاتِهَا وَكَيْدِ النَّارِ وَطُولِ

الْخُلُودِ فِيهَا

وَتُصَيِّرُهُمْ إِلَى أَمْنٍ مِنْ مَقِيلِ

الْمُتَّقِينَ

WA TUH'AB-BIBA ILAY-HIMUL-
A'MALA LIL-AAAJIL WALIS-TIA'-
DAADA LIMAA BAA'-DAL-
MAW-T

make them love to work for
the sake of the deferred
and prepare for what
comes after death,

WA TUHAW-WINA A'LAY-HIM
KUL-LA KAR-BEE-YAH'IL-LU
BIHIM YAW-MA KHUROOJIL-
ANFUSI MIN AB-DAANIHAA

make easy for them every
distress that comes to them
on the day when souls take
leave from bodies,

WA TUA'AFEEAHUM MIM-MAA
TAQAU' BIHIL-FIT-NATU MIM-
MAH'-D'OORAATHIHA WA
KAB-BATIN-NAARI WA
T'OOILIL-KHULOODI FEEHAA

release them from that
which brings about the perils
of temptation and being
thrown down in the Fire and
staying forever within it, and

WA TUS'AY-YIRAHUM ILAAA
AM-NIM-MIM-MAQEELIL-MUT-
TAQEEN

take them to security, the
resting place of the God-
fearing.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

لِنَفْسِهِ وَ لِأَهْلِهِ

وَلِإِيَّتِهِ

—5—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LINAFA-
SIHEE W LIAH-LI
WALAAYATI

His Supplication
(A.S)

**FOR HIMSELF
AND THE PEOPLE
UNDER HIS
GUARDIANSHIP**

يَا مَنْ لَا تَنْقُضِي عَجَائِبُ عَظَمَتِهِ

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَاجْبُنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ

وَيَا مَنْ لَا تَنْتَهِي مَدَّةُ مُلْكِهِ

YAA MAL-LAA TANQAZ"EE
A'JAAA-IBU A'Z'AMATHI

O He, the wonders of whose
mightiness will never end!

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

Bless MUHAMMAD and his
Household and

WA AH'-JUB-NAA A'NIL-IL-
H'AADI FEE A'Z'AMATIK

prevent us from deviation
concerning Thy mightiness!

WA YAA MAL-LAA TANTAHEE
MUD-DATU MUL-KIH

He, the term of whose
kingdom will never cease!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَأَعْتِقْ رِقَابَنَا مِنْ تَقْمِنِكَ	WA AA'-TIQ RIQAABANAA MIN-NAQIMATIK	release our necks from Thy vengeance!
وَيَا مَنْ لَا تَقْنَى خَزَائِنُ مَرْحَمَتِهِ	WA YAA MAL-LAA TAF-NAA KHAZAAA-INU RAH'-MATIH	O He, the treasures of whose mercy will never be exhausted!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَاجْعَلْ لَنَا نَصِيبًا فِي مَرْحَمَتِكَ	WAJ-A'L-LANAA NAS'EEBAA FEE RAH'-MATIK	appoint for us a portion of Thy mercy!
وَيَا مَنْ تَنْقَطِعُ دُونَ مَرُؤِيَّتِهِ	WA YAA MAN TANQAT'IU' DOONA ROO-YATIHIL-AB- S'AAR	O He, whom eyes fall short of seeing!
أَلَا بُصَّارُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَأَذِنَّا إِلَى قُرْبِكَ	WA AD-NINAAA ILAA QUR-BIK	bring us close to Thy nearness!
وَيَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ	WA YAA MAN TAS'-GHURU I'NDA KHATARIHIL-AKH-T'AAR	O He, before whose greatness all great things are small!
أَلَا خَطَّارُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَكَرِّمْنَا عَلَيْكَ	WA KAR-RIM-NAA A'LAY-K	give us honor with Thee!
وَيَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ	WA YAA MAN TAZ'-HARU I'NDAHOO BAWAAT'INUL-AKH- BAAR	O He, to whom all hidden tidings are manifest!
أَلَا خَبِيرُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَلَا تَفْضُخْنَا لَدَيْكَ	WA LAA TAF-Z'AH'-NAA LADAY-K	expose us not before Thee!

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَغْنِنَا عَنْ هَيْبَةِ الْوَهَّابِينَ بِهَيْبَتِكَ	AGH-NINAA A'N HIBATIL-WAH-HAABEENA BIHIBATIK	remove our need for the gifts of the givers through Thy gift,
وَ اكْفِنَا وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ	WA AK-FINAA WAH'-SHATAL-QAAT'IE'ENA BIS'ILATIK	spare us the loneliness of those who break off through Thy joining,
حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذَلِكَ	H'AT-TAA LAA NAR-GHABA ILAAA AH'ADIM-MAA' BAD'-LIK	that we may beseech no one along with Thy free giving,
و لَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ	WA LAA NAS-TAW-H'ISHA MIN AH'ADIM-MAA' FZ"-LIK	that we may feel lonely at no one's absence along with Thy bounty!
اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ كَذِّبْنَا وَ لَا تَكْذِبْ عَلَيْنَا	WA KID LANAA WA LAA TAKID A'LAY-NAA	scheme for us, not against us,
وَ آمْكُرْنَا وَ لَا تَمْكُرْ بِنَا	WA AM-KUR LANAA WA LAA TAM-KUR BINAA	devise to our benefit, not to our loss, ⁶⁶
وَ ادِلَّنَا وَ لَا تُدِلْ مِنَّا	WA ADIL-LANAA WA LAA TUDIL MIN-NAA	give the turn to prevail to us, not to others!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ قِنَّا مِنْكَ	WA QINAA MINK	protect us from Thyself,
وَ اخْفِظْنَا بِكَ	WA AH'-FAZ'-NAA BIK	safeguard us through Thyself,

⁶⁶ The QURAN often mentions ALLAH's scheming and devising, usually in answer to the trickery and deception of the evildoers. For example: They are scheming and I am scheming. So respite the unbelievers; delay with them for a time (86: 15); They devised and ALLAH devised, and ALLAH is the best of devisers (3: 54).

وَ أَهْدِنَا إِلَيْكَ	WA AH-DINAAA ILAY-K	guide us to Thyself, and
وَلَا تُبَاعِدْنَا عَنْكَ	WA LAA TUBAAI'D-NAA A'NK	take us not far from Thyself! ⁶⁷
إِنْ مَنْ تَقِيهِ يَسْلَمُ	IN-NA MAN TAQIHEE YAS-LAM-	He whom Thou protectest stays safe,
وَمَنْ تَهْدِيهِ يَعْلَمُ	WA MAN TAH-DIHEE YAA'-LAM-	he whom Thou guidest knows, and
وَمَنْ تَقْرِيهِ إِلَى يَدَيْكَ	WA MAN TUQAR-RIB-HOOO ILAY-KA YAGH-NAM-	he whom Thou bringest near Thyself takes the spoils.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ أَكْفِنَا	WA AK-FINAA	spare us
حَدَّ نَوَائِبِ الزَّمَانِ	H'AD-DA NAWAAA-IBIZ-ZAMAAN	the cutting edge of time's turning changes,
وَشَرَّ مَصَائِدِ الشَّيْطَانِ	WA SHAR-RA MAS'AAA-IDISH-SHAY-T'AAN	the evil of SATAN's snares, and
وَمَرَامَةَ صَوْلَةِ السُّلْطَانِ	WA MARAARATA S'AW-LATIS-SUL-T'AAN	the bitterness of the sovereign's aggression!
اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ	AL-LAAHUM-MA IN-NAMAA YAK-TAFEEL-MUK-TAFOONA	O ALLAH, the spared are spared only through the bounty of Thy strength,
بِفَضْلِ قُوَّتِكَ	BIFAZ'-LI QOO-WATIK	
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَكْفِنَا	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAK-FINAA	so bless MUHAMMAD and his Household and spare us!
وَ إِنَّمَا يُعْطَى الْمُعْطُونَ مِنْ فَضْلِ	WA IN-NAMAA YUA'-T'EEL-MUA'-TOONA MIN FAZ'-LI	The givers give only through the bounty of Thy wealth,
جَدِّكَ	JIDATIK	

⁶⁷ ALLAH's protecting the servant from Himself is for Him to guard him against His wrath, 'Guidance to ALLAH' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْظِنَا

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
AA'-T'INAA

so bless MUHAMMAD and his
Household and give to us!

وَإِنَّمَا يَهْتَدِي الْمُتَهْتِدُونَ بِنُورٍ
وَجْهِكَ

WA IN-NAMAA YAH-TADEEL-
MUH-TADOONA BINOORI
WAJ-HIK

The guided are guided only
by the light of Thy face,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنَا

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WAH-
DINAA

so bless MUHAMMAD and his
Household and guide us!

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH,

مَنْ وَآلَيْتَ لَمْ يَضُرُّهُ خِدْلَانُ
الْخَاذِلِينَ

MAW-WAALAY-TA LAM YAZ"-
RUR-HOO KHID'-LAANUL-
KHAAD'ILEEN

he whom Thou befriendest
will not be injured by the
abandonment of the
abandoners,

وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنَعُ
الْمَانِعِينَ

WA MAN AA'-TAY-TA LAM
YANQUS'-HOO MAN-U'L-
MAANIE'EN

he to whom Thou givest will
not be diminished by the
withholding of the
withholders,

وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ
الْمُضِلِّينَ

WA MAN HADAY-TA LAM
YUGH-WIHEEE IZ"-LAALUL-
MUZ"IL-LEEN

he whom Thou guidest will
not be misled by the
misguidance of the
misguiders.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَأَمْنُنَا بِعِزِّكَ مِنْ عِبَادِكَ

WA AM-NAA'-NAA BII'Z-ZIKA
MIN I'BAADIK

defend us from Thy servants
through Thy might,

وَأَغْنِنَا عَنْ غَيْرِكَ بِأَمْرٍ فَادِكَ

WA AGH-NINAA A'N GHAY-
RIKA BIR-FAADIK

free us from need for other
than Thee through Thy
support, and

وَأَسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِمْشَادِكَ

WAS-LUK BINAA SABEELAL-
H'AQ-QI BIIR-SHAADIK

make us travel the path of
the Truth through Thy right
guidance!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَجْعَلْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-	O ALLAH, bless MUHAMMAD and his Household and put
سَلَامَةً قُلُوبَنَا فِي ذِكْرِ عَظَمَتِكَ	SALAAMATA QULOOBINAA FEE D'IK-RI A'Z'AMATIK	the soundness of our hearts into the remembrance of Thy mightiness,
وَفَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعَمَتِكَ	WA FARAAGHA AB- DAANINAA FEE SHUK-RI NIA'- MATIK	the idleness of our bodies into giving thanks for Thy favor, and
وَانْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ	WANTILAAQA AL-SINATINAA FEE WAS'-FI MIN-NATIK	the flow of our tongues into the description of Thy kindness!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَجْعَلْنَا مِنْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-NAA MIN	O ALLAH, bless MUHAMMAD and his Household, and make us one of Thy
دُعَاةِكَ الدَّاعِينَ إِلَيْكَ	DUA'ATIKAD-DAAE'ENA ILAY-K	summoners who summon to Thee,
وَهُدَاةِكَ الدَّالِّينَ عَلَيْكَ	WA HUDAATIKAD-DAAAL- LEENA A'LAY-K	Thy guiders who direct to Thee, and
وَمِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ	WA MIN KHAAAS'-S'ATIKAL- KHAAAS'-S'EENA LADAY-K	Thy special friends whom Thou hast singled out!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful!

وكان من دعائه عليه السلام

عند الصَّباح

والمساء

—6—
WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDAS'-S'ABAAH'A
WAL-MASAAA-I

His Supplication
(A.S)

IN MORNING
AND EVENING

الْحَمْدُ لِلَّهِ الَّذِي

خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ

AAL-H'AM-DU LIL-LAAHIL-
LAD'EE

KHALAQAL-LAY-LA WAN-
NAHAARA BIQOO-WATIH

Praise belongs to ALLAH,

who created night and day
through His strength,

وَمِنْ بَيْنَهُمَا بِقُدْرَتِهِ	WA MAY-YAZA BAY-NAHUMAA BIQUD-RATIH	set them apart through His power, and
وَجَعَلَ لِكُلِّ وَاحِدٍ مِّنْهُمَا حَدًّا	WA JAA'LA LIKUL-LI WAAH'IDIM-MINHUMAA H'AD-	appointed for each a determined limit and a
مَّخْدُودًا وَأَمَدًا مَّمدُودًا	DAM-MAH'-DOODAW-WA AMADAM-MAM-DOODAA	drawn-out period.
يُؤَلِّجُ كُلَّ وَاحِدٍ مِّنْهُمَا فِي صَاحِبِهِ	YOOLIJU KUL-LA WAAH'IDIM- MIN-HUMAA FEE S'AAH'IBIHEE	He makes each of the two enter into its companion,
وَيُؤَلِّجُ صَاحِبَهُ فِيهِ	WA YOOLIJU S'AAH'IBAHOO FEEH	and makes its companion enter into it,
بِقَدِيرٍ مِّنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُمْ	BITAQ-DEERIM-MIN-HOO LIL- I'BAADI FEEMAA YAGH-	as an ordainment from Him for His servants in that
بِهِ وَيُؤْتِيهِمْ عَلَيْهِ	D'OOHUM BIHEE WA YUNSHI- UHUM A'LAY-H	through which He feeds them and with which He makes them grow.
فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ	FAKHALAQA LAHUMUL-LAY-L LEEAS-KUNOO FEEHEE MIN	He created for them the night, that they might rest in
مِنْ حَرَكَاتِ الْعَبِّ وَنَهَضَاتِ	H'ARAKAATIT-TAA'BI WA NAHAZ"AATIN-NAS'AB	it ⁶⁸ from tiring movements and wearisome exertions and
النَّصَبِ		
وَجَعَلَهُ لِبَاسًا لِّيَلْبَسُوا مِنْ رَّاحَتِهِ	WA JAA'LAHOO LIBAASAL- LEEAL-BASOO MIR-	He made it a garment for them that they might be clothed in its ease and its
وَمَنَامِهِ فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا	RAAH'ATIHEE WAMANAAMIHEE	sleep, that it might be for them refreshment and
وَقُوَّةً وَلَيُنَالُوا بِهِ لَذَّةَ وَشَهْوَةٍ	FAYAKOONA D'ALIKA LAHUM JAMAAMAW-WAQOO-WAH	strength, that they might reach therein pleasure and
وَخَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا	WA LEEANAALOO BIHEE LAD'- D'ATAW-WASHAH-WAH	passion,
	WA KHALAQA LAHUMUN- NAHAARA MUB-S'IRA	He created for them the daytime, giving sight,

لَيَسْتَغُوا فِيهِ مِنْ فَضْلِهِ	LEEAB-TAGHOO FEEHEE MIN FAZ'-LIH	that they might seek within it of His bounty, ⁶⁹
وَلَيَسْتَسْبُوا إِلَىٰ مِنْزِلِهِ	WA LEEATASAB-BABOO ILAA RIZ-QIH	find the means to His provision, and
وَيَسْرَحُوا فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ	WA YAS-RAH'OO FEEE AR-Z'IH	roam freely in His earth, searching for that through which
نَبْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ	TALABAL-LIMAA FEEH NAY- LUL-A'AJILI MIN DUNYAAHUM-	to attain the immediate in their life in this world and
وَدَمْرُكَ الْآجِلِ فِيْ أَخْرَاهُمْ	WA DARAKUL-AAAJILI FEEE UKH-RAAHUM-	to achieve the deferred in their life to come.
بِكُلِّ ذَٰلِكَ	BIKUL-LI D'ALIKA	Through all of this He
يُصْلِحُ شَأْنَهُمْ	YUS'-LIHOO SHAA-NAHUM-	sets right their situation,
وَيَلْبِسُوا أَحْبَابَهُمْ	WA YAB-LOOO AKH- BAARAHUM-	tries their records, ⁷⁰ and
وَيَنْظُرُ كَيْفَ هُمْ	WA YANZ'URU KAY-FA HUM	watches their state in
فِي أَوْقَاتِ طَاعَتِهِ	FEEE AW-QAATI T'AAA'TIH	the times for obeying Him,
وَمَنَازِلِ فُرُوضِهِ	WA MANAAZILI FUROOZ'IH	the waystations of His obligations, and
وَمَوَاقِعِ أَحْكَامِهِ	WA MAWAAQII' AH'-KAAMIH	the places of His ordinances,
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO	(That He may repay those who do evil with what they have done and

⁶⁹ 17: 12

⁷⁰ Allusion to 47: 31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٥٣﴾	WA YAJ-ZEEAL-LAD'EENA AH'- SANOO BIL-H'US-NAA)	repay those who do good with goodness). ⁷¹
اللَّهُمَّ فَلكَ الْحَمْدُ عَلَى مَا	AL-LAAHUM-MA FALAKAL- H'AM-DU A'LAA MAA	O ALLAH, to Thee belongs praise for
فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ	FALAQ-TA LANAA MINAL-IS'- BAAH'	the sky Thou hast split into dawn for us, ⁷²
وَمَتَّعْنَا بِهِ مِنْ صَوِّهِ النَّهَارِ	WA MAT-TAA'-TANAA BIHEE MIN Z'AW-IN-NAHAAR	giving us to enjoy thereby the brightness of daytime,
وَبَصَّرْنَا مِنْ مَطَالِبِ الْأَقْوَاتِ	WA BAS'-S'AR-TANAA MIM- MAT'AALIBIL-AQ-WAAT	showing us sought-after nourishments, and
وَوَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْآفَاتِ	WA WAQAY-TANAA FEEHEE MIN T'AWAARIQIL-AAFAAT	protecting us from the striking of blights.
أَصْبَحْنَا وَأَصْبَحَتِ الْأَشْيَاءُ	AS'-BAH'-NAA WA AS'- BAH'ATIL-ASH-YAAA-U KUL-	In the morning we and all things, every one, rise for
كُلُّهَا بِجُمْلَتِهَا لَكَ	LUHAA BIJUM-LATIHA LAK	Thee,
سَمَاوُهَا وَأَرْضُهَا	SAMAAAW-UHAA WA AR- Z'UHAA	the heaven and the earth and
وَمَا بَثَّتْ فِي كُلِّ وَاحِدٍ مِنْهُمَا	WA MAA BATHATH-TA FEE KUL-LI WAAH'IDIM-MIN- HUMAA	what Thou hast scattered in each,
سَاكِنُهُ وَمُتَحَرِّكُهُ	SAAKINUHOO WA MUTAH'AR- RIKUH	the still and the moving,
وَمُقِيمُهُ وَشَاخِصُهُ	WA MUQEEMUHOO WA SHAAKHIS'UH	the resident and the journeying,
وَمَا عَلَا فِي الْهَوَاءِ	WA MAA A'LAA FIL-HAWAAA-I	what towers up in the air and
وَمَا كُنَّ تَحْتَ الشَّرَى	WA MAA KAN-NA TAH'-TATH- THARAA	what hides under the ground.

⁷¹ 53: 31

⁷² Allusion to 6: 96: He splits the sky into dawn.

أَصْبَحْنَا فِي قَبْضِكَ	AS'-BAH'-NAA FEE QAB-Z'ATIK	O We rise in the morning in Thy grasp:
يُحَوِّنَا مُلْكُكَ وَسُلْطَانُكَ	YAH'-WEENAA MUL-KUKA WA SUL-T'AANUK	Thy kingdom and authority contain us and
وَتَضُمُّنَا مَشِيَّتِكَ	WA TAZ'UM-MUNAA MASHEE- YATUK	Thy will embraces us.
وَنَتَصَرَّفُ عَنْ أَمْرِكَ	WA NATAS'AR-RAFU A'N AM- RIK	We move about by Thy command and
وَنَتَقَلَّبُ فِي تَدْبِيرِكَ	WA NATAQAL-LABU FEE TAD- BEERIK	turn this way and that through Thy governing.
لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ	LAY-SA LANAA MINAL-AM-RI IL-LAA MAA QAZ'AY-T	We own nothing of the affair except what Thou hast decreed and
وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ	WA LAA MINAL-KHAY-RI IL- LAA MAAA AA'-TAY-T	nothing of the good except what Thou hast given.
وَهَذَا يَوْمٌ حَادِثٌ جَدِيدٌ	WA HAD'AA YAW-MUN H'AADITHUN JADEED	This is a fresh, new day,
وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ	WA HUWA A'LAY-NAA SHAAHIDUN A'TEED	over us a ready witness.
إِنْ أَحْسَنَّا وَدَعْنَا بِحَمْدِ	IN AH'-SAN-NAA WAD- DAA'NAA BIH'AM-D	If we do good, it will take leave from us with praise, and
وَإِنْ أَسَأْنَا فَامْرَقْنَا بِذَمِّ	WA IN ASAA-NAA FAARAAQANAA BID'AM	If we do evil, it will part from us in blame.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْرِزْنَا حُسْنَ مُصَاحَبَتِهِ	WAR-ZUQ-NAA H'US-NA MUS'AAH'ABATIH	provide us with the day's good companionship and
وَاعْصِمْنَا مِنْ سُوءِ مُقَارَفَتِهِ	WA AA'-S'IM-NAA MIN SOOO- I MUFAARAQATIH	preserve us against parting from It badly
بِأَمْرِ تَكَابِ جَرِيرَةٍ	BIR-TIKAABI JAREERAH	by doing a misdeed
أَوْ اقْتِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ	AWI AQ-TIRAAFI S'AGHEERATIN AW KABEERAH	or committing a sin, whether small or a great!

وَأَجْزِلَ لَنَا فِيهِ مِنَ الْحَسَنَاتِ	WA AJ-ZIL-LANAA FEEHEE MINAL-H'ASANAAT	Make our good deeds within it plentiful
وَأَخْلَا فِيهِ مِنَ السَّيِّئَاتِ	WA AKH-LINAA FEEHEE MINAS-SAY-YI-AAT	empty us therein of evil deeds, and
وَأَمْلَأْنَا مَا بَيْنَ طَرَفَيْهِ	WA AM-LAA LANAA MAA BEENA T'ARAFAY-HEE	fill what lies between its two sides for us with
حَمْدًا وَشُكْرًا	H'AM-DAW-WASHUK-RAA	praise and thanksgiving,
وَأَجْرًا وَذُخْرًا	WA AJ-RAW-WA D'UKH-RAA	wages and stores,
وَفَضْلًا وَإِحْسَانًا	WA FAZ"-LAW-WA IH'-SAANAA	bounty and beneficence!
اللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ مَوْتَنَا	AL-LAAHUM-MA YAS-SIR A'LAAL-KIRAAMIL-KAATIBEENA MAW-UNATANAA	O ALLAH, ease our burden on the Noble Writers, ⁷³
وَأَمْلَأْنَا مِنْ حَسَنَاتِنَا صَحَافِنَا	WA AM-LAA LANAA MIN H'ASANAATINAA S'AH'AAA- IFANAA	fill our pages for us with our good deeds, and
وَلَا تُخْزِنَا عَنْدهُمْ بِسُوءِ أَعْمَالِنَا	WA LAA TUKH-ZINAA I'NDAHUM BISOOO-I AA'- MAALINAA	degrade us not before them with our evil works!
اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِّنْ سَاعَاتِهِ	AL-LAAHUM-MA AJ-A'L-LANAA FEE KUL-LI SAAA'TIM-MIN SAAA'ATIH	O ALLAH, appoint for us in each of the day's hours
حَظًّا مِّنْ عِبَادِكَ	H'AZ'-Z'AM-MIN I'BAADIK	a share from Thy servants,
وَنَصِيبًا مِّنْ شُكْرِكَ	WA NAS'EEBAM-MIN SHUK-RIK	a portion of giving thanks to Thee, and
وَشَahِدَ صِدْقٍ مِّنْ مَّلايِكَتِكَ	WA SHAAHIDA S'ID-QIM-MIM- MALAAA-IKATIK	a truthful witness among Thy angels!

⁷³ Cf. above, 3.18.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَخْفِظْنَا مِنْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA AH'-FAZ'-NAA	O ALLAH, bless MUHAMMAD and his Household and safeguard us from
بَيْنَ أَيْدِينَا، وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا، وَعَنْ شَمَائِلِنَا، وَمِنْ جَمِيعِ نَوَاحِينَا حِفْظًا	MIM-BAY-NI AY-DEENAA, WA MIN KHAL-FINAA WA A'N AY-MAANINAA, WA A'N SHAMAAA-ILINAA, WA MIN JAMEEI' NAWAAH'EENAA H'IF-Z'AA	before us and behind us, from our right hands and our left hands, and from all our directions, ⁷⁴ a safeguarding that will
عَاصِمًا مِنْ مَعْصِيَتِكَ هَادِيًا إِلَى طَاعَتِكَ مُسْتَعْمِلًا لِمَحَبَّتِكَ	A'AS'IMAM-MIM-MAA'- S'EETIK HAADEEAN ILAA T'AAA'TIK MUS-TAA'-MILAL-LIMAH'AB- BATIK	preserve from disobeying Thee, guide to obeying Thee, and be employed for Thy love!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَوَقِّفْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا هَذِهِ، وَفِي جَمِيعِ أَيَّامِنَا لَا سَتَعْمَالَ الْخَيْرِ وَهَجْرَانِ الشَّرِّ وَشُكْرِ النِّعَمِ وَاتِّبَاعِ السُّنَنِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA WAF-FIQ-NAA FEE YAW- MINAA HAD'AA WA LAY- LATINAA HAD'IHI, WA FEE JAMEEI' AY-YAAMINAA LIAS-TIA'-MAALIL-KHAY-R WA HIJ-RAANISH-SHAR WA SHUK-RIN-NIA'M WA AT-TIBAAI'S-SUNAN	O ALLAH, bless MUHAMMAD and his Household and give us success in this day of ours, this night of ours, and in all our days, to employ the good, stay away from the evil, give thanks for favors, follow the SUNNA's norms,

⁷⁴ Allusion to Satan's words in the QURAN (7: 17): I shall come on them from before them and from behind them, from their right and their left hands; Thou wilt not find most of them thankful.

وَمُجَابَةِ الْبَدْعِ	WA MUJAANABATIL-BIDAA'	avoid innovations,
وَالْأَمْرِ بِالْمَعْرُوفِ	WAL-AM-RI BIL-MAA'-ROOF	enjoin good behavior,
وَالنَّهْيِ عَنِ الْمُنْكَرِ	WAN-NAH-YI A'NIL-MUNKAR	forbid the disapproved,
وَحِجَابَةِ الْإِسْلَامِ	WA H'EEAAT'ATIL-IS-LAAM	defend Islam,
وَأَنْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ	WA ANTIQAAS'IL-BAAT'ILI WA ID'-LAALIH	diminish falsehood and abase it,
وَنُصْرَةِ الْحَقِّ وَإِغْرَازِهِ	WA NUS'-RATIL-H'AQ-QI WA IA'-ZAAZIH	help the truth and exalt it,
وَأِمْرَ شَادِ الضَّالِّ	WA IR-SHAADIZ"-Z'AAAL	guide the misguided,
وَمُعَاوَةِ الضَّعِيفِ	WA MUA'AWANATIZ"-Z'AE'EF	assist the weak, and
وَإِذْرَاكِ الْهَلِيفِ	WA ID-RAAKIL-LAAHEEF	reach out to the troubled!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْهُ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-HOOO	O ALLAH, bless MUHAMMAD and his Household and make this (day)
أَيَّامِنَ يَوْمِ عَهْدِنَاهُ	AY-MANA YAW-MIN A'HID-NAAH	the most fortunate day we have known,
وَأَفْضَلَ صَاحِبِ صَحْبِنَاهُ	WA AF-Z'ALA S'AAH'IBIN S'AH'IB-NAAH	the most excellent companion we have accompanied, and
وَأَحْسَنَ وَقْتِ ظِلْلِنَا فِيهِ	WA KHAY-RA WAQ-TIN Z'ALIL-NAA FEEH	the best time in which we have lingered!
وَأَجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	Place us among

أَرْضَىٰ مِنْ مَّرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ	AR-Z"AA MAM-MAR-RA A'LAY- HIL-LAY-LU WAN-NAHAARU MIN JUM-LATI KHAL-QIK	the most satisfied of all Thy creatures whom night and day have passed by,
أَشْكُرُهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ وَأَقْوَمُهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ	ASH-KARAHUM LIMAAA AW- LAY-TA MIN-NIA'MIK WA AQ-WAMAHUM BIMAA SHARAA'-TA MIN SHARAAA-II'K	the most thankful of them for the favors Thou hast done, the firmest of them in the laws Thou hast set down in the SHAREEA'H, and
وَأَوْفَقَهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ	WA AW-QAFAHUM A'M-MAA H'AD'-D'AR-TA MIN-NAH-YIK	the most unyielding of them toward the prohibited acts against which Thou hast cautioned!
اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَىٰ بِكَ شَهِيدًا	AL-LAAHUM-MA IN-NEEE USH- HIDUKA WA KAFAA BIK SHAHEEDAA	O ALLAH, I call Thee to witness—and Thou art sufficient witness—and
وَأَشْهَدُ سَمَاءَكَ وَأَرْضَكَ وَمَنْ أَسْكَنْتَهُمَا مِنْ مَلَائِكَتِكَ وَ سَائِرِ خَلْقِكَ	WA USH-HIDU SAMAAA-AKA WA AR-Z"AKA WA MAN AS- KANTAHUMAA MIM-MALAAA- IKATIKA WA SAAA-IRI KHAL- QIK	I call Thy heaven and Thy earth to witness and Thy angels and Thy other creatures who inhabit them
فِي يَوْمِي هَذَا، وَسَاعَتِي هَذِهِ، وَ لَيْلَتِي هَذِهِ، وَمُسْتَقَرِّي هَذَا	FEE YAW-MEE HAD'AA, WA SAAA'TEE HAD'IH. WA LAY- LATEE HAD'IH WA MUS- TAQAR-REE HAD'AA	in this my day, this my hour, this my night, and this my resting place,
أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ	AN-NEEE ASH-HADU AN-NAKA ANTAL-LAAHOOL-LAD'EE LAAA ILAHA IL-LAAA ANT	that I bear witness that Thou art ALLAH, other than whom there is no god,
قَائِمٌ بِالْقِسْطِ	QAAA-IMUM-BIL-QIS-T'	Upholding justice,
عَدْلٌ فِي الْحُكْمِ	A'D-LUN FIL-H'UK-M	Equitable in judgment,

رَعُوفٌ بِالْعِبَادِ	RA-OOFUM-BIL-I'BAAD	Clement to the servants, ⁷⁵
مَالِكُ الْمُلْكِ	MAALIKUL-MUL-K	Master of the kingdom, ⁷⁶
رَحِيمٌ بِالْخَلْقِ	RAH'EEMUM-BIL-KHAL-Q	Compassionate to the creatures, and
وَ أَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ	WA AN-NA MUH'AM-MADAN A'B-DUKA WARASOOLUK	that MUHAMMAD is Thy servant and Thy messenger,
وَ خَيْرُكَ مِنْ خَلْقِكَ	WA KHEEARATUKA MIN KHAL-QIK	Thy chosen from among Thy creatures.
حَمَلْتَهُ رِسَالَتَكَ فَأَدَّاهَا	H'AM-MAL-TAHOO RISAALATAKA FAAD-DAAHAA	Thou didst charge him with Thy message and he delivered it;
وَ أَمَرْتَهُ بِالنُّصْحِ لِأُمَّتِهِ فَنَصَحَ لَهَا	WA AMAR-TAHOO BIN-NUS'-HEE LIUM-MATIHEE FANAS'AH'A LAHAA	Thou didst command him to counsel his community and he counseled it.
اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA	O ALLAH, so bless MUHAMMAD and his
أَكْثَرَ مَا صَلَّيْتَ عَلَيَّ أَحَدٍ مِنْ خَلْقِكَ	AAALIH AK-THARA MAA S'AL-LAY-TA A'LAAA AH'ADIM-MIN KHAL-QIK	Household more than Thou hast blessed any of Thy creatures!
وَ آتِهِ عَنَّا أَفْضَلَ مَا آتَيْتَ أَحَدًا مِنْ عِبَادِكَ	WA AAATIHEE A'N-NAAA AF-Z'ALA MAAA AAATAY-TA AH'ADAM-MIN I'BAADIK	Give him for our sake the best Thou hast given any of Thy servants, and

⁷⁵ 2: 207

⁷⁶ 3: 26

وَأَجْزِرْهُ عَنَّا أَفْضَلَ وَأَكْرَمَ مَا
جَزَيْتَ أَحَدًا مِّنْ أُنْثِيَاكَ عَن

أُمَّتِهِ

إِنَّكَ أَنْتَ الْمَنَّانُ بِالْجَسِيمِ

وَالْغَافِرُ لِلْعَظِيمِ

وَأَنْتَ أَرْحَمُ مِنْ كُلِّ مَرْحِمٍ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

الطَّاهِرِينَ الْأَخْيَارَ الْأَنْجَبِينَ

WA AJ-ZIHEE A'N-NAAA AF-
Z'ALA WA AK-RAMA MAA
JAZAY-TA AH'ADAM-MIN
AMBEEAAA-IKA A'N UM-MATIH

IN-NAK ANTAL-MAN-NAANU
BIL-JASEEM

WA AL-GHAAFIRU LIL-A'ZEEM

WA ANTA AR-H'AMU MIN KUL-
LI RAH'EEM

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHIT-T'AY-
YIBEENAT-T'AAHIREENAL-AKH-
YAARIL-ANJABEEN

repay him on our behalf
better and more generously
than Thou hast repaid any of
Thy prophets on behalf of his
community!

Thou art All-kind with
immensity,

the Forgiver of the great,
and

Thou art more merciful than
every possessor of mercy!

So bless MUHAMMAD and
his Household, the good, the
pure, the chosen, the most
distinguished!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا عَرَضَتْ لَهُ

مُهِمَّةٌ، أَوْ نَزَلَتْ بِهِ

مِلْمَةٌ، وَ عِنْدَ

الْكَرْبِ

—7—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
A'RAZ'AT LAHOO
MUHIM-MATUN AW
NAZALAT BIHEE
MULIM-MATUN WA
I'NDAL-KAR-B

His Supplication
(A.S)

WHEN FACED
WITH A

WORRISOME

TASK, OR WHEN

MISFORTUNE

DESCENDED,

AND AT THE TIME

OF DISTRESS

يَا مَنْ تَحُلُّ بِهِ عَقْدُ الْمَكَارِهِ

وَيَا مَنْ يُقْأُ بِهِ حَدُّ الشَّدَائِدِ

YAA MAN TUH'AL-LU BIHEE
U'QADUL-MAKAARIH

WA YAA MAY-YUF-THAA BIHEE
H'AD-DUSH-SHADAAA-ID

O He, through whom the
knots of detested things are
untied!

O He through whom the
cutting edge of hardships is
blunted!

وَيَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى

WA YAA MAY-YUL-TAMASU
MIN-HUL-MAKH-RAJU ILAA
RAW-H'IL-FARAJ

O He, from whom is begged
the outlet to the freshness of
relief!

رَوْحِ الْفَرَجِ

ذَلَّتْ لِقُدْرَتِكَ الصَّعَابُ

D'AL-LAT LIQUD-RATIKAS'-
S'IA'AB

Intractable affairs yield to
Thy power,

وَتَسَيَّيْتُ بِطُفُفِكَ الْأَسْبَابُ

WA TASAB-BABAT BILUT'-FIKAL-
AS-BAAB

means are made ready by
Thy gentleness,

وَجَرَى بِقُدْرَتِكَ الْقَضَاءُ

WA JARAA BIQUD-RATIKAL-
QAZ"AAA-

the decree goes into effect
through Thy power, and

وَمَضَتْ عَلَى إِمْرَادَتِكَ الْأَشْيَاءُ

WA MAZ"AT A'LAAA
IRAADATIKAL-ASH-YAAA-U
FAHEEA

all things proceed
according to Thy desire.

فَهِيَ

بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ

BIMASHEE-YATIKA DOONA
QAW-LIKA MOO-TAMIRAH

By Thy desire they follow Thy
command without Thy word
and

وَبِمِإْرَادَتِكَ دُونَ نَهْيِكَ مُتْرَجِرَةٌ

WA BIIRAADATIKA DOONA
NAH-YIKA MUNZAJIRAH

by Thy will they obey Thy
bans without Thy prohibition.

أَنْتَ الْمَدْعُوُّ لِلْمُهَمَّاتِ

ANTAL-MAD-U'W-WU LIL-
MUHIM-MAAT

Thou art the supplicated in
worries and

وَأَنْتَ الْمَفْرُغُ فِي الْمَلِمَاتِ

WA ANTAL-MAF-ZAU' FIL-
MULIM-MAAT

the place of flight in
misfortunes;

لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعَتْ

LAA YANDAFIU' MIN-HAAA IL-
LAA MAA DAFAA'-T

none of them is repelled
unless Thou repelllest,

وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا

WA LAA YANKASHIFU MIN-
HAAA IL-LAA MAA KASHAF-T

none is removed unless
Thou removest.

كَشَفْتَ

وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدَ

WA QAD NAZALA BEE YAA
RAB-BI MAA QAD T-TAKAA-
ADANEE THIQ-LUH

Upon me has come down,
My Lord, something whose
weight burdens me and

تَكَادَتْنِي ثِقَلُهُ

وَالْمَبِّ مَا قَدْ بَهْظَنِي حَمْلُهُ

WA ALAM-MA BEE MAA QAD
BAHAZ'ANEE H'AM-LUH

upon me has fallen
something whose carrying
oppresses me.

وَبَقْدُرِكَ أَوْمَرْتَهُ عَلَى	WA BIQUD-RATIKA AW-RAT-TAHOO A'LAY	Through Thy power Thou hast brought it down upon me and
وَسُلْطَانِكَ وَجَّهْتُهُ إِلَى	WA BISUL-T'AANIKA WAJ-JAH-TAHOOO ILAY	through Thy authority Thou hast turned it toward me.
فَلَا مُصْدِرَ لِمَا أَوْمَرْتَ	FALAA MUS'-DIRA LIMAAA AW-RAT-T	None can send away what Thou hast brought,
وَلَا صَارِفَ لِمَا وَجَّهْتَ	WA LAA S'AARIFA LIMAA WAJ-JAH-T	none can deflect what Thou hast turned,
وَلَا فَاتِحَ لِمَا أَغْلَقْتَ	WA LAA FAATIH'A LIMAAA AGH-LAQ-T	none can open what Thou hast closed,
وَلَا مُغْلِقَ لِمَا فَتَحْتَ	WA LAA MUGH-LIQA LIMAA FATAH'-T	none can close what Thou hast opened,
وَلَا مُيسِّرَ لِمَا عَسَّرْتَ	WA LAA MUYAS-SIRA LIMAA A'S-SAR-T	none can make easy what Thou hast made difficult,
وَلَا نَاصِرَ لِمَنْ خَذَلْتَ	WA LAA NAAS'IRA LIMAN KHAD'AL-T	none can help him whom Thou hast abandoned.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَافْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بَطُولِكَ	WA AF-TAH' LEE YAA RAB-BI BAABAL-FARAJI BIT'AW-LIK	open for me, my Lord, the door of relief through Thy graciousness,
وَ اكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ	WA AK-SIR A'N-NEE SUL-T'AANAL-HAM-MI BIH'AW-LIK	break from me the authority of worry by Thy strength,
وَأَنْلِئْ حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ	WA ANIL-NEE H'US-NAN-NAZ'ARI FEEMAA SHAKAW-T	confer the beauty of Thy gaze upon my complaint,
وَأَذِقْنِي حَلَاوَةَ الصُّعْنِ فِيمَا سَأَلْتُ	WA AD'IQ-NEE H'ALAAWATAS'-S'UN-I' FEEMAA SAAL-T	let me taste the sweetness of benefaction in what I ask,
وَهَبْ لِي مِنْ لَدُنْكَ مَرَحْمَةً وَفَرَجًا هَنِيئًا	WA HAB LEE MIL-LADUNKA RAH'-MATAW-WA FARAJAN HANEE-AA	give me from Thyself mercy and wholesome relief, and

وَأَجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجًا
وَحَيًّا

WAJ-A'L-LEE MIN I'NDIKA
MAKH-RJAW-WAH'EE-YAA

appoint for me from Thyself
a quick way out!

وَلَا تَشْغَلْنِي بِالْآفَتِمْ عَنْ

WA LAA TASH-GHAL-NEE
BIAH-TIMAAMI A'N

Distract me not through
worry

تَعَاهُدِ فُرُوضِكَ

TAA'AHUDI FUROOZ'IK

from observing Thy
obligations and

وَأَسْتَعْمَلِ سُنَّتِكَ

WAS-TIA'-MAALI SUN-NATIK

acting in accordance with
Thy prescriptions.

فَقَدْ ضَيِّقْتُ لِمَا نَزَلَ بِي يَا رَبِّ
ذُرْعًا

FAQAD Z'IQ-TU LIMAA
NAZALA BEE YAA RAB-BI D'AR-
A'A

My capacity has been
straitened, my Lord, by what
has come down on me, and

وَأَمْتَلَأْتُ بِحَمَلٍ مَا حَدَّثَ عَلَيَّ هَمًّا

WA AM-TALAA-TU BIH'AM-LI
MAA H'ADATHA A'LAY-YA
HAM-MAA

I am filled with worry by
carrying what has
happened to me,

وَأَنْتَ الْقَادِرُ عَلَى

WA ANTAL-QAADIRU A'LAA

while Thou hast power

كَشْفِ مَا مُنِيتُ بِهِ

KASH-FI MAA MUNEETU BIH

to remove what has afflicted
me and

وَدَفَعُ مَا وَقَعْتُ فِيهِ

WA DAF-I' MAA WAQAA'-TU
FEEH

to repel that into which I
have fallen.

فَأَفْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ
مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيمِ

FAF-A'L BEE D'ALIKA WA IL-
LAM AS-TAW-JIB-HOO MINK
YAA D'AAL-A'R-SHIL-A'ZEEM

So do that for me though I
merit it not from Thee,
O Possessor of the Mighty
Throne!

وكان من دعائه عليه السلام

فِي الْإِسْتِعَاذَةِ مِنْ

الْمَكَارِهِ وَسَيِّئِ

الْأَخْلَاقِ وَمَذَامِّ

الْأَفْعَالِ

—8—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEELIS-
TIA'AD'ATI MINAL-
MAKAARIHEE
WASAY-YI-IL-AKH-
LAAQI
WAMAD'AAAM-MIL-
AF-A'AL

His Supplication
(A.S)

IN SEEKING
REFUGE FROM
HATEFUL THINGS,
BAD MORAL
QUALITIES, AND
BLAMEWORTHY
ACTS

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ	AL-LAAHUM-MA IN-NEEE AU'WD'U BIKI MIN-	O ALLAH, I seek refuge in Thee from
هَيْجَانِ الْحِرْصِ	HAYAJAANIL-H'IR-S'	the agitation of craving,
وَسُورَةِ الْغَضَبِ	WA SAW-RATIL-GHAZ'AB	the violence of wrath,
وَعَلْبَةِ الْحَسَدِ	WA GHALABATIL-H'ASAD	the domination of envy,
وَضَعْفِ الصَّبْرِ	WA Z'AA'-FIS'-S'AB-R	the frailty of patience,
وَقِلَّةِ الْقَنَاعَةِ	WA QIL-LATIL-QANAAA'H	the lack of contentment,
وَشَكَاةِ الْخُلُقِ	WA SHAKAASATIL-KHULUQ	surliness of character,
وَالْإِحَاحِ الشَّهْوَةِ	WA IL-H'AAH'ISH-SHAH-WAH	urgency of passion,
وَمَلَكَةِ الْحَمِيَّةِ	WA MALAKATIL-H'AMEE-YAH	the disposition to vehemence,
وَمُتَابَعَةِ الْهَوَى	WA MUTAABAA'TIL-HAWAA	following caprice, ⁷⁷
وَمُخَالَفَةِ الْهُدَى	WA MUKHAALAFATIL-HUDAA	opposing guidance,
وَسِنَةِ الْغَفْلَةِ	WA SINATIL-GHAF-LAH	the sleep of heedlessness,
وَتَعَاطِي الْكُلْفَةِ	WA TAA'ATEEL-KUL-FAH	undertaking the toilsome,
وِإِثَارِ الْبَاطِلِ عَلَى الْحَقِّ	WA EETHAARIL-BAATILI A'LAAL-H'AQ	preferring falsehood over truth,

⁷⁷ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26)

وَالْإِصْرَارِ عَلَى الْمَآثِمِ	WAL-IS'-RAARI A'LAAL-MAA-THAM	persisting in sin,
وَأَسْتِغْفَارِ الْمُعْصِيَةِ	WAS-TIS'-GHAARIL-MAA'-S'EEAH	making little of disobedience,
وَأَسْتِكْبَارِ الطَّاعَةِ	WAS-TIK-BAARIT'-TAAA'H	making much of obedience,
وَمُبَاهَاةِ الْمُكْثَرِينَ	WA MUBAAHAATIL-MUK-THIRREEN	vying with the wealthy,
وَالْإِزْمَرَاءِ بِالْمُعْلِينَ	WAL-IZ-RAAA-I BIL-MUQIL-LEEN	disparaging the poor,
وَسُوءِ الْوَلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا	WA SOOO-IL-WILAAAYATI LIMAN TAH'-TA AY-DEENAA	guarding badly over those in our hands,
وَتَرْكِ الشُّكْرِ لِمَنْ أَصْطَنَعَ الْعَامِرَةَ عِنْدَنَا	WA TAR-KISH-SHUK-RI LIMANIS'-TANAA'L-A'ARIFATA I'NDANAA	failing to thank those who have done good to us,
أَوْ أَنْ نَعُصِدَ ظَالِمًا	AW AN-NAA'-Z'UDA Z'AALIMAA	aiding a wrongdoer,
أَوْ نَخْذُلُ مَلْهُوفًا	AW NAKH-D'ULA MAL-HOOFAA	abandoning someone troubled,
أَوْ نَرْوِمَ مَا لَيْسَ لَنَا بِحَقٍّ	AW NAROOMA MAA LAY-SA LANAA BIH'AQ	wanting what is not rightfully ours, and
أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ	AW NAQOOLA FIL-I'L-MI BIGHAY-RI I'L-M	speaking about knowledge without knowing.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
أَنْ نَطْوِيَ عَلَى غِشٍّ أَحَدٍ	AN-NANT'AWEEA A'LAA GHISH-SHI AH'AD	harboring dishonesty toward anyone,
وَأَنْ نَتَعْجِبَ بِأَعْمَالِنَا	WA AN-NUA'-JIBA BIA'-MAALINAA	being pleased with our works, and
وَنَمُدَّ فِي أَمَانِنَا	WA NAMUD-DA FEEE AAAMAALINAA	stretching out our expectations.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from

مِنْ سُوءِ السَّرِيرَةِ	MIN SOOO-IS-SAREERAH	ill-mindedness,
وَ احْتِقَارِ الصَّغِيرَةِ	WA AH'-TIQAARIS'- S'AGHEERAH	looking down on the small,
وَأَنْ يَسْتَحْوَذَ عَلَيْنَا الشَّيْطَانُ	WA AY-YAS-TAH'-WID'A A'LAY- NAASH-SHAY-T'AAN	SATAN's gaining mastery over us,
أَوْ يَنْكَبُنَا الزَّمَانُ	AW YANKUBANAAZ-ZAMAAN	time's afflicting us, and
أَوْ يَهْضَمُنَا السُّلْطَانُ	AW YATAHAZ"-Z"AMUNAAS- SUL-T'AAN	the sovereign's oppressing us.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
مِنْ تَنَاوُلِ الْإِسْرَافِ	MIN TANAAWULIL-IS-RAAF	acting with prodigality and
وَمِنْ فَقْدَانِ الْكَفَافِ	WA MIN FIQ-DAANIL-KAFAAF	not having sufficiency.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIKA	We seek refuge in Thee from
مِنْ شِمَاتَةِ الْأَعْدَاءِ	MIN SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَمِنْ الْفَقْرِ إِلَى الْأَكْفَاءِ	WA MINAL-FAQ-RI ILAAL-AK- FAAA-I	indigent need for equals,
وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ	WA MIM-MAE'ESHATIN FEE SHID-DAH	living in hardship, and
وَمِيتَةٍ عَلَى غَيْرِ عُدَّةٍ	WA MEETATIN A'LAA GHAY-RI U'D-DAH	dying without readiness.
وَنَعُوذُ بِكَ مِنْ	WA NAU'WD'U BIKA	We seek refuge in Thee from
الْحَسْرَةِ الْعُظْمَى	MINAL-H'AS-RATIL-U'Z'-MAA	the most dreadful remorse,
وَالْمُصِيبَةِ الْكُبْرَى	WAL-MUS'EEBATIL-KUB-RAA	the greatest affliction,
وَأَشْقَى الشَّقَاءِ	WA ASH-QAASH-SHAQAAA-I	the most wretched wretchedness,

وَسَوْءَ الْمَأْبِ

WA SOOO-IL-MAAAB

the evil end to the journey,

وَحِرْمَانِ الثَّوَابِ

WA H'IR-MAANITH-THAWAAB

the deprivation of reward,
and

وَحُلُولِ الْعِقَابِ

WA H'ULOOLIL-I'QAAB

the advent of punishment.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَعِزَّنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ،

WA AI'D'-NEE MIN KUL-LI
D'ALIKA BIRAH'-MATIKA. WA

through Thy mercy, give to
me refuge from all of that,

وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

JAMEEA'L-MOO-MINEENA
WAL-MOO-MINAAT

and to all the faithful, both
men and women!

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

وكان من دعائه عليه السلام

—9—

His Supplication
(A.S)

في الاشتياق إلى

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU

IN YEARNING TO

طلب المغفرة من

FEELISH-TEEAAQI
ILAA TALABIL-MAGH-
FIRATI MINAL-LAAHEE
JAL-LA JALAALUH

ASK
FORGIVENESS

الله (جلّ جلاله)

FROM ALLAH
(Mighty and
Majestic is He)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَصَبِّرْنَا إِلَى مَحْبُوبِكَ مِنَ التَّوْبَةِ

WA S'AY-YIR-NAAA ILAA MAH'-
BOOBICA MINAT-TAW-BAH

make us go to the
repentance that Thou lovest
and

وَأْمُرْنَا عَنْ مَكْرُوهِكَ مِنْ

WA AZIL-NAA A'M-MAK-
ROOHICA MINAL-IS'-RAAR

make us leave the
persistence that Thou hatest!

الْإِضْرَارِ

اللَّهُمَّ وَمَتَى وَقَفْنَا بَيْنَ تَقْصِينِ فِي

دِينٍ أَوْ دُنْيَا

AL-LAAHUM-MA WAMATAA
WAQAF-NAA BAY-NA NAQ-
S'AY-NI FEE DEENIN AW
DUNYAA

O ALLAH, when we halt
before two decreases, in
religion or in this world,

فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً

FAAW-QII'N-NAQ-S'A BIS-
RAI'HIMAA FANAAA-

let the decrease fall upon
that which passes quickly
and

وَأَجْعَلِ التَّوْبَةَ فِي أَطْوَلِّهِمَا بَقَاءً

WAJ-A'LIT-TAW-BATA FEEE AT-
WALIHIMAA BAQAAA-

relent in that which lasts the
longer!

وَإِذَا هَمَمْنَا بِهَيْئَتَيْنِ يَرْضِيكَ أَحَدُهُمَا

WA ID'AA HAMAM-NAA
BIHAM-MAY-NI YUR-Z'EKA

When we set out after two
concerns, one of which

عَنَّا وَيُسْخِطُكَ الْآخَرُ عَلَيْنَا

AH'ADUHUMAA A'N-NAA
WAYUSKHIT'UKAL-AAAKHARU
A'LAY-NAA

makes Thee pleased with us
and the other of which
displeases Thee,

فَمِلْ بِنَا إِلَى مَا يَرْضِيكَ عَنَّا

FAMIL BINAAA ILAA MAA YUR-
Z'EKA A'N-NAA

incline us toward that which
makes Thee pleased and

وَأَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا

WA AW-HIN QOO-WATANAA
A'M-MAA YUS-KHIT'UKA A'LAY-
NAA

weaken our strength in that
which displeases Thee!

وَلَا تُخَلِّ فِي ذَلِكَ بَيْنَ نَفُوسِنَا وَ

WA LAA TUKHAL-LI FEE
D'ALIKA BAY-NA NUFOOSINAA

Leave not our souls alone to
choose in that, for

أَخْتِيَارِهَا فَإِنَّهَا

WA AKH-TEEAARIHAA FA IN-
NAHAA

مُخْتَارَةٌ لِلْبَاطِلِ إِلَّا مَا وَقَّعْتَ

MUKH-TAARATUL-LIL-BAAT'ILI
IL-LAA MAA WAF-FAQ-T

they choose falsehood
except inasmuch as Thou
givest success, and

أَمْرُهُ بِالسُّوءِ إِلَّا مَا مَرَحِمْتَ

AM-MAARATUM-BIS-SOOO-I
IL-LAA MAA RAH'IM-T

they command to evil
except inasmuch as Thou
hast mercy!⁷⁸

اللَّهُمَّ وَإِنَّكَ

AL-LAAHUM-MA WA IN-NAKA

O ALLAH, Thou

⁷⁸ Reference to 12: 53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy.

مِنَ الضَّعْفِ خَلَقْنَا	MINAZ"-Z"AA'-FI KHALAQ-TANAA	created us from frailty, ⁷⁹
وَعَلَى الْوَهْنِ بَنَيْنَا	WA A'LAAL-WAH-NI BANAY-TANAA	built us up from feebleness, and
وَمِنْ مَّاءٍ مَّهِينٍ أَبَدَأْتَنَا	WA MIM-MAAA-IM-MAHEENINB-TADAA-TANAA	began us from a mean water; ⁸⁰
فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ	FALAA H'AW-LA LANAAA IL-LAA BIQOO-WATIK	we have no force except through Thy strength and
وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ	WA LAA QOO-WATA LANAAA IL-LAA BIA'W-NIK	no strength except through Thy help.
فَايِدْنَا بِتَوْفِيقِكَ	FAAY-YID-NAA BITAW-FEEQIK	So confirm us by giving us success,
وَسَدِّدْنَا بِتَسْدِيدِكَ	WA SAD-DID-NAA BITAS-DEEDIK	point us the right way by Thy pointing,
وَاعْمِ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتِكَ	WA AA'-MI AB-S'AARA QULOOBINAA A'M-MAA KHAALAF MAH'B-BATAK	blind the eyes of our hearts toward everything opposed to Thy love, and
وَلَا تَجْعَلْ لِّشَيْءٍ مِّنْ جَوَارِحِنَا	WA LAA TAJ-A'L-LISHAY-IM-MIN JAWAARIH'INAA	set not in any of our limbs passage to disobeying Thee!
نُفُودًا فِي مَعْصِيَتِكَ	NUFOOD'AN FEE MAA'-S'EETIK	
اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَاجْعَلْ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAJ-A'L-	O ALLAH, bless MUHAMMAD and his Household and assign
هَمَسَاتِ قُلُوبِنَا	HAMASAATI QULOOBINAA	the whisperings of our hearts,
وَحَرَكَاتِ أَعْضَائِنَا	WA H'ARAKAATI AA'-Z"AAA-INAA	the movements of our members,

⁷⁹ Allusion to 30: 54: ALLAH is He who created you of frailty.

⁸⁰ 77: 20

وَلَمَحَاتِ أَعْيُنِنَا	WA LAMAH'AATI AA'-YUNINAA	the glances of our eyes, and
وَلَهَجَاتِ أَلْسِنَتِنَا	WA LAHAJAATI AL-SINATINAA	the idioms of our tongues,
فِي مُوجِبَاتِ ثَوَابِكَ	FEE MOOJIBAATI THAWAABIK	to that which makes incumbent Thy reward,
حَتَّى لَا تَقُوتَنَا حَسَنَةً نَسْتَحِقُّ بِهَا	H'AT-TAA LAA TAFOOTANAA H'ASANATUN-NAS-TAH'IQ-QU	lest a good deed slip by us, through which we might
جَزَاءَكَ	BIHAA JAZAAA-AK	deserve Thy repayment,
وَلَا تَبْقَى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا	WA LAA TAB-QAA LANAA SAY- YI-ATUN-NAS-TAW-JIBU BIHAA	or an evil deed remain with us, by which we might merit
عِقَابَكَ	I'QAABAK	Thy punishment!

وكان من دعائه عليه السلام

فِي اللّٰجِ إِلَى اللَّهِ
تَعَالَى

—10—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-
LAJAA ILAAL-LAAHEE
TAA'ALAA

His Supplication
(A.S) in
IN SEEKING
ASYLUM
WITH ALLAH
(EXALTED IS HE)

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنْ تَشَاءُ تَغْفُ عَنَّا فَبِغْضِكَ	IN TASHAA TAA'-FU A'N-NAA FABIFAZ'-LIK	if Thou willest, Thou wilt pardon us through Thy bounty and
وَإِنْ تَشَاءُ تُعَذِّبُنَا فَبِعَذَابِكَ	WA IN TASHAA TUA'D'-D'IB- NAA FABIA'D-LIK	if Thou willest, Thou wilt chastise us through Thy justice.
فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ	FASAH-HIL-LANAA A'F-WAKA BIMAN-NIK	So make our ways smooth to Thy pardon through Thy kindness and
وَأَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ	WA AJIR-NAA MIN A'D'AABIKA BITAJAAWUZIK	grant us sanctuary from Thy chastisement through Thy forbearance, for
فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَذَابِكَ	FA IN-NAHOO LAA T'AAQATA LANAA BIA'D-LIK	none of us has the endurance for Thy justice

وَلَا نَجَاةَ لِأَحَدٍ مِّنَّا دُونَ عَفْوِكَ

WA LAA NAJAATA LIAH'ADIM-
MIN-NAA DOONA A'F-WIK

and

none of us can reach
deliverance without Thy
pardon!

يَا غَنِيَّ الْأَغْنِيَاءِ

YAA GHANEE-YAL-AGH-
NEEAAA-I

O Richest of the rich!

هَآ نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ

HAA NAH'-NU I'BAADUKA BAY-
NA YADAY-K

Here we are, Thy servants,
before Thee.

وَأَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ

WA ANA AF-QARUL-
FUQARAAA-I ILAY-K

I am the neediest of the
needy toward Thee,

فَاجْبُرْ فَأَقْتِنَا بِوُسْعِكَ

FAJ-BUR FAAQATANAA BIWUS-
I'K

so redress our neediness
through Thy plenty and

وَلَا تَقْطَعْ مَرْجَاؤَنَا بِمَنَعِكَ

WA LAA TAQ-TAA' RAJAAA-
NAA BIMAN-I'K FATAKOONA

cut us not off from our hopes
through Thy withholding, lest
Thou

تَكُونَ

قَدْ أَشْقَيْتَ مَنْ أَسْتَسْعَدَ بِكَ

QAD ASH-QAY-TA MANI AS-
TAS-A'DA BIK

makest wretched him who
seeks felicity through Thee
and

وَحَرَمْتَ مَنْ أَسْتَرْفِدَ فَضْلَكَ

WA H'ARAM-TA MANI AS-TAR-
FADA FAZ"-LAK

deprivest him who seeks
help from Thy bounty!

فَإِلَى مَنْ حِينِدُ مُتَقَلِّبًا عَنْكَ؟

FAALAA MAN H'EENA-ID'IM-
MUNQALABUNAA A'NKA?

Then to whom would we
return after Thee?

وَالِإِلَى أَيْنَ مَذْهَبًا عَنْ بَابِكَ؟

WA ILAAA AY-NA MAD'-
HABUNAA A'M-BAABIKA?

Where would we go from
Thy gate?

سُبْحَانَكَ نَحْنُ

SUB-H'AANAKA NAH'-NUL

Glory be to Thee! We are

الْمُضْطَرُّونَ الَّذِينَ أَوْجَبْتَ

MUZ"-T'AR-ROONAL-LAD'EENA
AW-JAB-TA IJAABATAHUM-

the distressed, the response
to whom Thou hast made
incumbent,

إِجَابَتَهُمْ

وَأَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ

WA AH-LUS-SOOO-IL-
LAD'EENA WAA'T-TAL-KASH-FA
A'N-HUM-

the people from whom Thou
hast promised to remove the
evil.⁸¹

الْكُشْفَ عَنْهُمْ

⁸¹ Reference to 27: 62: He who responds to the distressed when he supplicates Him, and removes the evil.

وَأَشْبَهُ الْأَشْيَاءِ بِمَشِيتِكَ	WA ASH-BAHUL-ASH-YAAA-I BIMASHEE-YATIK	That thing most resembling Thy will and
وَأَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ	WA AW-LAAL-UMOORI BIK FEE A'Z'AMATIK	that affair most worthy for Thee in Thy mightiness is
رَحْمَةً مِّنْ أَسْتَرْحَمَكَ	RAH'-MATU MANI AS-TAR- H'AMAK	showing mercy to him who asks Thee for mercy and
وَعَوْتُ مِّنْ أَسْتَعَاثِكَ	WA GHAW-THU MANI AS- TAGHAATHA BIK	helping him who seeks help from Thee.
فَارْحَمْ تَضَرُّعًا إِلَيْكَ	FAR-H'AM TAZ"AR-RUA'NAAA ILAY-K	So show mercy upon our pleading with Thee and
وَأَغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ	WA AGH-NINAAA ID' T'ARAH'- NAAA ANFUSANAA BAY-NA YADAY-K	free us from need when we throw ourselves before Thee!
اللَّهُمَّ إِنَّا الشَّيْطَانُ قَدْ شَمِتَ بِنَا إِذْ شَايَعَنَاهُ عَلَى مَعْصِيَتِكَ	AL-LAAHUM-MA IN-NASH- SHAY-T'AANA QAD SHAMITA BINAAA ID' SHAAYAA'- NAAHOO A'LAA MAA'- S'EEATAK	O ALLAH, SATAN will gloat over us if we follow him in disobeying Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَلَا تُشْمِتْهُ بِنَا بَعْدَ	WA LAA TUSH-MIT-HOO BINAA BAA'-D	let him not gloat over us after we have
تَرْكِنَا إِيَّاهُ لَكَ	TAR-KINAAA EE-YAAHOO LAK	renounced him for Thee
وَمَرَعَبْتَنَا عَنْهُ إِلَيْكَ	WA RAGH-BATINAA A'N- HOOO ILAY-K	and beseeched Thee against him!

وكان من دعائه عليه السلام

بِخَوَاتِمِ الْخَيْرِ

—11—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
BIKHAWAATIMIL
KHAY-R

His Supplication
(A.S)

**FOR GOOD
OUTCOMES**

يَا مَنْ ذِكْرُهُ شَرَفٌ
لِلذَّاكِرِينَ

YAA MAN D'IK-RUHOO
SHARAFUL-LILD'-D'AAKIREEN

O He remembering whom
brings honor to those who
remember!

وَيَا مَنْ شُكْرُهُ فَوْزٌ
لِلشَّاكِرِينَ

WA YAA MAN SHUK-RUHOO
FAW-ZUL-LILSH-SHAAKIREEN

O He thanking whom brings
triumph to those who give
thanks!

وَيَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ

WA YAA MAN T'AAA'TUHOO
NAJAATUL-LIL-MUT'EEE'EN

O He obeying whom brings
deliverance to those who
obey!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغُلْ

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
ASH-GHAL

Bless MUHAMMAD and his
Household, and divert

قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ

QULOOBANAA BID'IK-RIKA
A'N KUL-LI D'IK-R

our hearts through
remembering Thee from
every act of remembrance,

وَالسِّنِّتَا بِشُكْرِكَ عَنْ كُلِّ
شُكْرٍ

WA AL-SINATANAA BISHUK-
RIKA A'N KUL-LI SHUK-R

our tongues through
thanking Thee from every
act of thanksgiving,

وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ
طَاعَةٍ

WA JAWAARIH'ANAA
BIT'AAA'TIKA A'N KUL-LI
T'AAA'H

our limbs through obeying
Thee from every act of
obedience!

فَإِنْ قَدَّرْتَ لَنَا فَرَاغًا مِنْ شُغْلٍ
فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ

FAAN QAD-DAR-TA LANAA
FARAAGHAM-MIN SHUGH-LIN
FAJ-A'L-HOO FARAAGHA
SALAAMAH

If Thou hast ordained for us
idleness from these
occupations, make it an
idleness of safety, within
which

لَا تُدْرِكُنَا فِيهِ تَبَعَةٌ

LAA TUD-RIKUNAA FEEHEE
TABIA'H

no ill consequence visits us

وَلَا تَلْحَقُنَا فِيهِ سَأْمَةٌ حَتَّى

WA LAA TAL-H'AQUNAA
FEEHEE SAA-MAH H'AT-TAA

or weariness overtakes us!
Then

يَنْصَرِفَ عَنَّا كُتَّابُ السَّيِّئَاتِ

YANS'ARIFA A'N-NAA KUT-
TAABUS-SAY-YI-AATI
BIS'AH'EEFATIN KHAALEEATIM-
MIN D'IK-RI SAY-YI-AATINAA

the writers of evil deeds may
depart from us with a page
empty of the mention of our
evil deeds, and

بِصَحِيفَةٍ خَالِيَةٍ مِّنْ ذِكْرِ سَيِّئَاتِنَا

وَيَتَوَلَّى كُتَّابُ الْحَسَنَاتِ عَنَّا

WA YATAWL-LAA KUT-TAABUL-
H'ASANAATI A'N-NAA MAS-
ROOREENA BIMAA KATABOO
MIN H'ASANAATINAA

the writers of good deeds
may turn away from us
happy with the good deeds
of ours which they have
written.

مَسْرُومِينَ بِمَا كَتَبُوا مِنِّ

حَسَنَاتِنَا

وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا

WA ID'AA ANQAZ"AT AY-
YAAMU H'AYAATINAA

And when the days of our
life have passed by,

وَتَصَرَّحَتْ مَدَدُ أَعْمَارِنَا

WA TAS'AR-RAMAT MUDADU
AA'-MAARINAA

the terms of our lifetimes
have elapsed, and

وَاسْتَخَصَرْتَنَا دَعْوُكَ الَّتِي لَا بَدَّ

WAS-TAH'-Z"ARAT-NAA DAA'-
WATUKAL-LATEE LAA BUD-DA
MIN-HAA WAMIN
IJAABATIHA

Thy call, which must come
and be answered, summons
us forth,

مِنْهَا وَمِنْ إِبْجَابَتِهَا

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

then bless MUHAMMAD and
his Household and

وَاجْعَلْ خِتَامَ مَا تَخْصِي عَلَيْنَا

WAJ-A'L KHITAAMA MAA TUH'-
S'EE A'LAY-NAA KATABATU AA'-
MAALINAA TAW-BATAM-MAQ-
BOOLAH LAA TOOQIFUNAA
BAA'-DAHAA A'LAA

make the outcome of what
the writers of our works count
against us an accepted
repentance, which
afterwards gave us no rest in

كُتْبَةِ أَعْمَالِنَا تَوْبَةً مَّقْبُولَةً لَا تُوقِفُنَا

بَعْدَهَا عَلَى

ذَنْبٍ آجَرَ خَنَاهُ،

D'AMBIN AJ-TARAH'-NAAHU,

a sin that we committed,

وَلَا مَعْصِيَةٍ أَقْتَرَفْنَاهَا

WA LAA MAA'-S'EEATIN AQ-
TARAF-NAAHAA

or an act of disobedience
that we performed!

وَلَا تَكْشِفْ عَنَّا سِتْرَكَ سَتْرَتَهُ
عَلَىٰ مَرُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُوا
أَخْبَارَ عِبَادِكَ

WA LAA TAK-SHIF A'N-NAA
SIT-RAN SATAR-TAHOO A'LAA
RU-OOSIL-ASH-HAADI YAW-
MA TAB-LOOO AKH-BAARA
I'BAADIK

Remove not from us any
covering with which Thou
hast covered over the
heads of the witnesses on
the day when the records of
Thy servants are tried!

إِنَّكَ مَرْحِيمٌ بِمَنْ دَعَاكَ

IN-NAKA RAH'EEMUM-BIMAN
DAA'AK

Verily Thou art
compassionate to him who
supplicates Thee,

وَمُسْتَجِيبٌ لِّمَنْ نَادَاكَ

WA MUS-TAJEEBUL-LIMAN-
NAADAAK

the responder to him who
calls upon Thee!

السَّلَامُ عَلَيْهِ دَعَاتِهِ مِنْ وَكَانَ

—12—

His Supplication
(A.S)

فِي الْاعْتِرَافِ وَ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
FEELIA'-TIRAAFI
WATALABIT-TAW-BATI
ILAAL-LAAHEE
TAA'ALAA

IN CONFESSION
AND IN SEEKING
REPENTANCE
TOWARD ALLAH
(EXALTED IS HE)

طَلَبِ التَّوْبَةِ إِلَى

اللَّهِ تَعَالَى

اَللّٰهُمَّ اِنَّهُ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ
خِلَالُ ثَلَاثٍ وَتَحْدُونِي عَلَيْهَا خَلَّةٌ
وَاحِدَةٌ

AL-LAAHUM-MA IN-NAHOO
YAH'-JUBUNEE A'M-MAS-
ALATIKA KHILAALUN THALAATH
WA TAH'-DOONEE A'LAY-HAA
KHAL-LATOO-WAAH'IDAH

O ALLAH, three traits have
prevented me from asking
Thee and one trait has
urged me on:

يَحْجُبُنِي

YAH'-JUBUNEE

I am prevented by

أَمْرٌ أَمَرْتُ بِهِ فَأَبْطَأْتُ عَنْهُ

AM-RUN AMAR-TA BIHEE
FAAB-TAA-TU A'N-H

a command Thou hast
commanded in which I
have been slow,

وَنَهْيٌ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ

WA NAH-YUN-NAHAY-TANEE
A'N-HOO FAAS-RAA'-TU ILAY-H

a prohibition Thou hast
prohibited toward which I
have hurried, and

وَرِغْمَةً أَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي

شُكْرِهَا

WA NIA'-MATUN AN-A'M-TA
BIHAA A'LAY-YA FAQAS'-S'AR-
TU FEE SHUK-RIHAA

a favor through which Thou
hast favored for which I
have not given sufficient
thanks.

وَيَحْدُونِي عَلَى مَسْأَلَتِكَ تَفْضُلُكَ

عَلَى مَنْ

WA YAH'-DOONEE A'LAA
MAS-ALATIKA TAFAZ"-Z"ULUKA
A'LAA MAN

I am urged to ask Thee by
Thy gratuitous bounty upon
him who

أَقْبَلَ بِوَجْهِهِ إِلَيْكَ

AQ-BALA BIWAJ-HIHEEE ILAY-
K

turns his face toward Thee
and

وَقَدْ بِحُسْنِ ظَنِّهِ إِلَيْكَ

WA WAFADA BIH'US-NI Z'AN-
NIHEEE ILAY-K

comes to Thee with a good
opinion,

إِذْ جَمِيعُ إِحْسَانِكَ تَفْضُلُ

ID' JAMEEU' IH'-SAANIKA
TAFAZ"-Z"UL

since all Thy beneficence is
gratuitous bounty and

وَإِذْ كُلُّ نِعْمِكَ ابْتِدَاءٌ

WA ID' KUL-LU NIA'MIKA AB-
TIDAAA-

every one of Thy favors a
new beginning!

فَهَا أَنَا ذَا يَا إِلَهِي

FAHAAA ANA D'AA YAAA
ILAAHEE

So here I am, my God,

وَأَقِفُ بَابَ عِزِّكَ وَقُوفَ

WAAQIFUM-BIBAABI I'Z-ZIKA
WQOOFAL-MUS-TAS-LIMID'-
D'ALEEL

standing at the gate of Thy
might, the standing of the
lowly, the surrendered,

الْمُسْتَسْلِمِ الدَّلِيلِ

وَسَأَلْتُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ

WA SAAA-ILUKA A'LAAL-
H'AYAAA-I MIN-NEE SOO-
AALAL-BAAA-ISIL-MUE'EL

asking Thee in my shame,
the asking of the destitute,
the pitiful,

الْبَائِسِ الْمُعِيلِ

مُقِرُّكَ لَكَ بِأَنِّي

MUQIR-RUL-LAKA BIN-NEE

admitting to Thee that

لَمْ أَسْتَسْلِمْ وَقْتُ إِحْسَانِكَ إِلَّا

LAM AS-TAS-LIM WAQ-TA IH'-
SAANIKA IL-LAA BIL-IQ-LAAI'
A'N I'S'-YAANIK

at the time of Thy
beneficence I surrendered
not save through abstaining
from disobedience toward
Thee

بِالْإِقْلَاعِ عَنْ عِصْيَانِكَ

وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنْ
أَمْتِنَاكَ

WA LAM AKH-LU FIL-H'AALAATI
KUL-LIHAA MINI AM-TINAANIK

and in none of my states
was I ever without Thy
Kindness.

فَهَلْ يَنْفَعُنِي يَا إِلَهِي إِقْرَارِي عِنْدَكَ
بِسُوءِ مَا أَكْتَسَبْتُ؟

FAHAL YANFAU'NEE YAAA
ILAAHEEE IQ-RAAREE I'NDAKA
BISOOO-I MAK-TASAB-TU ?

Will it profit me, my God, to
admit to Thee the evil of
what I have earned?

وَهَلْ يُجَنِّبُنِي مِنْكَ أَغْتِرَافِي لَكَ
بِقَبِيحِ مَا أَمَرْتُكَ بِتُكْتَبُ؟

WAHAL YUNJEENEE MINKA
AA'-TIRAAFEI LAKA
BIQABEEHEE MAR-TAKAB-TU?

Will it save me from Thee to
confess the ugliness of what
I have done?

أَمْ أُوجِبْتُ لِي فِي مَقَامِي هَذَا
سُخْطُكَ؟

AM AW-JAB-TA LEE FEE
MAQAAMEE HAD'AA SUKH-
T'AKA?

Or wilt Thou impose upon
me in this my station Thy
displeasure?

أَمْ لَزِمَنِي فِي وَقْتِ دُعَائِي
مَقْتُكَ؟

AM LAZIMANEE FEE WAQ-TI
DUA'AA-EE MAQ-TUKA?

Will Thy hate hold fast to me
in the time of my
supplication?

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Thee!

لَا أَيْأَسُ مِنْكَ وَقَدْ فَتَحْتَ لِي بَابَ
التَّوْبَةِ إِلَيْكَ

LAAA AY-ASU MINKA WAQAD
FATAH'-TA LEE BAABAT-TAW-
BATI ILAY-K

I do not despair of Thee, for
Thou hast opened the door
of repentance toward
Thyself.

بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ
الظَّالِمِ لِنَفْسِهِ

BAL AQOOLU MAQAALAL-A'B-
DID'-D'ALEELI
AZ'-Z'AALIMI LINAFA-SIH

Rather, I say, the words of a
lowly servant,
having wronged himself and

الْمُسْتَخَفِّ بِحُرْمَةِ رَبِّهِ
الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

AL-MUS-TAKHIF-FI BIH'UR-MATI
RAB-BIH
AL-LAD'EE A'Z'UMAT
D'UNOOBUHOO FAJAL-LAT-

made light of his Lord's
inviolability, and
whose sins are dreadful,
great,

وَأَذْبَرَتْ أَيَّامُهُ فَوَلَّتْ	WA AD-BARAT AY-YAAMUHOO FAWAL-LAT-	whose days have parted, fled,
حَتَّى إِذَا رَأَى	H'AT-TAAA ID'AA RAAA	until, when he sees
مُدَّةَ الْعَمَلِ قَدْ انْقَضَتْ	MUD-DATAL-A'MALI QADI ANQAZ"AT-	the term of his works expired and
وَغَايَةَ الْعُمُرِ قَدْ انْتَهَتْ	WA GHAAAYATAL-U'MURI QADI ANTAHAT	the limit of his lifetime reached
وَأَيْقَنَ أَنَّهُ	WA AY-QANA AN-NAHOO	and knows with certainty that he has
لَا مَحِيصَ لَهُ مِنْكَ	LAA MAH'EES'A LAHOO MINK	no escape from Thee,
وَلَا مَهْرَبَ لَهُ عَنْكَ	WA LAA MAH-RABA LAHOO A'NK	no place to flee from Thee,
تَلَقَّاكَ بِالْإِبَابَةِ	TALAQ-QAAKA BIL-INAABAH	he turns his face toward Thee in repeated turning,
وَأَخْلَصَ لَكَ التَّوْبَةَ	WA AKH-LAS'A LAKAT-TAW-BAH	makes his repentance toward Thee sincere,
فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِيٍّ	FAQAAMA ILAY-KA BIQAL-BIN T'AAHIRIN-NAQEE	stands before Thee with a pure and purified heart,
ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ	THUM-MA DAA'AKA BIS'AW-TIN H'AAA-ILIN KHAFEE	then supplicates Thee with a feeble, quiet voice.
قَدْ تَطَاطَأَ لَكَ فَانْحَنَى	QAD T-TAT'AA-TAA LAKA FAN-H'ANAA	He is bowed before Thee, bent,
وَنَكَسَ رَأْسَهُ فَانْتَنَى	WA NAK-KASA RAA-SAHOO FAANTHANAA	his head lowered, thrown down,
قَدْ أَمْرَعَشَتْ خَشْيَتُهُ رِجْلَيْهِ	QAD SR-A'SHAT KHASH-YATUHOO RIJ-LAY-H	his legs shaking in fear,
وَغَرَّقَتْ دُمُوعُهُ خَدَيْهِ	WA GHAR-RAQAT D-DUMOOU'HOO KHAD-DAY-H	his tears flooding his cheeks.
يَدْعُوكَ يَا أَرْحَمَ الرَّاحِمِينَ	YAD-U'WKA BEEAAA AR-H'AMAR-RAAH'IMEEN	He supplicates Thee: O Most Merciful of the merciful!

وَيَا أَرْحَمَ مَنْ أَنْتَابُهُ
الْمُسْتَرْحِمُونَ

WA YAAA AR-H'AMA MANI
ANTAABAHUL-MUS-TAR-
H'IMOON

O Most Merciful of those
toward whom seekers of
mercy keep on turning!

وَيَا أَغْطَفَ مَنْ أَطَافَ بِهِ
الْمُسْتَغْفِرُونَ

WA YAAA AA'-T'AFA MAN
AT'AAFA BIHIL-MUS-TAGH-
FIROON

O Tenderest of those around
whom run seekers of
forgiveness!

وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَقْمِهِ

WA YAA MAN A'F-WUHOOO
AK-THARU MIN-NAQIMATIH

O He whose pardon is
greater than His
vengeance!

وَيَا مَنْ مَرْضَاهُ أَوفَرُ مِنْ سَخَطِهِ

WA YAA MAR-RIZ'AAHOOO
AW-FARU MIN SAKHAT'IH

O He whose good pleasure
is more abundant than His
anger!⁸²

وَيَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ بِحُسْنِ
التَّجَاوُزِ

WA YAA MAN TAH'AM-MADA
ILAA KHAL-QIHEE BIH'US-NIT-
TAJAAWUZ

O He who seeks His
creatures' praise with
excellent forbearance!

وَيَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ الْإِنَابَةِ

WA YAA MAN A'W-WADA
I'BAADAHOO QABOOLAL-
INAABAH

O He who has accustomed
His servants to the
acceptance of their
repeated turning!⁸³

وَيَا مَنْ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ

WA YAA MANI AS-TAS'-LAH'A
FAASIDAHUM BIT-TAW-BAH

O He who seeks to heal their
corruption through
repentance!

وَيَا مَنْ مَرَضَى مِنْ فِعْلِهِمْ بِالْيُسْرِ

WA YAA MAR-RAZ'EEA MIN
FIA'-LIHIM BIL-YASEER

O He who is pleased with
the easy of their acts!

وَيَا مَنْ كَفَأَ قَلِيلَهُمْ بِالْكَثَرِ

WA YAA MAN KAAFAA
QALEELAHUM BIL-KATHEER

O He who recompenses with
the much their little!

⁸² Allusion to the principle enunciated in the well-know HADEETH: 'ALLAH's mercy precedes His wrath', a constant theme of the, SAH'EEFA as pointed out in the introduction.

⁸³ Allusion to such QURANIC verses as Whosoever does evil or wrongs himself, and then prays ALLAH's forgiveness, he shall find ALLAH is All-forgiving, All-compassionate (4: 110).

وَيَا مَنْ ضَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ

WA YAA MAN Z"AMINA
LAHUM IJAABATAD-DUA'AA-I

O He who has made himself
accountable to them to
respond to supplication!⁸⁴

وَيَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ

WA YAA MAW-WAA'DAHUM
A'LAA NAF-SIHEE BITAFAZ"-
Z"ULIHEE H'US-NAL-JAZAAA-I

O He who pledged Himself
by His gratuitous bounty to
give them excellent
repayment!

بِنَفْضِهِ حُسْنَ الْجَزَاءِ

مَا أَنَا بِأَعْصَى مِنْ عَصَاكَ فَغَفَرْتَ
لَهُ

MAAA ANA BIA'-S'AA MAN
A'S'AAKA FAGHAFAR-TA LAH

I am not the most
disobedient of those who
have disobeyed Thee and
whom Thou hast forgiven,

وَمَا أَنَا بِأَلْوَمٍ مِنْ أَعْتَذَرَ إِلَيْكَ
فَقَبِلْتَ مِنْهُ

WA MAAA ANA BIL-WAMI
MANI AA'-TAD'ARA ILAY-KA
FAQABIL-TA MIN-H

nor am I the most
blameworthy to offer
excuses which Thou hast
accepted,

وَمَا أَنَا بِأَظْلَمٍ مِنْ تَابَ إِلَيْكَ
فَعُدْتَ عَلَيْهِ

WA MAAA ANA BIZ'-LAMI
MAN TAABA ILAY-KA FAU'T-TA
A'LAY-H

nor am I the most
wrongdoing of those who
have repented to Thee, and
to whom Thou hast returned

أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا تَوْبَةً

ATOObU ILAY-KA FEE
MAQAAMEE HAD'AA TAW-
BATA

I repent to Thee in this my
station, the repentance of
one

نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ

NAADIMIN A'LAA MAA
FARATA MIN-H

remorseful over what
preceded from him hastily,

مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ

MUSH-FIQIM-MIM-MAJ-
TAMAA' A'LAY-H

apprehensive of what has
gathered around him,

خَالِصٍ الْحَيَاءِ مِمَّا وَقَعَ فِيهِ

KHAALIS'IL-H'AYAAA-I MIM-
MAA WAQAA' FEEH

pure in shame for that into
which he has fallen,

عَالِمٍ

A'ALIMIN

knowing that

⁸⁴ Reference to such QURANIC verses as Supplicate Me and I will respond to you (40: 60), and When My servant ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2: 186)

بَانَ الْعَوْنُ عَنِ الذَّنْبِ الْعَظِيمِ لَا يَتَغَاطَمُكَ	BIAN-NAL-A'F-WA A'NID'- D'AMBIL-A'Z'EEMI LAA YATAAA'AZ'AMUK	pardoning great sins is nothing great for Thee. ⁸⁵
وَأَنَّ التَّجَاوُزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَعْصِمُكَ	WA AN-NAT-TAJAAWUZA A'NIL-ITH-MIL-JALEELI LAA YAS-TAS'-I'BUK	overlooking enormous misdeeds is not difficult for Thee,
وَأَنَّ أَحْتِمَالَ الْجَنَابَاتِ الْفَاحِشَةِ لَا يَتَكَادَى	WA AN-NA AH'-TIMAALAL- JINAAYAATIL-FAAH'ISHATI LAA YATAKAA-ADUK	putting up with indecent crimes does not-trouble Thee, and
وَأَنَّ أَحَبَّ عِبَادِكَ إِلَيْكَ مَنْ تَرَكَ الْاِسْتِكْبَارَ عَلَيْكَ	WA AN-NA AH'AB-BA I'BAADIKA ILAY-KA MAN TARAKALIS-TIK-BAARA A'LAY-K	the most beloved of Thy servants to Thee is he who refrains from arrogance before Thee,
وَجَانِبَ الْاِصْرَامِ وَلَزِمَ الْاِسْتِغْفَارَ	WA JAANABAL-IS'-RAAR WA LAZIMALIS-TIGH-FAAR	pulls aside from persistence, and holds fast to praying forgiveness!
وَأَنَا أَبْرَأُ إِلَيْكَ مِنْ أَنْ أُسْتَكْبِرَ وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ	WA ANA AB-RA-U ILAY-KA MIN SN SS-TAK-BIR WA SU'WD'U BIKI MIN SN US'IR	I am clear before Thee of arrogance, I seek refuge in Thee from persistence,
وَأَسْتَغْفِرُكَ لِمَا قَصَرْتُ فِيهِ وَأُسْتَعِينُ بِكَ عَلَى مَا عَجَزْتُ عَنْهُ	WAS-TAGH-FIRUKA LIMAA QAS'-S'AR-TU FEEH WA AS-TAE'ENU BIKI A'LAA MAA A'JAZ-TU A'N-H	I pray forgiveness from Thee for shortcomings, I seek help from Thee in incapacity!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,

⁸⁵ Cf. the HADEETH mentioned in the introduction: 'When one of you supplicates, he should not say: "O ALLAH, forgive me. if Thou wilt", but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for Him' (Muslim, D'IKR 8).

وَهَبْ لِي مَا يَجِبُ عَلَىَّ لَكَ

WA HAB LEE MAA YAJIBU
A'LAY-YA LAK

dispense with what is
incumbent upon me toward
Thee,

وَعَافِنِي مِمَّا اسْتَوْجِبُهُ مِنْكَ

WA A'AFINEE MIM-MAAA AS-
TAW-JIBUHOO MINK

release me from what I merit
from Thee, and

وَأَجِرْنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ

WA AJIR-NEE MIM-MAA
YAKHAAFUHOOO AH-LUL-
ISAAA-AH

grant me sanctuary from
what the evildoers fear!

فَإِنَّكَ مَلِيٌّ بِالْعَفْوِ

FA IN-NAKA MALEE-UM-BIL-
A'F-W

For Thou art full of pardon,

مَرْجُوٌّ لِلْمَغْفِرَةِ

MAR-JOO-WU LIL-MAGH-
FIRAH

the hoped-for source of
forgiveness,

مَعْرُوفٌ بِالْتَّجَاوُزِ

MAA'-ROOFUM-BIT-TAJAAWZ

well known for Thy
forbearance.

لَيْسَ لِحَاجَتِي مَطْلَبٌ سِوَاكَ

LAY-SA LIH'AAJATEE MAT'-
LABUN SIWAAK

My need has no object but
Thee,

وَلَا لِذَنْبِي غَافِرٌ غَيْرُكَ

WA LAA LID'AMBEE
GHAAFIRUN GHAY-RUK

my sin no forgiver other than
Thee

حَاشَاكَ

H'AASHAAK

—Could that be possible?

وَلَا أَخَافُ عَلَى نَفْسِي إِلَّا بِكَ

WA LAAA AKHAAFU A'LAA
NAF-SEEE IL-LAAA EE-YAAK

I have no fear for myself
except from Thee;

إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

IN-NAKA AH-LUT-TAQ-WAA
WA AH-LUL-MAGH-FIRAH

Thou art worthy of reverential
fear, and worthy to
forgive!⁸⁶

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

S'AL-LI A'LAA MUH'AM-
MADIW-WAAALI MUH'AM-
MAD

Bless MUHAMMAD and his
Household,

وَأَقْضِ حَاجَتِي

WA AQ-Z'I H'AAJATEE

grant my need,

وَأَنْجِخْ طَلِبَتِي

WA ANJIH' TALIBATEE

answer my request
favorably,

وَ أَغْفِرْ ذُنُوبِي	WAGH-FIR D'AMBEE	forgive my sin, and
وَ آمِنْ خَوْفَ نَفْسِي	WA AAAMIN KHAW-FA NAF-SEE	give me security from fear for myself
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, ⁸⁷ and
وَذَلِكَ عَلَيْكَ يَسِيرٌ	WA D'ALIKA A'LAY-KA YASEER	that is easy for Thee.
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!

السَّلَامُ عَلَيْهِ دَعَاتِهِ مَنْ وَكَانَ

—13—

His Supplication
(A.S)

**فِي طَلَبِ الْحَوَائِجِ
إِلَى اللَّهِ تَعَالَى**

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
T'ALABIL-H'AWAAA-IJI
ILAAL-LAAHEE
TAA'ALAA

**IN SEEKING
NEEDS FROM
ALLAH**
(exalted is He)

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مُتَهَنًى مَطْلَبِ الْحَاجَاتِ

YAA MUNTAHAA MAT'-LABIL-H'AAJAAT

O ultimate object of needs!

وَيَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ

WA YAA MAN I'NDAHOO
NAY-LUT-T'ALIBAAT

He through whom requests are attained!

وَيَا مَنْ لَا يَبِيعُ نِعْمَهُ بِالْأَمْثَانِ

WA YAA MAL-LAA YABEEU'
NIA'MAHOO BIL-ATH-MAAN

O He whose favors are not bought by prices!

وَيَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ

WA YAA MAL-LAA YUKAD-DIRU A'TAAYAAHOO BIIAM-TINAAN

O He who does not muddy His gifts by the imposition of obligations!

بِالْأَمْتِنَانِ

وَيَا مَنْ يُسْتَقْنَى بِهِ وَلَا يُسْتَقْنَى عَنْهُ	WA YAA MAY-YUS-TAGH-NAA BIHEE WA LAA YUS-TAGH-NAA A'N-H	O He along with whom nothing is needed and without whom nothing can be done!
وَيَا مَنْ يُرْغَبُ إِلَيْهِ وَلَا يُرْغَبُ عَنْهُ	WA YAA MAY-YUR-GHABU ILAY-HEE WA LAA YUR-GHABU A'N-H	O He toward whom desire is ever directed and never turned away!
وَيَا مَنْ لَا تُفْنَى خَزَائِنُهُ الْمَسَايِلُ	WA YAA MAL-LAA TUF-NEE KHAZAAA-INAHUL-MASAAA-IL	O He whose treasures cannot be exhausted by demands!
وَيَا مَنْ لَا تُبَدَّلُ حِكْمَتُهُ الْوَسَائِلُ	WA YAA MAL-LAA TUBAD-DILU H'IK-MATAHUL-WASAAA-IL	O He whose wisdom cannot be altered by any means!
وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ	WA YAA MAL-LAA TANQAT'IU' A'N-HOO H'AWAAA-IJUL- MUH'-TAAJEEEN	O He from whom the needs of the needy are never cut off!
وَيَا مَنْ لَا يَعْنِيهِ دُعَاءُ الدَّاعِينَ	WA YAA MAL-LAA YUA'N- NEEHEE DUA'AAA-UD- DAAE'EN	O He who is not distressed by the supplications of the supplicators!
تَمَدَّخْتُ بِالْغَنَاءِ عَنْ خَلْقِكَ	TAMAD-DAH'-TA BIL- GHANAAA-I A'N KHAL-QIK	Thou hast lauded Thyself for having no need for Thy creatures, and
وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ	WA ANTA AH-LUL-GHINAA A'N-HUM-	it suits Thee to have no need for them, and
وَنَسَبْتَهُمْ إِلَى الْفَقْرِ	WA NASAB-TAHUM ILAAL- FAQ-R	Thou hast attributed to them poverty, and
وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ	WA HUM AH-LUL-FAQ-RI ILAY- K	it suits them to be poor toward Thee. ⁸⁸

⁸⁸ Reference to such QURANIC verses as: O people, you are the poor toward ALLAH, and He is without need, praiseworthy (35: 15).

فَمَنْ حَاوَلَ سَدَّ خَلَّتَهُ مِنْ عِنْدِكَ

FAMAN H'AAWALA SAD-DA
KHAL-LATIHEE MIN I'NDIK

So he who strives to remedy
his lack through what is with
Thee,

وَمَا رَامَ صَرَفَ الْفَقْرِ عَنْ نَفْسِهِ

WA RAAMA S'AR-FAL-FAQ-RI
A'N-NAF-SIHEE BIK

and wishes to turn poverty
away from himself through
Thee,

بَكَ
فَقَدْ طَلَبَ حَاجَتَهُ فِي مَطَانِنِهَا

FAQAD T'ALABA
H'AAJATAHOO FEE
MAZ'AAAN-NIHAA

has sought his need in the
most likely place

وَأَتَى طَلِبَتَهُ مِنْ وَجْهِهَا

WA ATAA T'ILABATAHOO MIW-
WAJ-HIHAA

and come to his request
from the right quarter.

وَمَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ

WA MAN TAWJ-JAHA
BIH'AAJATIHEEE ILAAA
AH'ADIM-MIN KHAL-QIKA

But he who turns in his need
toward one of Thy creatures

خَلْقِكَ

أَوْ جَعَلَهُ سَبَبَ نُجْحِهَا دُونَكَ

AW JAA'LAHOO SABABA NUJ-
H'IHAA DOONAKA

or assigns the cause of its
being granted to other than
Thee,

فَقَدْ تَعَرَّضَ لِلْجُرْمَانِ

FAQAD T-TAA'R-RAZ"A LIL-H'IR-
MAAN

has exposed himself to
deprivation

وَأَسْتَحَقَّ مِنْ عِنْدِكَ فُوتَ

WAS-TAH'AQ-QA MIN I'NDIKA
FAW-TAL-IH'-SAAN

and deserves to miss Thy
beneficence.

الْإِحْسَانَ

اَللّٰهُمَّ وَلِيَّ اِلَيْكَ حَاجَةٌ

AL-LAAHUM-MA WA LEE
ILAY-KA H'AAJAH

O ALLAH, I have a need of
Thee:

قَدْ قَصَرَ عَنْهَا جُهْدِيْ

QAD QAS'-S'ARA A'N-HAA
JUH-DEE

My exertion has fallen short
of it

وَتَقَطَّعَتْ دُونَهَا حِيلِيْ

WA TAQAT'-T'AAT D-
DOONAHAA H'EEALEE

and my stratagems have
been cut back before
reaching it.

وَسَوَّلَتْ لِيْ نَفْسِيْ مَرْفَعَهَا اِلَى مَنْ

WA SAW-WALAT LEE NAF-SEE
RAF-A'HAAA ILAA

My soul induced me to
present it to him who

يَرْفَعُ حَوَائِجَهُ إِلَيْكَ	MAY-YAR-FAU' H'AWAAA- IAHOOO ILAY-KA	presents his needs to Thee and
وَلَا يَسْتَغْنِي فِي طَلْبَاتِهِ عَنْكَ وَهِيَ	WA LAA YAS-TAGH-NEE FEE T'ALIBAATIHEE A'NKA WA HEE	can do nothing without Thee in his requests, but this is
زَلَّةٌ مِنْ زَمَلِ الْخَاطِئِينَ	ZAL-LATUM-MIN ZALALIL- KHAATI-EEN	one of the slips of the offenders,
وَعَشْرَةٌ مِنْ عَشْرَاتِ الْمُذْنِبِينَ	WA A'TH-RATUM-MIN A'THARAATIL-MUD'-NIBEEEN	one of the stumbles of the sinners!
ثُمَّ أَتَبَّهْتُ بِتَذَكِيرِكَ لِي مِنْ غَفْلَتِي	THUM-MA ANTABAH-TU BITAD'-KEERIKA LEE MIN GHAF-LATEE	Then through Thy reminding me, I was aroused from my heedlessness,
وَنَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي	WA NAHAZ'-TU BITAW- FEEQIKA MIN ZAL-LTEE	through Thy giving success, I stood up from my slip,
وَمَرَجَعْتُ وَنَكَصْتُ بِتَسْدِيدِكَ عَنْ عَشْرَتِي	WA RAJAA'-TU WA NAKAS'-TU BITAS-DEEDIKA A'N A'TH-RATEE	and through Thy pointing the way, I returned and withdrew from my stumble.
وَقُلْتُ: سُبْحَانَ رَبِّي	WA QUL-TU: SUB-H'AANA RAB- BEE	I said: Glory to my Lord!
كَيْفَ يَسْأَلُ مُخْتَابٌ مُخْتَابًا؟	KAY-FA YAS-ALU MUH'- TAAJUM-MUH'-TAAJAA?	How can the needy ask from the needy?
وَأَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ؟	WA AN-NAA YARGHABU MUA'-DIMUN ILAA MUA'- DIMIN?	How can the destitute beseech the destitute?
فَقَصَدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ	FAQAS'AT-TUKA YAAA ILAAHEE BIR-RAGH-BAH	So I went straight to Thee, my God, in beseeching,
وَأَوْفَدْتُ عَلَيْكَ مَرْجَايَ بِالثِّقَةِ بِكَ	WA AW-FAT-TU A'LAY-KA RAJAAA-EE BITH-THIQAATI BIK	and I sent Thee my hope with trust in Thee.
وَعَلِمْتُ	WA A'LIM-TU	I came to know that

أَنْ كَثِيرَ مَا أَسْأَلُكَ يَسِيرٌ فِي
وُجْدِكَ

AN-NA KATHEERA MAAA AS-
ALUKA YASEERUN FEE WUJ-
DIK

the many I request from
Thee are few before Thy
wealth,

وَأَنْ خَطِيرَ مَا أَسْتَوْهِبُكَ حَقِيرٌ
فِي وَسْعِكَ

WA AN-NA KHATEERA MAAA
AS-TAW-HIBUKA H'AAQEERUN
FEE WUS-I'K

the weighty I ask from Thee
is vile before Thy plenty;

وَأَنْ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤْلِ
أَحَدٍ

WA AN-NA KARAMAKA LAA
YAZ"EEQU A'N SOO-AALI
AH'AD

Thy generosity is not
constrained by anyone's
asking,

وَأَنْ يَدَكَ بِالْعَطَايَا أَعْلَى مِنْ كُلِّ
يَدٍ

WA AN-NA YADAKA BIL-
A'TAAAYAAA AA'-LAA MIN KUL-
LI YAD

Thy hand is higher in
bestowing gifts than every
hand!

اللَّهُمَّ فَضِّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIH

O ALLAH, so bless
MUHAMMAD and his
Household,

وَ آخِمْ لِي بِكَرَمِكَ عَلَى التَّفَضُّلِ

WA AH'-MIL-NEE BIKARAMIKA
A'LAAT-TAFAZ"-Z"UL

take me through Thy
generosity to Thy gratuitous
bounty and

وَلَا تَحْمِلْنِي بِعَذْلِكَ عَلَيَّ
الْأَسْتِحْقَاقِ

WA LAA TAH'-MIL-NEE BIA'D-
LIKA A'LAALIS-TIH'-QAAQ

take me not through Thy
justice to what I deserve!

فَمَا أَنَا بِأَوَّلِ مَرَاغِبٍ مَرَّغِبٍ إِلَيْكَ
فَأَعْطَيْتَهُ وَهُوَ يَسْتَحِقُّ الْمَنْعَ

FAMAAA ANA BIW-WALI
RAAGHIBIR-RAGHIBA ILAY-KA
FAAA'-TAY-TAHOO WA HUWA
YAS-TAH'IQ-QUL-MAN-A'-

I am not the first beseecher
to beseech Thee and Thou
bestowed upon him while he
deserved withholding,

وَلَا بِأَوَّلِ سَائِلٍ سَأَلَكَ فَأَفْضَلْتَ
عَلَيْهِ وَهُوَ يَسْتَوْجِبُ الْحَرَمَانَ

WA LAA BIW-WALI SAAA-ILIN
SAALAKA FAAF-Z"AL-TA A'LAY-
HEE WA HUWA YAS-TAW-
JIBUL-H'IR-MAAN

nor am I the first to ask from
Thee and Thou wast
bounteous toward him while
he merited deprivation.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَكَُنْ لِدُعَايِ مُجِيًّا	WA KUL-LIDUA'AA-EE MUJEEBAA	respond to my supplication,
وَمِنْ نِّدَائِي قَرِيْبًا	WA MIN-NIDAAA-EE QAREEBAA	come near my call,
وَلْتَضَرَّعِيْ مَرَحِمًا	WA LITAZ'AR-RUE'E RAAH'IMAA	have mercy on my pleading,
وَلِصَوْتِيْ سَامِعًا	WA LIS'AW-TEE SAAMIA'A	listen to my voice,
وَلَا تَقْطَعْ رَجَائِيْ عَنْكَ	WA LAA TAQ-TAA' RAJAAA-EE A'NK	cut not short my hope for Thee,
وَلَا تُبِتْ سَبِيَّ مِنْكَ	WA LAA TABUT-TA SABABEE MINK	sever not my thread to Thee,
وَلَا تُوجِّهْنِيْ فِيْ حَاجَتِيْ هٰذِهِ	WA LAA TUWAJ-JIH-NEE FEE H'AAJATEE HD'IHEE WAGHAY-RIHAAA ILAA SIWAAK	turn not my face in this my need, and other needs, away from Thee,
وَعَبِّرْهَا اِلَى سِوَاكَ		
وَتَوَلَّنِيْ	WA TAWAL-LANEE	attend for my sake to
بُنْجَحْ طَلِبَتِيْ	BINUJ-HEE T'ALIBATEE	the fulfillment of my request,
وَقَضَاءَ حَاجَتِيْ	WA QAZ'AAA-I H'AAJATEE	the granting of my need, and
وَنَيْلِ سُوْلِيْ	WA NAY-LI SOO-LEE	the attainment of what I have asked
قَبْلَ مَرْوَالِيْ عَنْ مَوْقِفِيْ هٰكذَا	QAB-LA ZAWAALEE A'M-MAW-QIFEE HAD'AA	before I leave this place
بِتَيْسِيْرِكَ لِيْ الْعَسِيْرَ	BITAY-SEERIK LEEAL-A'SEER	through Thy making easy for me the difficult and
وَحُسْنِ تَقْدِيْرِكَ لِيْ فِيْ جَمِيْعِ	WA H'US-NI TAQ-DEERIK LEE FEE JAMEEI'L-UMoor	Thy excellent ordainment for me in all affairs!
اَلْأُمُوْرِ		

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household
صَلَاةً دَائِمَةً نَامِيَةً	S'ALAATAN DAAA-IMATAN-NAAMEEAAH	with a permanent, ever-growing blessing,
لَا انْقِطَاعَ لِأَبَدِهَا	LAA ANQIT'AAA' LIABADIHAA	whose perpetuity has no cutting off and
وَلَا مُنْتَهَى لِأَمَدِهَا	WA LAA MUNTAHAA LIAMADIHAA	whose term knows no limit, and
وَاجْعَلْ ذَلِكَ عَوْنًا لِي	WAJ-A'L D'ALIKA A'W-NAL-LEE	make that a help to me and
وَسَبَبًا لِنَجَاحِ طَلِبَتِي	WA SABABAL-LINAJAAHEE T'ALIBATEE	a cause for the granting of my request!
إِنَّكَ وَاسِعٌ كَرِيمٌ	IN-NAKA WAASIU'N KAREEM	Thou art Boundless, Generous!
وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا	WA MIN H'AAJATEE YAA RAB-BI KAD'AA WAKAD'AA	And of my needs, My Lord, are such and such.
(وَتَذَكُّرُ حَاجَتِكَ ثُمَّ تَسْجُدُ وَتَقُولُ فِي سُجُودِكَ):	(WA TAD'-KURU H'AAJATAKA THUM-MA TAS-JUDU WATAQWLU FEE SUJOODIKA)	HERE YOU SHOULD STATE YOUR NEEDS, THEN PROSTRATE YOURSELF, AND SAY IN YOUR PROSTRATION
فَضْلِكَ أَسْنَى	FAZ"-LUKA AAANASANEE	Thy bounty has comforted me and
وَإِحْسَانُكَ دَلِيلِي	WA IH'-SAANUKA DAL-LANEE	Thy beneficence has shown the way,
فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ	FAAS-ALUKA BIKI WA BMUH'AM-MADIW-WA AAALIH	So I ask Thee by Thee and by MUHAMMAD and his Household (Thy blessings be upon them) that Thou
صَلَوَاتِكَ عَلَيْهِمْ أَنْ لَا تُرَدَّنِي خَائِبًا	A'LAY-HIM AL-LAA TARUD-DANEE KHAAAA-IBAA	sendest me not back in disappointment!

وكان من دعاة عليه السلام

إذا اعتدي عليه

أو رأى من

الظالمين ما لا يحب

—14—

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AA'-TUDEEA A'LAY-
HEEE AW RAAA
MINAZ'-Z'AALIMEENA
MAA LAA YUH'IB

His Supplication
(A.S)

WHEN HOSTILITY
WAS SHOWN TO
HIM OR WHEN HE
SAW WHAT HE
DID NOT LIKE IN
WRONGDOER⁸⁹

⁸⁹ A case can be made for translating the word Z'ALIM (wrongdoer) in the context of the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the IMAM's relationships with the Umayyad authorities. However, the word Z'ULM along with its derivatives is an important and frequently used term in the QURAN, and only the QURANIC context can provide us with a reliable insight into the way the word must have been understood by ZAYN AL-A'ABIDEEN and his contemporaries in the QURAN. It is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary QURANIC significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the QURANIC idea rather closely. According to the QURAN, the basic meaning of Z'ULM is to deny the reality of ALLAH and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This QURANIC concept can clearly be perceived in such typical verses as the following:

- * Who does greater wrong than he who bars ALLAH's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (2: 114)
- * Who does greater wrong than he who conceals a testimony received from ALLAH? (2: 140)
- * Whosoever transgresses the bounds of ALLAH—those are the wrongdoers (2: 229);
- * And the unbelievers—they are the wrongdoers (2: 254)
- * Whoso judges not according to what ALLAH has sent down—they are the wrongdoers (5: 45)
- * Who does greater wrong than he who forges against ALLAH a lie, or cries lies to His signs? (7: 37, 10:17)
- * Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (18: 57, 32: 22)
- * None denies Our signs but the wrongdoers (29: 49)
- * Do not associate others with ALLAH; to associate others with ALLAH is a mighty wrong (31: 13)
- * And whoso repents not, those—they are the wrongdoers (49: 11)
- * Whoso trespasses the bounds of ALLAH has done wrong to himself (65: 1).

In most of the cases in which the IMAM employs the term in the SAH'EEFA, the QURANIC context is

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ
الْمُظْلَمِينَ

YAA MAL-LAA YAKH-FAA
A'LAY-HEEE AMBAAA-UL-
MUTAZ'AL-LIMEEN

O He from whom is not
concealed news of the
aggrieved!

وَيَا مَنْ لَا يَخْتِاجُ فِي قَصَصِهِمْ إِلَى
شَهَادَاتِ الشَّاهِدِينَ

WA YAA MAL-LAA YAH'-TAAJU
FEE QAS'AS'IHIM ILAA
SHAAADAATISH-
SHAAHIDEEN

O He who has no need to
be told about them by the
witnessing of the witnesses!

وَيَا مَنْ قَرُبَتْ نَصْرُهُ مِنْ
الْمَظْلُومِينَ

WA YAA MAN QARUBAT NUS'-
RATUHOO MINAL-MAZ'-
LOOMEEN

O He whose help is near to
the wronged!

وَيَا مَنْ أَبْعَدَ عَوْنُهُ عَنِ الظَّالِمِينَ
قَدْ عَلِمْتَ يَا إِلَهِي

WA YAA MAM-BAU'DA A'W-
NUHOO A'NIZ'-Z'AALIMEEN

O He whose aid is far from
the wrongdoers!

مَا نَالَنِي مِنْ ﴿فُلَانٍ بَنِ فُلَانٍ﴾ مِمَّا
حَظَرْتَ وَانْتَهَكَهُ مِنْ مِمَّا
حَجَرْتَ عَلَيْهِ

QAD A'LIM-TA YAAA ILAAHEE

Thou knowest, my God,

MAA NAALANEE MIN
(FULAANI IBN FULAANIN) MIM-
MAA H'AZ'AR-TA
WANTAHAKAHOO MIN-NEE
MIM-MAA H'AJAZ-TA A'LAY-H

how so-and-so, son of so-
and-so, has harmed me in
that which Thou hast
forbidden, and how he has
violated me in that which
Thou hast prohibited,

بَطْرًا فِي نِعْمِكَ عِنْدَهُ

BAT'ARAN FEE NIA'-MATIKA
I'NDAH

showing thereby ingratitude
toward Thy favor upon him
and

وَاعْتَرَا مَا بَنَيْكَ عَلَيْهِ

WAGH-TIRAARAM-
BINAKEERIKA A'LAY-H

delusion concerning what
Thou hast denied him.

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'M-MADIW-WA
AAALIH

O ALLAH, so bless
MUHAMMAD and his
Household,

clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. The term Z'ULM is often used as the opposite of ADL or 'justice'.

وَ خَذْ ظَلَمِي وَعَدُوِّي عَنْ ظَلَمِي
بِقُوَّتِكَ

WA KHUZ'-Z'AALIMEE WA
A'DOO-WEE A'N Z'UL-MEE
BIQOO-WATIK

keep my wrongdoing
enemy from wronging me
through Thy strength,

وَ أَقْلُ حَدَّهُ عَنِّي بِقُدْرَتِكَ
وَ أَجْعَلْ لَهُ شُغْلًا قَبِيحًا

WAF-LUL H'AD-DAHOO A'N-
NEE BIQUD-RATIK

blunt his blade toward me
through Thy power, and

WAJ-A'L-LAHOO SHUGH-LAN
FEEMAA YALEEH

assign to him a diversion in
that which is close to him
and

وَعَجْزًا عَمَّا يَأْوِيهِ

W A'J-ZAN A'M-MAA
YUNAAWEEH

the inability to reach his
enemy!

اللَّهُمَّ وَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA WA S'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ لَا تُسَوِّغْ لَهُ ظُلْمِي

WA LAA TUSAW-WIGH LAHOO
Z'UL-MEE

let the wrongdoer not find it
easy to wrong me,

وَ أَحْسِنْ عَلَيْهِ عَوْنِي

WA AH'-SIN A'LAY-HEE A'W-
NEE

give me good help against
him,

وَ أَغْصِنِي مِنْ مِثْلِ أَفْعَالِهِ

WAA'-S'IM-NEE MIM-MITH-LI
AF-A'ALIH

preserve me from the like of
his acts, and

وَ لَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ

WA LAA TAJ-A'L-NEE FEE
MITH-LI H'AALIH

place me not in the like of
his situation!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household, and

وَ أَعِدْنِي عَلَيْهِ عَدُوِّي حَاضِرَةً
تَكُونُ

WA A'I'D-NEE A'LAY-HEE A'D-
WANA H'AAZ'IRATAN
TAKOONU

assist me with an immediate
assistance

مِنْ غَيْظِي بِهِ شِفَاءً

MIN GHAY-Z'EE BIHEE
SHIFAAA

that will heal my rage
toward him and

وَمِنْ حَقِّي عَلَيْهِ وَقَاءً

WA MIN H'ANAQEE A'LAY-HEE
WAFAAA

redeem my fury toward him!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَعَوِّضْنِي مِنْ ظُلْمِهِ لِي عَفْوِكَ

WA A'W-WIZ"-NEE MIN Z'UL-
MIHEE LEE A'F-WAK

compensate me for his
wronging me with Thy
pardon and

وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي
مَرْحَمَتِكَ

WA AB-DIL-NEE BISOOO-I
S'ANEET'HEE BEE RAH'-MATAK

replace his evil action
toward me with Thy mercy,
for

فَكُلُّ مَكْرُوهُ جَلَلُ دُونَ
سَخَطِكَ

FAKUL-LU MAK-ROOHIN
JALALUN DOONA SAKHAT'IK

every detested thing less
than Thy anger is slight and

وَ كُلُّ مَرَضَةٍ سَوَاءٌ مَعَ مُوجِدِكَ
اللَّهُمَّ

WA KUL-LU MAR-ZI-ATIN
SAWAAA-UM-MAA' MAW-
JIDATIK

every disaster next to Thy
rancor indifferent!

AL-LAAHUM-MA

O ALLAH,

فَكَمَا كَرِهْتَ إِلَيَّ أَنْ أَظْلِمَ
فَقِنِي مِنْ أَنْ أَظْلِمَ
اللَّهُمَّ

FAKAMAA KAR-RAH-TA ILAY-
YA AN UZ'-LAMA FAQINEE
MIN AN AZ'-LIM

just as Thou hast made me
detest being wronged, so
also protect me from doing
wrong!

SLL-LAHUM-MA

O ALLAH,

لَا أَشْكُو إِلَيَّ أَحَدٍ سِوَاكَ

LAAA ASHKOOO ILAAA
AH'ADIN SIWAAK

I complain to no one but
Thee, and

وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ

WA LAAA AS-TAE'ENU
BIH'AAKIMIN GHAY-RIK

I seek help from no ruler
other than Thee—

حَاشَاكَ

H'AASHAAK

how could I?

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَصِلْ دُعَائِي بِالْإِجَابَةِ

WA S'IL DUA'AA-EE BIL-
IJAABAH

join my supplication to
response, and

وَ اقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ

WAQ-RIN SHIKAAYATEE BIT-
TAGH-YEER

unite my complaint with
change!

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

لَا تَقْنِنِي بِالْقَنُوطِ مِنْ إِنْصَافِكَ

LAA TAF-TIN-NEE BIL-
QUNOOT'I MIN INS'AAFIKtempt me not with despair of
Thy just treatment and

وَلَا تَقْنِنُهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ

WA LAA TAF-TIN-HOO BIL-AM-
NI MIN INKAARIKtempt him not with feeling
secure from Thy
disapproval,

فَيُصِرَّ عَلَى ظُلْمِي

FAYUS'IR-RA A'LAA Z'UL-MEE

lest he persist in wronging
me and

وَيُحَاصِرْ بِي بِحَقِّي

WA YUH'AAS'IRANEE BIH'AQ-
QEEconstrain me in my rights.⁹⁰

وَعَرِّفْهُ عَمَّا قَلِيلٍ مَّا أَوْعَدْتَ

WA A'R-RIF-HOO A'M-MAA
QALEELIM-MAAA AW-A'T-TAZ'-
Z'AALIMEENLet him soon recognize what
Thou hast promised the
wrongdoers⁹¹ and

الظَّالِمِينَ

وَعَرِّفْنِي مَا وَعَدْتَ مِنْ إِجَابَةٍ

WA A'R-RIF-NEE MAA WAA'T-
TA MIN IJAABATIL-MUZ"-T'AR-
REENlet me recognize Thy
promised response to the
distressed!⁹²

الْمُضْطَرِّينَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIHO ALLAH, bless MUHAMMAD
and his Household,

وَوَقِّنِي لِقَبُولِ مَا قَصَيْتَ لِي وَعَلَيَّ

WA WAF-FIQ-NEE LIQABOOLI
MAA QAZ"AY-TA LEE WA A'LAYgive me success in
accepting Thy decrees for
me and against me,

وَمَرْضِي بِمَا أَخَذْتَ لِي وَمِنْ

WA RAZ"-Z"INEE BIMAAA
AKHAD'-TA LEE WA MIN-NEEmake me pleased with what
Thou takest for me and from
me,

⁹⁰ Some editions read YUHAADIRANI for YUHAASIRANI. The translation then becomes: 'and overcome me in my rights'

⁹¹ Allusion to such QURANIC verses as: We shall surely destroy the wrongdoers (14: 13); We have prepared for the wrongdoers a painful chastisement (25: 37)

⁹² Again reference 27: 62: He who responds to the distressed when he supplicates Him, and remove the evil.

وَأَهْدِنِي لِلَّتِي هِيَ أَقْوَمُ	WAH-DINEE LIL-LATEE HEEA AQ-WAM	guide me to that which is most upright and
وَأَسْتَعْمِلْنِي بِمَا هُوَ أَسْلَمُ	WAS-TAA'-MIL-NEE BIMAA HUWA AS-LAM	employ me in that which is safest!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَإِنْ كَانَتْ الْخَيْرُ لِي عِنْدَكَ	WA IN KAAANATIL-KHEEARATU LEE I'NDAKA	if the best for me with Thee lies
فِي تَأْخِيرِ الْأَخْذِ لِي	FEE TAA-KHEERIL-AKH-D'I LEE	in delaying the taking to task for my sake of him who has wronged me and
وَتَرَكِ الْأَتِّقَامِ مِمَّنْ ظَلَمَنِي إِلَى يَوْمِ الْفَصْلِ وَمَجْمَعِ الْخُصْمِ	WA TAR-KILINTIQAAMI MIM- MAN Z'ALAMANEEEE ILAA YAW- MIL-FAS'-LI WA MAJ-MAI'L- KHAS'-M	in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	then bless MUHAMMAD and his Household,
وَأَيِّدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ دَائِمٍ	WA AY-YID-NEE MINKA BINEE- YATIN S'AADIQATIW-WA S'AB- RIN DAAA-IM	strengthen me from Thee with true intention and lasting patience,
وَأَعِزَّنِي مِنْ سُوءِ الرَّغْبَةِ وَهَلَعِ أَهْلِ الْحِرْصِ	WA AI'D'-NEE MIN SOOO-IR- RAGH-BATI WA HALAI' AH-LIL- H'IR-S'	give me refuge from evil desire and the impatience of the greedy, and
وَصَوِّرْ فِي قَلْبِي مِثَالَ مَا آذَخَرْتَ لِي مِنْ ثَوَابِكَ وَأَعِدَّتْ لِحُصْمِي مِنْ جَزَائِكَ وَعِقَابِكَ	WA S'AW-WIR FEE QAL-BEE MITHAALA MAD-DAKHAR-TA LEE MIN THAWAABIKA WA AA'-DAT-TA LIKHAS'-MEE MIN JAZAAA-IKA WAI'QAABIK	form in my heart the image of Thy reward which Thou hast stored away for me and the repayment and punishment which Thou has prepared for my disputant!
وَأَجْعَلْ ذَلِكَ سَبَبًا لِقَنَاعَتِي بِمَا قَضَيْتَ وَتَقَبَّلْ بِي مَا تَخَيَّرْتَ	WAJ-A'L D'ALIKA SABABAL- LIQANAAA'TEE BIMAA QAZ'AY-TA WA THIQATEE BIMAA TAKHAY-YAR-T	Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen!

أَمِينَ رَبِّ الْعَالَمِينَ

AAAMEENA RAB-BAL-
A'ALAMEEN

Amen, Lord of the worlds!

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

IN-NAKA D'OOL-FAZ"-LIL-
A'ZEEM

Thou art of bounty
abounding and

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

WA ANTA A'LAA KUL-LI SHAY-
IN QADEER

Thou art powerful over
everything.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—15—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
MARIZ"A AW NAZALA
BIHEE KAR-BUN AW
BALEE-YAH

His Supplication
(A.S)

WHEN SICK OR
VISITED BY
DISTRESS OR AN
AFFLICTION

إِذَا مَرَضَ أَوْ نَزَلَ

بِهِ كَرْبٍ أَوْ بَلِيَّةٍ

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ اَنْزِلْ

AL-LAAHUM-MA LAKAL-H'AM-
DU A'LAA MAA LAM AZAL
ATAS'AR-RAFU FEEHEE MIN
SALAAMATI BADANEE

O ALLAH, to Thee belongs
praise for the good health of
my body which lets me
move about, and

اَتَنْصَرَفُ فِيْهِ مِنْ سَلَامَةٍ بَدَنِيْ

وَلَكَ الْحَمْدُ عَلَى مَا اَخَذْتَنِيْ مِنْ

WA LAKAL-H'AM-DU A'LAA
MAAA AH'-DATH-TA BEE MIN
I'L-LATIN FEE JASADEE

to Thee belongs praise, for
the ailments which Thou
causest to arise in my flesh!

عِلَّةٍ فِيْ جَسَدِيْ

فَمَا اَدْرِيْ يَا اِلٰهِيْ

FAMAAA AD-REE YAAA
ILAAHEE

For I know not, my God,

اَيُّ الْحَالَيْنِ اَحَقُّ بِالشُّكْرِ لَكَ؟

AY-YUL-H'AALAY-NI AH'AQ-QU
BISH-SHUK-RI LAKA?

which of the two states
deserves more my thanking
Thee and

وَاَيُّ الْوَقْتَيْنِ اَوْلٰى بِالْحَمْدِ لَكَ؟

WA AY-YUL-WAQ-TAY-NI AW-
LAA BIL-H'AM-DI LAKA?

which of the two times is
more worthy for my praise of
Thee:

اَوْقْتُ الصِّحَّةِ اَتِيْ

AWAQ-TUS'-S'IH'-H'ATIL-LATEE

the time of health,

هَنَاتِنِيْ فِيْهَا طَيِّبَاتِ مَرْزُقِكَ

HAN-NAA-TANEE FEEHAA
T'AY-YIBAATI RIZ-QIK

within which Thou makest
me delight in the agreeable
things of Thy provision,

وَنَشْطَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ وَقَضْلِكَ	WA NASH-SHAT'-TANEE BIHAA LIAB-TIGHAAA-I MAR-Z"AATIKA WAFAZ"-LIK	through which Thou givest me the joy to seek the means to Thy good pleasure and bounty, and
وَقَوَّيْتَنِي مَعَهَا عَلَى مَا وَقَّيْتَنِي لَهُ مِنْ طَاعَتِكَ؟	WA QAW-WAY-TANEE MAA'HAA A'LAA MAA WAF- FAQ-TANEE LAHOO MIN T'AAA'TIKA?	by which Thou strengthenest me for the acts of obedience which Thou hast given me success to accomplish;
أَمْ وَقْتُ الْعِلَّةِ الَّتِي مَحَضَّنِي بِهَا	AM WAQ-TUL-I'L-LATIL-LATEE MAH'-H'AS'-TANEE BIHAA	or the time of illness through which Thou puttest me to the test and
وَالنَّعَمِ الَّتِي أَتَحَفَّنِي بِهَا؟	WAN-NIA'MI AL-LATEEE AT- H'AF-TANEE BIHAA?	bestowest upon me favors:
تَخْفِيفًا لِّمَا ثَقُلَ عَلَى ظَهْرِي مِنَ الْخَطِيئَاتِ	TAKH-FEEFAL-LIMAA THAQUA A'LAA Z'AH-REE MINAL- KHAT'EE-AAT	lightening of the offenses that weigh down my back,
وَتَطْهِيرًا لِّمَا أَنْغَمَسْتُ فِيهِ مِنْ السَّيِّئَاتِ	WA TAT'-HEERAL-LIMAN- GHAMAS-TU FEEHEE MINAS- SAY-YI-AAT	purification of the evil deeds into which I have plunged,
وَتَنْشِيهًا لِّتَنَاوُلِ التَّوْبَةِ	WA TAMBEEHAL-LITANAAWLIT- TAW-BAH	incitement to reach for repentance,
وَتَذْكَيرًا لِّمَحْوِ الْحَوْبَةِ بِقَدِيمِ النَّعْمَةِ	WA TAD'-KEERAL-LIMAH'-WIL- H'AW-BATI BIQADEEMIN-NIA'- MAH	reminder of the erasure of misdeeds through ancient favor; and
وَفِي خِلَالِ ذَلِكَ مَا كَتَبَ لِي الْكَاتِبَانِ مِنْ مَرَكَبِي الْأَعْمَالِ	WA FEE KHILAALI D'ALIKA MAA KATABA LEEAL- KAATIBAANI MIN ZAKY-YIL- AA'-MAAL	, through all that, what the two writers write for me: blameless acts, which
مَا لَا قَلْبٌ فَكَّرَ فِيهِ	MAA LAA QAL-BUN FAK-KARA FEEH	no heart had thought,

وَلَا لِسَانَ نَطَقَ بِهِ	WA LAA LISAANUN-NAT'AQA BIH	no tongue had uttered, and
وَلَا جَارِحَةً تَكَلَّفَتْهُ	WA LAA JAARIH'ATUN TAKAL- LAFAT-H	no limb had undertaken,
بَلْ إِفْضَالًا مِنْكَ عَلَيَّ	BAL IF-Z'AALAM-MINKA A'LAY	rather, as Thy bestowal of bounty upon me and
وَإِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ	WA IH'-SAANAM-MIN S'ANEEI'KA ILAY	the beneficence of Thy benefaction toward me. ⁹³
اللَّهُمَّ فَضِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحَبِّبْ إِلَيَّ مَا مَرَضَيْتَ لِي	WA H'AB-BIB ILAY-YA MAA RAZ'EETA LEE	make me love what Thou hast approved for me,
وَيَسِّرْ لِي مَا أَخْلَلْتَ بِي	WA YAS-SIR LEE MAAA AH'- LAL-TA BEE	make easy for me what Thou hast sent down upon me,
وَطَهِّرْنِي مِنْ دَسٍّ مَا أَسْلَفْتُ	WA TAH-HIR-NEE MIN DANASI MAAA AS-LAF-T	purify me of the defilement of what I have sent ahead,
وَامْحُ عَنِّي شَرًّا مَا قَدَمْتُ	WAM-HOO A'N-NEE SHAR-RA MAA QAD-DAM-T	erase the evil of what I have done beforehand,
وَأَوْجِدْنِي حَلَاوَةَ الْعَافِيَةِ	WA AW-JID-NEE H'ALAAWATAL-A'AFEEAH	let me find the sweetness of well-being,
وَأَذِقْنِي بَرْدَ السَّلَامَةِ	WA AD'IQ-NEE BAR-DAS- SALAAMAH	let me taste the coolness of safety, and
وَاجْعَلْ	WAJ-A'L	appoint for me
مَخْرَجِي عَنْ عَلَيَّ إِلَى عَفْوِكَ	MAKH-RAJEE A'N IL-LATEEE ILAA A'F-WIK	a way out from my illness to Thy pardon,

⁹³ A believer who cannot perform the obligatory acts of worship because of illness is credited with them in any case. The commentator cites a number of HADEETHs to this effect, e.g.: 'When the believer becomes sick, ALLAH says to the angel charged with him: 'Write for him what you used to write when he was healthy'.

وَمُتَحَوِّلِي عَنْ صَرَعَتِي إِلَى
تَجَاوُزِكَ

WA MUTAH'AW-WALEE A'N
S'AR-A'TEEE ILAA TAJAAWUZIK

transformation of my infirmity
into Thy forbearance,

وَخَلَّاصِي مِنْ كَرْبِي إِلَى
مَرْوَحِكَ

WA KHALAAS'EE MIN KAR-
BEEE ILAA RAW-H'IK

escape from my distress to
Thy refreshment, and

وَسَلَامَتِي مِنْ هَذِهِ الشَّدَّةِ إِلَى
فَرَجِكَ

WA SALAAMATEE MIN
HD'IHISH-SHID-DATI ILAA
FARAJIK

safety from this hardship in
Thy relief!

إِنَّكَ الْمُسْفِظُ بِالْإِحْسَانِ

IN-NAKAL-MUTAFAZ"-Z"ILU BIL-
IH'-SAAN

Thou art gratuitously
bountiful in beneficence,

الْمُتَطَوِّلُ بِالْأَمْتِنَانِ

AL-MUTAT'AW-WILU BIAM-
TINAAN

ever gracious in kindness,

الْوَهَّابُ الْكَرِيمُ

AL-WAH-HAABUL-KAREEM

the generous, the Giver,

ذُو الْجَلَالِ وَالْإِكْرَامِ

D'OOL-JALAALI WAL-IK-RAAM

Possessor of majesty and
munificence!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—16—

His Supplication
(A.S)

إِذَا اسْتَقَالَ مِنْ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AS-TAQAAALA MIN
D'UNOOBIHEEE AW
TAZ"AR-RAA' FEE
TALABIL-A'F-WI A'N
U'YOOBIIH

WHEN HE ASKED

RELEASE FROM

HIS SINS OR

PLEADED IN

SEEKING

PARDON FOR

HIS DEFECTS

ذُنُوبِهِ أَوْ تَضَرَّعَ

فِي طَلَبِ الْعَفْوِ عَنْ

عِيُوبِهِ

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مَنْ بِرَحْمَتِهِ يَسْتَعِيثُ الْمُذْنِبُونَ

YAA MAM-BIRAH'-MATIHEE
YAS-TAGHEETHUL-MUD'-
NIBOON

O He through whose Mercy
sinners seek aid!

وَيَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْنَى
الْمُضْطَرُّونَ

WA YAA MAN ILAA D'IK-RI IH'-
SAANIHEE YAF-ZAU'L-MUZ'-
T'AR-ROON

O He to the remembrance
of whose beneficence the
distressed flee!

وَيَا مَنْ لَخِيفَتِهِ يَتَحَبَّ الْخَاطِئُونَ

WA YAA MAL-LIKHEEFATIHEE
YANTAH'IBUL-KHAATI'-OON

O He in fear of whom the
offenders weep!

يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ

YAAA UNSA KUL-LI MUS-TAW-
H'ISHIN GHAREEB

O Comfort of every lonely
stranger!

وَيَا فَرَجَ كُلِّ مَكْرُوبٍ

WA YAA FARAJA KUL-LI MAK-
ROOBIN KA-EEB

O Relief of all who are
downcast and distressed!

كَيْبٍ

وَيَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ

WA YAA GHAW-THA KUL-LI
MAKH-D'OOLIN FAREED

O Aid of everyone
abandoned and alone!

وَيَا عِزْدَ كُلِّ مُحْتَاجٍ طَرِيدٍ

WA YAA A'Z'UDA KUL-LI MUH'-
TAAJIN T'AREED

O Support of every needy
outcast!

أَنْتَ الَّذِي وَسِعَتْ كُلَّ شَيْءٍ

ANTAL-LAD'EE WASIA'-TA KUL-
LA SHAY-IR-RAH'-MATAW-
WAI'L-MAA

Thou art He who embracest
everything in mercy and
knowledge!⁹⁴

رَحْمَةً وَعِلْمًا

وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ

WA ANTAL-LAD'EE JAA'L-TA
LIKUL-LI MAKH-LOOQIN FEE
NIA'MIKA SAH-MAA

Thou art He who hast
appointed for each
creature a share of Thy
favors!

فِي نِعَمِكَ سَهْمًا

وَأَنْتَ الَّذِي عَفْوُهُ أَعْلَى مِنْ عِقَابِهِ

WA ANTAL-LAD'EE A'F-
WUHOOO AA'-LAA MIN
I'QAABIH

Thou art He whose pardon is
higher than His punishment!

وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ	WA ANTAL-LAD'EE TAS-A'A RAH'-MATUHOOO AMAAMA GHAZ"ABIH	O Thou art He whose mercy runs before His wrath!
وَأَنْتَ الَّذِي عَطَاوُهُ أَكْثَرُ مِنْ مَنْعِهِ	WA ANTAL-LAD'EE AT'AAAW- UHOOO AK-THARU MIM- MAN-I'H	Thou art He whose bestowal is greater than His withholding!
وَأَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ كُلُّهُمْ فِي وَسْعِهِ	WA ANTAL-LAD'EE AT-TASAA'L- KHALAAA-IQU KUL-LUHUM FEE WUS-I'H	O Thou art He by whose mercy all creatures are embraced!
وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْطَاهُ	WA ANTAL-LAD'EE LAA YAR- GHABU FEE JAZAAA-I MAN AA'-TAAH	Thou art He who desires no repayment by him upon whom He bestows!
وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ مَنْ عَصَاهُ	WA ANTAL-LAD'EE LAA YUF- RITU FEE I'QAABI MAN A'S'AAH	Thou art He who does not overdo the punishment of him who disobeys Thee!
وَأَنَا يَا إِلَهِي عَبْدُكَ الَّذِي أَمَرْتَهُ بِالدُّعَاءِ فَقَالَ:	WA ANA YAAA ILAAHEE A'B- DUKAL-LAD'EEE AMAR-TAHOO BID-DUA'AA-I FAQAALA:	And I, my God, am Thy servant whom Thou commanded to supplicate and who said:
لِيُكَ وَ سَعْدِيكَ	LAB-BAY-KA WA SAA'-DAY-K	I am at Thy service and disposal!
هَآ أَنَا ذَا يَا رَبِّ مَطْرُوحٌ بَيْنَ يَدَيْكَ	HAAA ANA D'AA YAA RAB-BI MAT-ROOH'UM-BAY-NA YADAY-K	Here am I, my Lord, thrown down before Thee.
أَنَا الَّذِي أَوْقَرَّتِ الْخَطَايَا ظَهْرَهُ	ANAAL-LAD'EEE AW-QARATIL- KHATAAYAA Z'AH-RAH	I am he whose back offenses have weighed down!
وَأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ عُمُرَهُ	WA ANAAL-LAD'EEE AF- NATID'-D'UNOOBU U'MURAH	I am he whose lifetime sins have consumed!

وَأَنَا الَّذِي بِجَهْلِهِ عَصَاكَ	WA ANAAL-LAD'EE BIJAH-LIHEE A'S'AAK	I am he who was disobedient in his ignorance,
وَلَمْ تَكُنْ أَهْلًا مِنْهُ لِدَاكَ	WA LAM TAKUN AH-LAM-MIN-HOO LID'AAK	while Thou didst not deserve that from him!
هَلْ أَنْتَ يَا إِلَهِي	HAL ANTA YAAA ILAAHEE	Wilt Thou, my God,
مَرَحِمٌ مِّنْ دَعَاكَ فَأُبَلِّغْ فِي	RAAH'IMUM-MAN DAA'AKA FAAB-LIGHA FID-DUA'AA-I?	be merciful toward him who supplicates Thee, that I
الدُّعَاءِ؟ أَمْ أَنْتَ	AM ANTA	should bring my supplication before Thee?
غَافِرٌ لِّمَنْ أَبْكَأَكَ فَأُسْرِعْ فِي	GHAAFIRUL-LIMAM-BAKAAKA FAAS-RIA' FIL-BUKAAA-I? AM	Wilt Thou forgive him who weeps to Thee that I should
الْبُكَاءِ؟ أَمْ أَنْتَ	ANTA	hurry to weep?
مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ	MUTJAAWIZUN A'M-MAN A'F-FARA LAKA WJ-HAHOO	Wilt Thou show forbearance toward him who puts his
تَذَلُّلاً؟ أَمْ أَنْتَ	TAD'AL-LULA? AM ANTA	face in the dust before Thee in lowliness?
مُغْنٍ مِّنْ شَكَاكَ إِلَيْكَ فَقَرَّهُ	MUGH-NIM-MAN SHAKAAA ILAY-KA FAQ-RAHOO TAWAK-	Wilt Thou free from need him who complains to Thee of
تَوَكُّلاً	KULAA	his indigent need with confidence?
إِلَهِي	ILAAHEE	My God,
لَا تُخَيِّبْ مَنْ لَا يَجِدُ مُعْطِيًا	LAA TUKHAY-YIB MAL-LAA YAJIDU MUA'-T'EEN GHAY-	disappoint not him who finds no bestower other than
غَيْرَكَ	RAK	Thee, and
وَلَا تَخْذُلْ مَنْ لَا يَسْتَعْنِي عَنْكَ	WA LAA TAKH-D'UL MAL-LAA YAS-TAGH-NEE A'NKA	abandon not him who cannot be freed from his
بِأَحَدٍ دُونَكَ	BIH'ADIN DOONAK	need for Thee through less than Thee!
إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	ILAAHEE FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	My God, so bless MUHAMMAD and his Household,

وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ
عَلَيْكَ

WA LAA TUA'-RIZ" A'N-NEE
WAQAD AQ-BAL-TU A'LAY-K

turn not away from me when
I have turned my face
toward Thee,

وَلَا تَحْرِمْ نِي وَقَدْ مَرَعَيْتُ إِلَيْكَ
وَلَا تَجْهَنِي بِالرَّدِّ وَقَدْ أَنْتَبْتُ
بَيْنَ يَدَيْكَ

WA LAA TAH'-RIM-NEE
WAQAD RAGHIB-TU ILAY-K

deprive me not when I have
besought Thee, and

WA LAA TAJ-BAH-NEE BIR-
RAD-DI WAQADI ANTAS'AB-TU
BAY-NA YADAY-K

slap not my brow with
rejection when I have stood
before Thee!

أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَرْحَمْنِي

ANTAL-LAD'EE WAS'AF-TA
NAF-SAKA BIR-RAH'-MATI
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WAR-
H'AM-NEE

Thou art He who has
described Himself by mercy,
so bless MUHAMMAD and his
Household and have mercy
upon me!

وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ
فَاعْفُ عَنِّي

WA ANTAL-LAD'EE SAM-MAY-
TA NAF-SAKA BIL-A'F-WI FAA'-
FU A'N-NEE

Thou art He who has named
Himself by pardon, so
pardon me!

قَدْ تَرَى يَا إِلَهِي

QAD T-TARAA YAAA ILAAHEE

Thou hast seen, my God,

فَيَنْصَدِمُنِي مِنْ خِيفَتِكَ

FAY-Z"A DAM-E'E MIN
KHEEFATIK

the flow of my tears in fear
of Thee,

وَوَجِبَ قَلْبِي مِنْ خَشْيَتِكَ

WA WAJEEBA QAL-BEE MIN
KHASH-YATIK

the throbbing of my heart in
dread of Thee, and

وَأَتَفَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ

WANTIFAAZ"A JAWAARIH'EE
MIN HAY-BATIK

the infirmity of my limbs in
awe of Thee.

كُلُّ ذَلِكَ حَيَاءٌ مِنِّي بِسُوءِ عَمَلِي
وَلِذَلِكَ

KUL-LU D'ALIKA H'AYAAA-AM-
MIN-NEE BISOOO-I A'MALEE
WA LID'ALIK

All this from my shame
before Thee because of my
evil works!

خَمَدَ صَوْتِي عَنِ الْجَأْرِ إِلَيْكَ

KHAMADA S'AW-TEE A'NIL-
JAA-RI ILAY-K

So my voice has become
silent, no longer crying to
Thee, and

وَكَالْ لِسَانِي عَنْ مُنَاجَاتِكَ	WA KAL-LA LISAANEE A'M-MUNAAJAATIK	my tongue has gone dumb, no longer whispering in prayer.
يَا إِلَهِي فَلَكَ الْحَمْدُ	YAAA ILAAHEE FALAKAL-H'AM-D	My God, so to Thee belongs praise!
فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَيَّ	FAKAM MIN A'AA-IBATIN SATAR-TAHAA A'LAY-YA	How many of my flaws Thou hast covered over without exposing me!
فَلَمْ تَفْصَحْنِي	FALAM TAF-Z'AH'-NEE	
وَكََمْ مِنْ ذَنْبٍ غَطَيْتَهُ عَلَيَّ	WA KAM MIN D'AMBIN GHAT'-TAY-TAHOO A'LAY-YA FALAM	How many of my sins Thou hast cloaked without making me notorious!
فَلَمْ تَشْهَرْنِي	TASH-HAR-NEE	
وَكََمْ مِنْ شَائِبَةٍ أَلْمَتْتُ بِهَا	WA KAM MIN SHAAA-IBATIN AL-MAM-TU BIHAA	How many faults I have committed, yet Thou didst not
فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا	FALAM TAH-TIK A'N-NEE SIT-RAHAA	tear away from me their covering,
وَلَمْ تَقْلِدْنِي مَكْرُوهَ شَانِهَا	WA LAM TUQAL-LID-NEE MAK-ROOHA SHANAARIHAA	collar me with their detested disgrace, or
وَلَمْ تُبْدِ سَوَاتِمَهَا لِمَنْ يَلْتَمِسُ مَعَايِي	WA LAM TUB-DI SAW-AAATIHAALIMAY-YAL-TAMISU	make their dishonor plain to those of my neighbors who search for my defects and
مِنْ جِيرَانِي وَحَسَدَةِ نِعْمَتِكَ عِنْدِي	MAA'AYIBEE MIN JEERATEE WA H'ASADATI NIA'-MATIKA I'NDEE	to those who envy Thy favor toward me!
ثُمَّ لَمْ يَنْهِنِي ذَلِكَ عَنْ أَنْ	THUM-MA LAM YAN-HANEE D'ALIK A'N AN JARAY-TU ILAA	But that did not prevent me from passing on to the evil
جَرَيْتُ إِلَى سُوءٍ مَا عَهَدْتَ مِنِّي	SOOO-I MAA A'HIT-TA MIN-NEE	that Thou knowest from me!
فَمَنْ أَجْهَلُ مِنِّي يَا إِلَهِي بِرُشْدِهِ؟	FAMAN AJ-HALU MIN-NEE YAAA ILAAHEE BIRUSH-DIHI?	So who is more ignorant than I, my God, of his own right conduct?
وَمَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ؟	WAMAN AGH-FALU MIN-NEE A'N H'AZ'-Z'IHI?	Who is more heedless than I of his own good fortune?
وَمَنْ أَبْعَدُ مِنِّي مِنْ اسْتِصْلَاحِ نَفْسِهِ؟	WAMAN AB-A'DU MIN-NEE MINI AS-TIS'-LAAHEE NAF-SIHI?	Who is further than I from seeking to set himself right?

حِينَ أَنْفِقُ مَا أُجْرَيْتَ عَلَىِّ مِنْ
مَرْمَرِكَ فِيمَا نَهَيْتَنِي عَنْهُ مِنْ
مَعْصِيَتِكَ

H'EENA UNFIQU MAAA SJ-
RAY-TA A'LAY-YA MIR-RIZ-
QIKA FEEMAA NAHAY-TANEE
A'N-HOO MIM-MAA'-S'EEATIK

For I spend the provision
Thou deliverest to me in the
disobedience Thou hast
prohibited to me!

وَمَنْ أَبْعَدُ غُورًا فِي الْبَاطِلِ

WA MAN AB-A'DU GHAW-RAN
FIL-BAAT'IL

Who sinks more deeply into
falsehood and

وَأَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي؟

WA ASHAD-DU IQ-DAAMAN
A'LAAS-SOOO-I MIN-NEE?

is more intensely audacious
in evil than I?

حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَدَعْوَةِ
الشَّيْطَانِ فَاتَّبِعْ دَعْوَتَهُ عَلَى غَيْرِ

H'EENA AQIFU BAY-NA DAA'-
WATIKA WA DAA'-WATISH-
SHAY-T'AANI FAAT-TABIU'
DAA'-WATAHOO A'LAA GHAY-
R

For I hesitate between Thy
call and the call of SATAN
and then follow his call
without being

عَمَىٰ مِنِّي فِي مَعْرِفَةِ بِهِ

A'MAM-MIN-NEE FEE MAA'-
RIFATIM-BIH

blind in my knowledge of
him or

وَلَا نَسِيَانٍ مِّنْ حِفْظِي لَهُ

WA LAA NIS-YAANIM-MIN
H'IF-Z'EE LAH

forgetful in my memory of
him,

وَأَنَا حِينَدٍ مُّوقِنٌ بِأَنَّ

WA ANA H'EENA-ID'IM-
MOOQINUM-BIAN

while I am certain that

مُنْتَهَىٰ دَعْوَتِكَ إِلَى الْجَنَّةِ

MUNTAHAA DAA'-WATIKA
ILAAL-JAN-NAH

Thy call takes to the Garden
and

وَمُنْتَهَىٰ دَعْوَتِهِ إِلَى النَّارِ

WA MUNTAHAA DAA'-
WATHEEE ILAAN-NAAR

his call takes to the Fire!

سُبْحَانَكَ مَا

SUB-H'AANAKA

Glory be to Thee! How

أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي وَ

MAAA AA'-JABA MAAA ASH-
HADU BIHEE A'LAA NAF-SEE

marvelous the witness I bear
against my own soul and
the enumeration of my own
hidden affairs!

أُعَدِّدُهُ مِنْ مَّكْتُومِ أَمْرِي؟

WA UA'D-DIDUHO MIM-
MAK-TOOMI AM-REE?

وَأَعْجَبُ مِنْ ذَلِكَ أَنَّكَ عَنِّي وَ

WA AA'-JABU MIN D'ALIKA
ANAATUKA A'N-NEE WA IB-

And more marvelous than
that is Thy lack of haste with
me, Thy slowness in
attending to me!

إِبْطَاؤُكَ عَنِّ مُعَاجَلَتِي

T'AAAW-UKA A'M-
MUA'AJALATEE

وَلَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ	WA LAY-SA D'ALIKA MIN KARAMEE A'LAY-K BAL	That is not because I possess honor with Thee, but because Thou
تَأَنِّيَا مِنْكَ لِي	TAAN-NEEAM-MINKA LEE	waitest patiently for me
وَنَفْضًا مِنْكَ عَلَيَّ لِأَنَّ	WA TAFAZ"-Z"ULAM-MINKA A'LAY LIAN	and art bountiful toward me that I may
أُرْتَدِعَ عَنْ مَعْصِيَتِكَ الْمُسْخِطَةَ	AR-TADIA' A'M-MAA'- S'EETIKAL-MUS-KHIT'AH	refrain from disobedience displeasing to Thee and
وَأُقْلِعَ عَنْ سَيِّئَاتِي الْمُخْلِقَةَ	WA UQ-LIA' A'N SAY-YI- AATEEL-MUKH-LIQAH	abstain from evil deeds that disgrace me, and
وَلِأَنَّ عَفْوَكَ عَنِّي أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي	WA LIAN-NA A'F-WAKA A'N- NEEE AH'AB-BU ILAY-KA MIN U'QOOBATEE	because Thou lovest to pardon me more than to punish!
بَلْ أَنَا يَا إِلَهِي	BAL ANA YAAA ILAAHEE	But I, my God, am
أَكْثَرُ ذُنُوبًا	SKATH-RU D'UNOOBAA	more numerous in sins,
وَأَفْجَحُ أَثْمَارًا	WA AQ-BAHOO AAATHAARAA	uglier in footsteps,
وَأَشْنَعُ أَفْعَالًا	WA ASH-NAU' AF-A'ALAA	more repulsive in acts,
وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا	WA ASHAD-DU FIL-BAAT'ILI TAHAW-WURAA	more reckless in rushing into falsehood,
وَأَضْعَفُ عِنْدَ طَاعَتِكَ تَيْقُظًا	WA AZ"-A'FU I'NDA T'AAA'TIKA TAYAQ-QUZ'AA	weaker in awakening to Thy obedience, and
وَأَقْلُّ لَوْعِيدِكَ انْتِبَاهًا وَآمُرْتَقَابًا	WA AQAL-LU LIWAE'EDIKA ANTIBAAHAW-WAR-TIQAABAA	less attentive and heedful toward Thy threats,
مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي	MIN AN UH'-S'EEA LAKA U'YOOBEE	than that I could number for Thee my faults
أَوْ أَقْدِرَ عَلَى ذِكْرِ ذُنُوبِي	AW AQ-DIRA A'LAA D'IK-RI D'UNOOBEE	or have the power to recount my sins.
وَإِنَّمَا أُوبِخُ بِهَذَا نَفْسِي	WA IN-NAMAAA UWAB-BIKHU BIHAD'AA NAF-SEE	I only scold my own soul,

طَمَعًا فِي مَرَأَتِكَ الَّتِي بِهَا صَلَاحُ
أَمْرِ الْمُذْنِبِينَ

T'AMAA'NA FEE RAA-FATIKAL-
LATEE BIHAA S'ALAAHOO AM-
RIL-MUD'-NIBEEEN

craving Thy gentleness,
through which the affairs of
sinners are set right, and

وَمَرْجَاءَ لِرَحْمَتِكَ الَّتِي بِهَا
فَكَأَكُ مِرْقَابِ الْخَاطِئِينَ

WA RAJAAA-AL-LIRAH'-
MATIKAL-LATEE BIHAA
FAKAAKU RIQAABIL-KHAATI'-
EEN

hoping for Thy mercy,
through which the necks of
the offenders are freed.

اللَّهُمَّ وَهَذَا مِرْقَبِي قَدْ أَمَرْتَنِي
الذُّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَعْتِقْنِي بِعَفْوِكَ

AL-LAAHUM-MA WAHAD'IHEE
RAQABATEE QAD ARAQ-QAT-
HAAD'-D'UNOOB FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WA AA'-TIQ-HAA
BIA'F-WIK

O ALLAH, this is my neck,
enslaved by sins, so bless
MUHAMMAD and his
Household and release it
through Thy pardon!

وَهَذَا ظَهْرِي قَدْ أَثْقَلْتُهُ الْخَطَايَا
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِّفْ
عَنْهُ بِمَنِّكَ
يَا إِلَهِي لَوْ

WA HAD'AA Z'AH-REE QAD
ATH-QALAT-HUL-KHAT'AAYAA
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
KHAF-FIF A'N-HOO BIMAN-
NIK

This is my back, weighed
down by offenses, so bless
MUHAMMAD and his
Household and lighten it
through Thy kindness!

YAAA ILAAHEE LAW

My God, were I to

بَكَيتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ
عَيْنَيَّ

BAKAY-TU ILAY-KA H'AT-TAA
TAS-QUTA ASH-FAARU A'Y-
NAY

weep to Thee until my
eyelids drop off,

وَأَتَجَبْتُ حَتَّى يَنْقَطِعَ صَوْتِي

WANTAH'AB-TU H'AT-TAA
YANQAT'IA' S'AW-TEE

wail until my voice wears
out,

وَقُمْتُ لَكَ حَتَّى تَتَشَرَّ قَدَمَايَ

WA QUM-TU LAKA H'AT-TAA
TATANASH-SHARA
QADAMAAY

stand before Thee until my
feet swell up,

وَمَرَكَمْتُ لَكَ حَتَّى يَنْخَلَعَ صُلْبِي

WA RAKAA'-TU LAKA H'AT-TAA
YAN-KHALIA' S'UL-BEE

bow to Thee until my
backbone is thrown out of
joint,

وَسَجَدْتُ لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ

WA SAJAT-TU LAKA H'AT-TAA
TATAFAQ-QAA H'ADAQATAAY

prostrate to Thee until my
eyeballs fall out,

وَأَكَلْتُ تُرَابَ الْأَرْضِ طَوْلَ

WA AKAL-TU TURAABAL-AR-Z'I
TOOLA U'M-REE

eat the dirt of the earth for
my whole life,

عُمْرِي

وَشَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي

WA SHARIB-TU MAAA-AR-
RAMAADI AAAKHIRA DAH-REE

drink the water of ashes till
the end of my days,

وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى

WA D'AKAR-TUKA FEE
KHILAALI D'ALIKA H'AT-TAA

mention Thee through all of
that until my tongue fails,

يَكِلَ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي

YAKIL-LA LISAANEE THUM-MA
LAM AR-FAA' T'AR-FEEE ILAAA

and not lift my glance to the
sky's horizons in shame

إِلَى آفَاقِ السَّمَاءِ اسْتَحْيَاءً مِنْكَ

AAAFAAQIS-SAMAAA-I AS-
TIH'-YAAA-AM-MINK

before Thee,

مَا اسْتَوْجِبْتُ بِذَلِكَ مَخَوَسِيَّةَ

MAS-TAW-JAB-TU BID'ALIKA
MAH'-WA SAY-YI-ATIW-

yet would I not merit through
all of that the erasing of a

وَاحِدَةٍ مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ

WAAH'IDATIM-MIN SAY-YI-
AATEE WA IN KUNT

single one of my evil deeds!
Though Thou

تَغْفِرُ لِي حِينَ اسْتَوْجِبُ مَغْفِرَتَكَ

TAGH-FIRU LEE H'EENA AS-
TAW-JIBU MAGH-FIRATAK

forgivest me when I merit
Thy forgiveness and

وَتَغْفُو عَنِّي حِينَ اسْتَحِقُّ عَفْوَكَ

WA TAA'-FOO A'N-NEE H'EENA
AS-TAH'IQ-QU A'F-WAK

pardonest me when I
deserve Thy pardon,

فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي

FA IN-NA D'ALIKA GHAY-RU
WAAJIBIL-LEE BIS-TIH'-

yet I have no title to that
through what I deserve, nor

بِاسْتِحْقَاقٍ وَلَا أَنَا أَهْلُ لَهُ

QAAQIW-WA LAAA ANA AH-
LUL-LAHOO BIS-TEEJAAB

am I worthy of it through
merit,

بِاسْتِجَابِ

إِذْ كَانَ جَزَائِي مِنْكَ فِي أَوَّلِ مَا

ID' KAANA JAZAAA-EE MINKA
FEEE AW-WALI MAA A'S'AY-
TUKAN-NAAR

since my repayment from
Thee from the first that I
disobeyed Thee is the Fire!

عَصَيْتُكَ النَّارَ

فَإِنْ تُعَذِّبْنِي فَأَنْتَ غَيْرُ ظَالِمٍ لِي

FAAN TUA'D'-D'IB-NEE FAANTA
GHAY-RU Z'AALIMIL-LEE

So If Thou punishest me,
Thou dost me no wrong.

إِلَهِي فَإِذَا قَدْ	ILAAHEE FAAD' QAD-	My God, since Thou hast
تَعَمَّدَنِي بِسِتْرِكَ فَلَمْ تَفْضَحْنِي	TAGHAM-MAT-TANEE BISIT-RIKA FALAM TAF-Z'AH'-NEE	shielded me with Thy covering and not exposed me,
وَأَتَيْنَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي	WA TAAN-NAY-TANEE BKARAMIKA FALAM TUA'AJIL-NEE	waited patiently for me through Thy generosity, and not hurried me to punishment, and
وَحَلَمْتَ عَنِّي بِفَضْلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَلَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي	WA H'ALUM-TA A'N-NEE BITAFAZ"-Z"ULIKA FALAM TUGHAY-YIR NIA'-MATAKA A'LAY-YA WA LAM TUKAD-DIR MAA'-ROOFAKA I'NDEE	shown me clemency through Thy bounty, and not changed Thy favor upon me or muddled Thy kindly acts toward me,
فَأَرْحَمْ	FAR-H'AM	have mercy on
طَوْلَ تَضَرُّعِي	TOOLA TAZ"AR-RUE'E	my drawn out pleading,
وَشِدَّةَ مَسْكَتِي	WA SHID-DATA MAS-KANATEE	my intense misery, and
وَسُوءَ مَوْقِفِي	WA SOOO-A MAW-QIFEE	my evil situation!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَقِنِّي مِنَ الْمَعَاصِي	WA QINEE MINAL-MAA'AS'EE	protect me from acts of disobedience,
وَاسْتَعْمِلْنِي بِالطَّاعَةِ	WAS-TAA'-MIL-NEE BIT'-TAAA'H	employ me in obedience,
وَأَمْرِزْنِي حُسْنَ الْإِنَابَةِ	WAR-ZUQ-NEE H'US-NAL-INAABAH	provide me with excellent turning back [to Thee],
وَطَهِّرْنِي بِالتَّوْبَةِ	WA T'AH-HIR-NEE BIT-TAW-BAH	purify me through repentance,
وَأَيِّدْنِي بِالْعِصْمَةِ	WA AY-YID-NEE BIL-I'S'-MAH	strengthen me through preservation from sin,

وَاسْتَصْلِحْنِي بِالْعَافِيَةِ	WAS-TAS'-LIH'-NEE BIL-A'AFEEAH	set me right through well-being,
وَادْقِنِي حَلَاوَةَ الْمَغْفِرَةِ	WA AD'IQ-NEE H'ALAAWATAL-MAGH-FIRAH	let me taste the sweetness of forgiveness,
وَاجْعَلْنِي طَلِيقَ عَفْوِكَ وَعَيْقَ رَحْمَتِكَ	WAJ-A'L-NEE T'ALEEQA A'F-WIK WA A'TEEQA RAH'-MATIK	make me the freedman of Thy pardon and the slave released by Thy mercy,
وَ اكْتُبْ لِي أَمَانًا مِنْ سَخَطِكَ	WAK-TUB LEE AMAANAM-MIN SAKHATIK	and write for me a security from Thy displeasure!
وَبَشِّرْنِي بِذَلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بِشَرِّهَا أَغْرِفُهَا	WA BASH-SHIR-NEE BID'ALIKA FIL-A'AJILI DOONAL-AAAJILI BUSH-RAAA AA'-RIFUHAA	Give me the good news of that in the immediate, not the deferred—a good news I recognize—and
وَعَرِّفْنِي فِيهِ عِلَامَةً أَتَّبِعُهَا	WA A'R-RIF-NEE FEEHEE A'LAAMATAN ATABAY-YANUHAA	make known to me therein a sign which I may clearly see!
إِنَّ ذَلِكَ	IN-NA D'ALIK	That will not
لَا يَضِيقُ عَلَيْكَ فِي وَسْعِكَ	LAA YAZ'"EEQU A'LAY-KA FEE WUS-I'K	constrain Thee in Thy plenty,
وَلَا يَسْكَدُكَ فِي قُدْرَتِكَ	WA LAA YATAKAA-ADUKA FEE QUD-RATIK	distress Thee in Thy power,
وَلَا يَصْعَدُكَ فِي أَنْتَانِكَ	WA LAA YATAS'AA'-A'DUKA FEE ANAATIK	ascend beyond Thy lack of haste,
وَلَا يُوْدُّكَ فِي جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ	WA LAA YAW-UDUKA FEE JAZEELI HIBAATIKAL-LATEE DAL-LAT A'LAY-HAAA AAAYAATUK	or tire Thee in Thy great gifts, which are pointed to by Thy signs.
إِنَّكَ تَفْعَلُ مَا تَشَاءُ	IN-NAKA TAF-A'LU MAA TASHAAA-	Verily Thou dost what Thou wilt,
وَتَحْكُمُ مَا تُرِيدُ	WA TAH'-KUMU MAA TUREED	Thou decreest what Thou desirest.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything.⁹⁵

وكان من دعائه عليه السلام

إِذَا ذَكَرَ الشَّيْطَانُ

فَاسْتَعَاذَ مِنْهُ

وَمِنْ عِدَاوَتِهِ وَ

كَيْدِهِ

—17—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
D'UKIRASH-SHAY-
T'AANU FAS-TAA'AD'A
MIN-HOO WAMIN
A'DAAWATIHEE
WAKAY-DIH

His Supplication
(A.S)

WHEN HE
MENTIONED

SATAN AND
SOUGHT REFUGE
FROM HIM AND
FROM HIS
ENMITY AND
TRICKERY

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ

AL-LAAHUM-MA IN-NAA
NAU'WD'U BIKA MIN

O ALLAH, we seek refuge in
Thee from

نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ

NAZAGHAATISH-SHAY-
T'AANIR-RAJEEM

the instigations of the
accursed SATAN,

وَكَيْدِهِ وَمَكَائِدِهِ

WA KAY-DIHEE WA MAKAAA-
IDIH

his trickery, and his traps,

وَمِنْ الثَّقَةِ بِأَمَانِيهِ وَمَوَاعِيدِهِ

WA MINATH-THIQATI
BIMAANEE-YIHEE WA
MAWAAE'EDIH

from trust in his false hopes,
his promises,

وَعُرُورِهِ وَمَصَائِدِهِ

WA GHUROORIHEE WA
MAS'AAA-IDIH

his delusions, and his snares,
and

وَأَنْ يُطَمِعَ نَفْسَهُ فِي

WA AY-YUT'-MIA' NAF-SAHOO
FEE

lest he should make himself
crave

إِضْلَالِنَا عَنْ طَاعَتِكَ

IZ'-LAALINAA A'N TAAA'TIK

to lead us away from Thy
obedience and

وَأَمْهَانِنَا بِمَعْصِيَتِكَ

WAM-TIHAANINAA BIMAA'-
S'EETIK

to degrade us through our
disobeying Thee, and

أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَنَ لَنَا	AW AY-YAH'-SUNA I'NDANAA MAA H'AS-SANA LANAA	lest what he has shown us as beautiful be beautiful for us and
أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرِهَ إِلَيْنَا	AW AY-YATH-QULA A'LAY-NAA MAA KAR-RAHA ILAY-NAA	what he has shown us as detestable weigh down upon us.
اللَّهُمَّ أَخْسَأْهُ عَنَّا بِعِبَادِكَ	AL-LAAHUM-MA AKH-SAA- HOO A'N-NAA BII'BAADATIK	O ALLAH, drive him away from us through Thy worship,
وَ اكْبِتْهُ بِدُؤُونِنَا فِي مَحَبَّتِكَ	WAK-BIT-HOO BIDU-OOBINAA FEE MAH'AB-BATIK	throw him down through our perseverance in Thy love, and
وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُ	WAJ-A'L BAY-NANAA WABAY- NAHOO	place between him and us
سِتْرًا لَا يَهْتَكُهُ	SIT-RAL-LAA YAH-TIKUH	a covering that he cannot tear away and
وَ رَدْمًا مُصْمِتًا لَا يَقْتُتُهُ	WA RAD-MAM-MUS'-MITAL- LAA YAF-TUQUH	a solid barrier that he cannot cut through!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ	WASH-GHAL-HOO A'N-NAA BIBAA'-Z'I AA'-DAAA-IK	distract SATAN from us with some of Thy enemies,
وَ اغْصِنَا مِنْهُ بِحُسْنِ مِرْعَايِكَ	WAA'-S'IM-NAA MIN-HOO BIH'US-NI RIA'AYATIK	preserve us from him through Thy good guarding,
وَ اكْفِنَا خَيْرَهُ	WAK-FINAA KHAT-RAH	spare us his treachery,
وَ وَلَّنَا ظَهْرَهُ	WA WAL-LINAA Z'AH-RAH	turn his back toward us, and
وَ اقْطَعْ عَنَّا إِسْرَهُ	WAQ-TAA' A'N-NAAA ITH-RAH	cut off from us his trace!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَمْنِنَا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ	WA AM-TIA'-NAA MINAL- HUDAA BIMITH-LI Z'ALAALATIH	give us to enjoy guidance the like of his misguidance,
وَ نَزِدْنَا مِنَ التَّقْوَى ضِدَّ غَوَايَتِهِ	WA ZW-WID-NAA MINAT-TAQ- WAA Z'ID-DA GHAWAAYATIH	increase us in piety against his seduction, and

وَ أَسْأَلُكَ بِنَا مِنْ أَلْتَمَى خِلَافَ

سَبِيلِهِ مِنْ الرَّدَى

اللَّهُمَّ

WAS-LUK BINAA MINAT-
TUQAA KHILAAFA SABEELIHEE
MINAR-RADAA

make us walk in reverential
fear contrary to his path of
ruin!

AL-LAAHUM-MA

O ALLAH,

لَا تَجْعَلْ لَهُ فِي قُلُوبِنَا مَدْخَلَ

وَلَا تُؤْطِنْ لَهُ فِيمَا لَدَيْنَا مَنْزِلًا

LAA TAJ-A'L-LAHOO FEE
QULOOBINAA MAD-KHALAA

assign him no place of
entrance into our hearts and

WA LAA TOOT'INAN-NA
LAHOO FEEMAA LADAY-NAA
MANZILAA

do not allow him to make his
home in that which is with
us!

اللَّهُمَّ وَمَا سَوَّلَ لَنَا مِنْ بَاطِلٍ

فَعَرِّقْنَاهُ وَإِذَا عَرِّقْتَاهُ فَقِنَاهُ

AL-LAAHUM-MA WA MAA
SAW-WALA LANAA MIM-
BAAT'ILIN FAA'R-RIF-NAAHOO
WA ID'AA A'R-RAF-TANAAHOO
FAQINAAH

O ALLAH, cause us to
recognize the falsehood
with which he tempts us,
and once Thou hast caused
us to recognize it, protect us
from it!

وَبَصِّرْنَا مَا نُكَائِدُهُ بِهِ

وَالْهِنَّا مَا نَعُدُّهُ لَهُ

وَأَيْقِظْنَا عَنْ سِنَةِ الْغَفْلَةِ

بِالرُّكُونِ إِلَيْهِ

WA BAS'-S'IR-NAA MAA
NUKAAYIDUHO BIH

Make us see what will allow
us to outwit him,

WA AL-HIM-NAA MAA NUI'D-
DUHO LAH

inspire us with all that we
can make ready for him,

WA AY-QIZ'-NAA A'N SINATIL-
GHAF-LATI BIR-RUKOONI ILAY-
H

awaken us from the
heedless slumber of relying
upon him, and

وَ أَحْسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ

اللَّهُمَّ

WA AH'-SIM-BITAW-FEEQIKA
A'W-NAN A A'LAY-H

help us well, through Thy
giving success, against him!

AL-LAAHUM-MA

O ALLAH,

وَ أَشْرِبْ قُلُوبَنَا بِإِنْكَارِ عَمَلِهِ

وَ الْطُفْ لَنَا فِي نَقْضِ حِيلِهِ

اللَّهُمَّ صَلِّ مُحَمَّدٍ وَآلِهِ

WA ASH-RIB QULOOBANAAA
INKAARA A'MALIH

saturate our hearts with the
rejection of his works and

WAL-TUF LANAA FEE NAQ-Z'I
H'EEALIH

be gentle to us by
destroying his stratagems!

AL-LAAHUM-MA S'AL-LI
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ حَوَّلْ سُلْطَانَهُ عَنَّا	WA H'AW-WIL SUL- TAANAHOO A'N-NAA	turn his authority away from us,
وَ اقْطَعْ رَجَاءَهُ مِنَّا	WAQ-TAA' RAJAAA-AHOO MIN-NAA	cut off his hope from us, and
وَ اذْرَاهُ عَنِ الْوُلُوعِ بِنَا	WAD-RAA-HOO A'NIL-WLOOI' BINAA	keep him from craving for us!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ وَّ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
اَجْعَلْ		place
اَبَاءَنَا وَاُمَّهَاتِنَا وَاَوْلَادَنَا	WAJ-A'L AAABAAA-ANAA WA UM-MAHAATINAA WA AW- LAADANAA	our fathers, our mothers, our children,
وَاَهَالِنَا وَذَوِيْ اَرْحَامِنَا وَ	WA AHAALEENAA WA D'AWEEE AR-H'AAMINAA WA	our wives, our siblings, our relatives, and
قَرَابَاتِنَا	QARAABAATINAA	
وَ جِیْرَانَنَا مِنَ الْمُؤْمِنِیْنَ وَ الْمُؤْمِنَاتِ	WA JEERAANANAA MINAL- MOO-MINEENA WAL-MOO- MINAATI MIN-HOO FEE	the faithful among our neighbors, male and female, in
مِنْهُ فِيْ		
حِزْبِ حَازِمٍ	H'IR-ZIN H'AARIZ	a sanctuary impregnable to him,
وَ حِصْنِ حَافِظٍ	WA H'IS'-NIN H'AAFIZ'	a guarding fortress,
وَ كَهْفِ مَانِعٍ	WA KAH-FIM-MAANIA'-	a defending cave!
وَ اَلْبِسْهُمْ مِنْهُ جُنًا وَّ اَقِیَّةَ	WA AL-BIS-HUM MIN-HOO JUNANAW-WAAQEEAH	Clothe them in shields protective against him and
وَ اَعْطِهِمْ عَلَيْهِ اَسْلِحَةً مَّا ضِیَّةَ	WA AA'-TI'HIM A'LAY-HEEE AS- LIH'ATAM-MAAZ"EEAH	give them arms that will cut him down!
اَللّٰهُمَّ وَ اَعْمُدِ بِذٰلِكَ مَنْ	AL-LAAHUM-MA WAA'-MUM BID'ALIK MAN-	O ALLAH, include in that everyone who
شَهِدَ لَكَ بِالرُّبُوبِیَّةِ	SHAHIDA LAKA BIR-RUBWBEE- YAH	witnesses to Thee as Lord,

وَأَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ	WA AKH-LAS'A LAKA BIL-WAH'- DAANEE-YAH	devotes himself sincerely to Thy Unity,
وَعَادَاهُ لَكَ بِحَقِيقَةِ الْعُبُودِيَّةِ	WA A'ADAAHOO LAKA BIH'AQEEQATIL-U'BOODEE- YAH	shows enmity toward him through the reality of servanthood, and
وَأَسْتَظْهِرُ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّائِيَّةِ	WAS-TAZ'-HARA BIK A'LAY- HEE FEE MAA'-RIFATIL- U'LOOMIR-RAB-BAANEE-YAH	seeks help from Thee against him through knowledge of the divine sciences!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَحْلِلْ مَا عَقَدَ	AH'-LUL MAA A'QAD	undo what he ties,
وَأَقْتُقْ مَا رَاقَ	WAF-TUQ MAA RATAQ	unstitch what he sews up,
وَأَفْسُخْ مَا دَبَّرَ	WAF-SAKH MAA DAB-BAR	dislocate what he devises,
وَتَبْطِطْهُ إِذَا عَزَمَ	WA THAB-BIT-HOOO ID'AA A'ZAM	frustrate him when he makes up his mind, and
وَأَقْضِ مَا أَبْرَمَ	WANQUZ" MAAA AB-RAM	destroy what he establishes!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَهْزِمْ جُنْدَهُ	WAH-ZIM JUNDAH	rout his troops,
وَأَبْطِلْ كَيْدَهُ	WA AB-T'IL KAY-DAH	nullify his trickery,
وَأَهْدِمْ كَهْفَهُ	WAH-DIM KAH-FAH	make his cave collapse, and
وَأَمْرِغْ أَنْفَهُ	WA AR-GHIM ANFAH	rub his nose in the ground!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

أَجْعَلْنَا فِي نَظْمِ أَعْدَائِهِ	AJ-A'L-NAA FEE NAZ-MI AA'-DAAA-IH	place us in the ranks of his enemies and
وَ أَعْرِضْنَا عَنْ عِدَادِ أَوْلِيَّائِهِ	WAA'-ZIL-NAA A'N I'DAADI AW-LEAAAA-IH	remove us from the number of his friends,
لَا نَطِيعُ لَهُ إِذَا اسْتَهْوَانَا	LAA NUT'EEU' LAHOOO ID'AA AS-TAH-WAANAA	that we obey him not when he entices us and
وَلَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا	WA LAA NAS-TAJEEBU LAHOOO ID'AA DAA'ANAA	answer him not when he calls to us!
نَأْمُرُ بِمَا وَاتِهِ مِنْ أَطَاعِ أَمْرِنَا	NAA-MURU BIMUNAAWAATIHEE MAN AT'AAA' AM-RANAA	We command everyone who obeys our command to be his enemy and
وَنَنْهَى عَنْ مُتَابَعَتِهِ مَنْ أَتَى نَهْرَ جَرْنَا	WA NAI'ZU A'M-MUTAABAA'TIHEE MANI AT-TABAA' ZAJ-RANAA	we admonish everyone who follows our prohibition not to follow him!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-YEENA WA SAY-YIDIL-MUR-SALEENA WA A'LAAA AH-LI BAY-TIHIT'-T'AY-YIBEENAT'-TAAHIREEN	O ALLAH, bless MUHAMMAD, the Seal of the prophets and lord of the emissaries, and the folk of his house, the good, the pure!
وَ أَعِزَّنَا وَ أَهْلَانَا وَ إِخْوَانَنَا وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِمَّا اسْتَعِزَّنَا مِنْهُ	WA A'I'D'-NAA WAAHAALEENAA WA IKH-WAANANAA WA JAMEEA'L-MOO-MINEENA WAL-MOO-MINAATI MIM-MAS-TAA'D'-NAA MIN-H	Give refuge to us, our families, our brothers, and all the faithful, male and female, from that from which we seek refuge, and
وَ أَجِرْنَا مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ	WA AJIR-NAA MIM-MAS-TAJAR-NAA BIK MIN KHAW-FIH	grant us sanctuary from that through fear of which we seek sanctuary in Thee!
وَ اسْمَعْ لَنَا مَا دَعَوْنَا بِهِ	WAS-MAA' LANAA MAA DAA'W-NAA BIH	Hear our supplication to Thee,
وَ أَعْطِنَا مَا أَعْفَلْنَاهُ	WA A'-T'INAA MAAA AGH-FAL-NAAH	bestow upon us that of which we have been heedless, and

وَ أَخْفَظْ لَنَا مَا نَسِينَاهُ
WAH'-FAZ' LANAA MAA
NASEENAAH

safeguard for us what we
have forgotten!

وَ صَيِّرْنَا بِذَلِكَ فِي دَرَجَاتِ
WA S'AY-YIR-NAA BID'ALIKA
FEE DARAJAATIS'-S'AALIH'EEN
الصَّالِحِينَ وَ مَرَاتِبِ الْمُؤْمِنِينَ
WA MARAATIBIL-MOO-
MINEEN

Through all this bring us into
the ranks of the righteous
and the degrees of the
faithful!

آمِينَ رَبَّ الْعَالَمِينَ
AAAMEENA RAB-BAL-
A'ALAMEEN

Amen, Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—18—

His Supplication
(A.S)

إِذَا دُفِعَ عَنْهُ مَا

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
DUFIA' A'N-HOO
MAA YAH'-D'ARU AW
U'J-JILA LAHOO
MAT-LABUH

WHEN PERILS
WERE REPELLED
OR REQUESTS
QUICKLY
GRANTED

يَحْذَرُ أَوْ عَجَّلَ لَهُ

مَطْلَبُهُ

اَللّٰهُمَّ لَكَ الْحَمْدُ

AL-LAAHUM-MA LAKAL-H'AM-
DU

O ALLAH, to Thee belongs
praise

عَلَى حُسْنِ قَضَائِكَ

A'LAA H'US-NI QAZ'AAA-IK

for Thy excellent
accomplishment and

وَبِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ

WA BIMAA S'ARAF-TA A'N-NEE
MIM-BALAAA-IK

for Thy trial which Thou hast
turned away from me!

فَلَا تَجْعَلْ حَظِّي مِنْ مَرَحِمِكَ مَا

FALAA TAJ-A'L H'AZ-ZEE MIR-
RAH'-MATIKA MAA A'J-JAL-TA
LEE MIN A'AFEEATIKA
FAAKOONA QAD-

But make not my share of
Thy mercy the well-being
which Thou hast quickly
granted to me, lest

عَجَّلْتَ لِي مِنْ عَافِيَتِكَ فَأَكُونُ قَدْ

شَقِيتُ بِمَا أَحْبَبْتُ

SHAQEETU BIMAAA AH'-BAB-T

I become wretched through
what I have loved and

وَسَعِدَ غَيْرِي بِمَا كَرِهْتُ

WA SAI'DA GHAY-REE BIMAA
KARIH-T'

someone else gain felicity
through what I have
disliked!⁹⁶

⁹⁶ The terms 'wretchedness' (SHIQA) and 'felicity' (SAA'ADA) refer to heaven and hell, not to the misery

وَإِنْ يَكُنْ مَا ظَلَمْتُ فِيهِ أَوْ بَتْ

WA EE-YAKUM-MAA Z'ALIL-TU
FEEHEEE AW BIT-TU FEEHEE
MIN HAD'IHIL-A'AFEEAH

If this well-being in which I
pass the day or night should
precede

فِيهِ مِنْ هَذِهِ الْعَاقِبَةِ

بَيْنَ يَدَيَّ بَلَاءٍ لَا يَقْطَعُ

BAY-NA YADAY BALAAA-IL-
LAA YANQAT'IA'-

a trial that does not cease
and

وَوِزْرٍ لَا يَرْتَفِعُ

WA WIZ-RIL-LAA YAR-TAFIA'-

a burden that does not pass
away,

فَقَدَّمْتُ لِي مَا أَخَّرْتُ

FAQAD-DIM LEE MAAA AKH-
KHAR-T

then set before me what
Thou hadst set behind and

وَأَخَّرْتُ عَنِّي مَا قَدَّمْتُ

WA AKH-KHIR A'N-NEE MAA
QAD-DAM-T

set behind me what Thou
hadst set before! For

فَغَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ

FAGHAY-RU KATHEERIM-MAA
A'AQIBATUHUL-FANAAA-

that which ends in
annihilation is not great and

وَغَيْرُ قَلِيلٍ مَا عَاقِبَتُهُ الْبَقَاءُ

WA GHAY-RU QALEELIM-MAA
A'AQIBATUHUL-BAQAAA-

that which ends in
subsistence is not little.

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

WA S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

And bless MUHAMMAD and
his Household!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—19—

His Supplication
(A.S)

عِنْدَ الْاسْتِسْقَاءِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDALIS-TIS-QAAA-I
BAA'-DAL-JAD-B

IN ASKING FOR
WATER DURING
A DROUGHT

بَعْدَ الْجَدْبِ

اَللّٰهُمَّ اَسْقِنَا الْغَيْثَ

AL-LAAHUMAS-QINAAL-GHAY-
TH

O ALLAH, water us with rain,

وَأَنْشُرْ عَلَيْنَا مَرْحَمَكَ بِغِيثِكَ الْمُعْدِقِ مِنَ السَّحَابِ الْمُنْسَاقِ لِبَنَاتِ أَرْضِكَ الْمَوْقِفِ فِي جَمِيعِ الْآفَاقِ وَأَمْنُنْ عَلَى عِبَادِكَ بِإِنْعَامِ الشَّمْرِ	WANSHUR A'LAY-NAA RAH'- MATAKA BIGHAY-THIKAL- MUGH-DIQA MINAS- SAH'AABIL-MUNSAQAQI LINABAATI AR-Z'IKAL- MOOFIQA FEE JAMEEI'L- AAAFAAQ	unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons!
وَأَخِي بِلَادِكَ يَبْلُغُ الزَّهْرَةَ	WA AH'-YI BILAADAKA BIBULOOGHIZ-ZAH-RAH	Show kindness to Thy servants through the ripening of the fruit,
وَأَشْهَدُ مَلَائِكَتَكَ الْكَرَامِ السَّفَرَةَ بِسَقْيِ مَنَّا نَافِعِ دَائِمِ غَزْرُهُ	WA ASH-HID MALAAA- IKATAKAL-KIRAAMAS- SAFARATA BISAQ-YIM-MINKA NAAFIA'	revive Thy land through the blossoming of the flowers, and
وَأَسْعِ دِمْرَهُ	DAAA-IMIN GHUZ-RUH	let Thy angels—the noble scribes—be witness to a beneficial watering from Thee,
وَأَبِلِ سَرِيعِ عَاجِلِ	WAASII'N DIRARUH	lasting in its abundance,
تُخَيِّبُهُ مَا قَدْ مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ	WAABILIN SAREEI'N A'AJIL TUH'-YEE BIHEE MAA QAD MAAT WA TARUD-DU BIHEE MAA QAD FAAT	plenty in its flow,
وَتُخْرِجُهُ مَا هُوَ آتٍ وَتُوسِّعُهُ فِي الْأَقْوَاتِ	WA TUKH-RIJU BIHEE MAA HUWA AAAT WA TUWAS-SIU' BIHEE FIL-AQ- WAAT	heavy, quick, soon,
سَحَابًا مُتْرَاكِمًا، هَيْئًا مَرِيئًا،	SAH'AABAM-MUTARAAKIMA HANEE AM-MAREE-AA	through which Thou revivest what has vanished,
طَبَقًا مُجَلْجَلًا	T'ABAQAM-MUJAL-JALAA	bringest forth what is coming, and
		providest plentiful foods,
		through heaped up, wholesome, productive clouds,
		in reverberating layers,

غَيْرَ مُلْثٍ وَدَقَّةُ	GHAY-RA MULITH-THIW-WAD- QUH	the rain's downpour not without cease,
وَلَا خَلْبٍ بَرْقُهُ	WA LAA KHUL-LABIM-BAR- QUH	the lightning's flashes not without fruit!
اللَّهُمَّ اسْقِنَا غَيْثًا	AL-LAAHUM-MA AS-QINAA GHAY-THAM	O ÁLLAH, give us water through rain,
مُغِيثًا مَرِيحًا مُفْرِعًا	-MUGHEETHAA MAREEA'M- MUM-RIA'A	helping, productive, fertilizing,
عَرِيضًا وَأَسْعَا غَزِيرًا	A'REEZ"AW-WAASIA'NA GHAZEERAA	widespread, plentiful, abundant,
تَرُدُّ بِهِ النَّهِيضَ	TARUD-DU BIHIN-NAHEEZ"	bringing back the risen,
وَتَجْبِرُ بِهِ الْمَهِيضَ	WA TAJ-BURU BIHIL-MAHEEZ"	restoring the broken!
اللَّهُمَّ اسْقِنَا سَقِيًّا	AL-LAAHUM-MA AS-QINAA SAQ-YANA	O ALLAH, give us water with a watering through which Thou wilt
تُسِيلُ مِنْهُ الظَّرَابَ	TUSEELU MIN-HUZ'-Z'IRAAB	make the stone hills pour,
وَتَمْلَأُ مِنْهُ الْجَبَابَ	WA TAM-LAU MIN-HUL-JIBAAB	fill the cisterns,
وَتَفْجِرُ بِهِ الْأَنْهَارَ	WA TUF AJ-JIRU BIHIL-AN-HAAR	flood the rivers,
وَتُنْبِتُ بِهِ الْأَشْجَارَ	WA TUMBITU BIHIL-ASH-JAAR	make the trees grow,
وَتُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ	WA TUR-KHIS'U BIHIL-AS-A'ARA FEE JAMEEI'L-AM-S'AAR	bring down prices in all the lands,
وَتُنْعِشُ بِهِ الْبَهَائِمَ وَالْخَلْقَ	WA TUN-I'SHU BIHIL-BAHAAA- IMA WAL-KHAL-Q	invigorate the beasts and the creatures,
وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ	WA TUK-MILU LANAA BIHEE TAY-YIBAATIR-RIZ-Q	perfect for us the agreeable things of provision,
وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ	WA TUMBITU LANAA BIHIZ- ZAR-A'-	make grow for us the fields,

وَتَدِيرُهُ الْضَّرْعُ	WA TUDIR-RU BIHIZ"-Z"AR-A'-	let flow for us the teats, and
وَتَزِيدُنَا بِهِ قُوَّةً إِلَى قُوَّتِنَا	WA TAZEEDUNAA BIHEE QOO- WATAN ILAA QOO-WATINAA	add for us strength to our strength!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا	LAA TAJ-A'L Z'IL-LAHOO A'LAY- NAA SAMOOMAA	make not the cloud's shadow over us a burning wind,
وَلَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُومًا	WA LAA TAJ-A'L BAR-DAHOO A'LAY-NAA H'USOOMAA	allow not its coldness to be cutting,
وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا	WA LAA TAJ-A'L S'AW-BAHOO A'LAY-NAA RUJOOMAA	let not its pouring down upon us be a stoning, and
وَلَا تَجْعَلْ مَاءَهُ عَلَيْنَا أَجَاثًا	WA LAA TAJ-A'L MAAA-AHOO A'LAY-NAAA UJAAJAA	make not its waters for us bitter!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and his Household and
وَأَمْرِزْنَا مِنْ بَرَكَاتِ السَّمَاوَاتِ وَالْأَرْضِ	WAR-ZUQ-NAA MIM- BARAKAATIS-SAMAAWAATI WAL-AR-Z"	provide us with the blessings of the heavens and the earth!
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything! ⁹⁷

وكان من دعائه عليه السلام

فِي مَكَارِمِ الْأَخْلَاقِ

وَمَرْضِي الْأَفْعَالِ

—20—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
MAKAARIMIL-AKH-
LAAQI WAMAR-Z"EE-
YIL-AF-A'AL

His Supplication
(A.S)

**ON NOBLE
MORAL TRAITS
AND ACTS
PLEASING TO
ALLAH**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ

WA BAL-LIGH BIEEMAANEE
AK-MALAL-EEMAAN

cause my faith to reach the
most perfect faith,

وَأَجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ

WAJ-A'L YAQEENEE AF-
Z'ALAL-YAQEEN

make my certainty the most
excellent certainty, and

وَأَنْتَهُ نِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ، وَ

WANTAHEE BINEE-YATEEE
ILAAA AH'-SANIN-NEE-YAATI.

take my intention to the best
of intentions and my works
to the best of works!

بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ

WA BIA'MALEEE ILAAA AH'-
SANIL-AA'-MAAL

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

وَقَرِّ بِلُطْفِكَ نِيَّتِي

WAF-FIR BILUT'-FIKA NEE-
YATEE

complete my intention
through Thy gentleness,

وَصَحِّحْ بِمَا عِنْدَكَ يَقِينِي

WA S'AH'-H'IH' BIMAA I'NDAKA
YAQEENEE

rectify my certainty through
what is with Thee, and

وَأَسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

WAS-TAS'-LIH' BIQUD-RATIKA
MAA FASADA MIIN-NEE

set right what is corrupt in
me through Thy power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَكَفِّنِي مَا يَشْغَلُنِي الْإِهْتِمَامُ

WAK-FINEE MAA YASH-
GHALUNEELIH-TIMAAMU BIH

spare me the concerns
which distract me,

بِهِ

وَأَسْتَغْلِنِي بِمَا تَسْأَلُنِي غَدًا عَنْهُ

WAS-TAA'-MIL-NEE BIMAA
TAS-ALUNEE GHADANA A'N-H

employ me in that about
which Thou wilt ask me
tomorrow, and

وَأَسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ

WAS-TAF-RIGH AY-YAAMEE
FEEMAA KHALAQ-TANEE LAH

let me pass my days in that
for which Thou hast created
me!

وَأَغْنِنِي وَأَوْسِعْ عَلَيَّ فِي مَرْزُقِكَ

WA AGH-NINEE WA AW-SIA'
A'LAY-YA FEE RIZ-QIKA

Free me from need, expand
Thy provision toward me,
and

وَلَا تَقْتِنِي بِالْبَطْرِ

WA LAA TAF-TIN-NEE BIBAT'AR

tempt me not with
ingratitude!

وَأَعِزَّنِي وَلَا تَبْتَلِنِي بِالْكَبِيرِ	WA AI'Z-ZANEE WA LAA TAB-TALEEAN-NEE BIL-KIB-R	Exalt me and afflict me not with pride!
وَعَبَّدَنِي لَكَ وَلَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ	WA A'B-BID-NEE LAKA WA LAA TUF-SID I'BAADATEE BIL-U'J-B	Make me worship Thee and corrupt not my worship with self-admiration!
وَأَجْرِ لِلنَّاسِ عَلَى يَدَيِ الْخَيْرِ وَلَا تَمْحَقَّهُ بِالْمَنْ	WA AJ-RI LILN-NAASI A'LAA YADEEAL-KHAY-RA WA LAA TAM-H'AQ-HOO BIL-MAN	Let good flow out from my hands upon the people and efface it not by my making them feel obliged! ⁹⁸
وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ	WA HAB LEE MAA'ALEEAL-AKH-LAAQ	Give me the highest moral traits and
وَأَغْصِنِي مِنَ الْفَخْرِ	WAA'-S'IM-NEE MINAL-FAKH-R	preserve me from vainglory!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا	WA LAA TAR-FAA'-NEE FIN-NAASI DARAJATAN IL-LAA H'AT'AT'-TANEE I'NDA NAF-SEE MITH-LAHAA	raise me not a single degree before the people without lowering me its like in myself and
وَلَا تُحْدِثْ لِي عِزًّا ظَاهِرًا إِلَّا أَخَذْتُ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي بِقَدَرِهَا	WA LAA TUH'-DITH LEE I'Z-ZAN Z'AAHIRAN IL-LAAA AH'-DATH-TA LEE D'IL-LATAM-BAAT'INATAN I'NDA NAF-SEE BIQADARIHAA	bring about no outward exaltation for me without an inward abasement in myself to the same measure!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household,

⁹⁸ Reference to the principle enunciated in 2: 264: O believers, void not your freewill offerings with obligations and harm, as one who expends of his substance to show off to men and believes not in ALLAH and the Last Day.

وَمِنِّى	WA MAT-TIA'-NEE	give me to enjoy
بِهْدَى صَالِحٍ لَا أَسْتَبْدِلُ بِهِ	BIHUDANA S'AALIH'IL-LAAA AS-TAB-DILU BIH	a sound guidance which I seek not to replace,
وَطَرِيقَةٍ حَقٍّ لَا أُنْرِغُ عَنْهَا	WA T'AREEQATI H'AQ-QIL-LAAA AZEEGHU A'N-HAA	a path of truth from which I swerve not, and
وَنِيَّةٍ مُرْشِدٍ لَا أَشْكُ فِيهَا	WA NEE-YATI RUSH-DIL-LAAA ASHUK-KU FEEHAA	an intention of right conduct in which I have no doubts!
وَعُمْرِنِ مَا كَانَ عُمْرِي بِذَلَّةٍ فِي طَاعَتِكَ	WA A'M-MIR-NEE MAA KAANA U'M-REE BID'-LATAN FEE T'AAA'TIKA	Let me live as long as my life is a free gift in obeying Thee, but
فَإِذَا كَانَ عُمْرِي مَرْثَعًا لِلشَّيْطَانِ فَاقْبِضْنِي إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَى أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ	FAAD'AA KAANA U'M-REE MAR-TAA'L-LILSH-SHAY-T'AANI FAQ-BIZ'-'NEEE ILAY-KA QAB-LA AY-YAS-BIQA MAQ-TUKA ILAY AW YAS-TAH'-KIMA GHAZ'ABUKA A'LAY	If my life should become a pasture for SATAN, seize me to Thyself before Thy hatred overtakes me or Thy wrath against be becomes firm!
اللَّهُمَّ لَا تَدَعْ	AL-LAAHUM-MA LAA TADAA'-	O ALLAH, deposit in me
خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتُهَا	KHAS'-LATAN TUA'ABU MIN-NEEE IL-LAAA AS'-LAH'-TAHAA	no quality for which I will be faulted, unless Thou settest it right,
وَلَا عَايِبَةً أُؤْبَى بِهَا إِلَّا حَسَّنْتُهَا	WLAA A'AA-IBATAN OO-AN-NABU BIHAAA IL-LAA H'AS-SANTAHAA	no flaw for which I will be blamed, unless Thou makest it beautiful,
وَلَا أَكْرُومَةَ فِي نَاقِصَةٍ إِلَّا أَتَمَمْتُهَا	WA LAAA UK-ROOMATAN FEE-YA NAAQIS'ATAN IL-LAAA ST-MAM-TAHAA	no deficient noble trait, unless Thou completest it!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household
وَأَبْدِلْنِي	WA AB-DIL-NEE	and replace for me

مِنْ بَغْضَةِ أَهْلِ الشَّانِ الْمَحَبَّةِ	MIM-BIGH-Z"ATI AH-LISH-SHANAANIL-MAH'AB-BAH	the animosity of the people of hatred with love,
وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةِ	WA MIN H'ASADI AH-LIL-BAGH-YIL-MAWAD-DAH	the envy of the people of insolence with affection,
وَمِنْ ظَنَّةِ أَهْلِ الصَّلَاحِ الثَّقَّةِ	WA MIN Z'IN-NATI AH-LIS'-S'ALAAH'ITH-THIQAHA	the suspicion of the people of righteousness with trust,
وَمِنْ عَدَاوَةِ الْأَذْنَيْنِ الْوَلَايَةِ	WA MIN A'DAAWATIL-AD-NAY-NAL-WALAAAYAH	the enmity of those close with friendship,
وَمِنْ عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةِ	WA MIN U'QOOQI D'AWHEEL-AR-H'AAMIL-MABAR-RAH	the disrespect of womb relatives with devotion,
وَمِنْ خِذْلَانِ الْأَقْرَبِينَ النَّصْرَةِ	WA MIN KHID'-LAANIL-AQ-RABEENAN-NUS'-RAH	the abandonment of relatives with help,
وَمِنْ حُبِّ الْمُدَامِرِينَ تَضْجِيعِ الْمَقَّةِ	WA MIN H'UB-BIL-MUDAAAREENA TAS'-H'EEH'AL-MIQAHA	the attachment of flatterers with love set right,
وَمِنْ رَدِّ الْمُلَابِسِينَ كَرَمِ الْعِشْرَةِ	WA MIR-RAD-DIL-MULAABISEENA KARAMAL-I'SH-RH	the rejection of fellows with generous friendliness, and
وَمِنْ مَرَامَرَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةِ الْأَمْنَةِ	WA MIM-MARAARATI KHAW-FIZ'-Z'AALIMEENA H'ALAAWATAL-AMANAH	the bitterness of the fear of wrongdoers with the sweetness of security!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH WAJ-A'L-LEE	O ALLAH, bless MUHAMMAD and his Household, appoint for me
يَدًا عَلَى مَنْ ظَلَمَنِي	YADAN A'LAA MAN Z'ALAMANEE	a hand against him who wrongs me,
وَلِسَانًا عَلَى مَنْ خَاصَمَنِي	WA LISAANAN A'LAA MAN KHAAS'AMANEE	a tongue against him who disputes with me, and
وَزَفَرًا بِمَنْ عَادَنِي	WA ZAFARAM-BIMAN A'ANADANEE	a victory over him who stubbornly resists me!

وَهَبْ لِي	WA HAB LEE	Give me
مَكْرًا عَلَى مَنْ كَايَدَنِي	MAK-RAN A'LAA MAN KAAYADANEE	guile against him who schemes against me,
وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي	WA QUD-RATAN A'LAA MANI AZ"-TAHADANEE	power over him who oppresses me,
وَتَكْذِيبًا لِمَنْ قَصَصَنِي	WA TAK-D'EEBAL-LIMAN QAS'ABANEE	refutation of him who reviles me, and
وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي	WA SALAAMATAM-MIM-MAN TAWAA'-A'DANEE	safety from him who threatens me!
وَوَفْقَنِي لِبَاطِعَةٍ مِّنْ سَدَدَنِي	WA WAF-FIQ-NEE LIT'AAA'TI MAN SAD-DADANEE	Grant me success to obey him who points me straight and
وَمُتَابَعَةً مِّنْ أَمْرٍ شَدَدَنِي	WMUTAABAA'TI MAN AR- SHADANEE	follow him who guides me right!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَسَدِّدْنِي لِأَنْ	WA SAD-DID-NEE LIAN-	point me straight to
أَعْمَارٍ ضَمَّنْ غَشْنِي بِالْبُضْحِ	UA'ARIZ"A MAN GHASH- SHANEE BIN-NUS'-H'	resist him who is dishonest toward me with good counsel,
وَأَجْزِرْنِي مِّنْ هَجَرَتِي بِالْبِرِّ	WA AJ-ZEEA MAN HAJARANEE BIL-BIR	repay him who separates from me with gentle devotion,
وَأُثِيبَ مَنْ حَرَمَنِي بِالْبَذْلِ	WA UTHEEBA MAN H'ARAMANEE BIL-BAD'-L	reward him who deprives me with free giving,
وَأُكَافِئَ مَنْ قَطَعَنِي بِالْصِّلَةِ	WA UKAAFI-A MAN QATAA'NEE BIS'-S'ILAH	recompense him who cuts me off with joining,
وَأُخَالِفَ مَنْ آغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ	WA UKHAALIFA MANI AGH- TAABANEE ILAA H'US-NID'- D'IK-R	oppose him who slanders me with excellent mention
وَأَنْ أَشْكُرَ الْحَسَنَةَ	WA AN ASH-KURAL-H'ASANAH	give thanks for good, and

وَأَغْضَىٰ عَنِ السَّيِّئَةِ	WA UGH-Z"EEA A'NIS-SAY-YI-AH	shut my eyes to evil!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَخَلِّني بِجِلْبَةِ الصَّالِحِينَ	WA H'AL-LINEE BIH'IL-YATIS'-S'AALIH'EEN	adorn me with the adornment of the righteous, and
وَالْبَسْنِي زِينَةَ الْمُتَّقِينَ فِي بَسْطِ الْعَدْلِ	WA AL-BIS-NEE ZEENATAL-MUT-TAQEENA FEE BAS-T'IL-A'D-L	clothe me in the ornaments of the God-fearing, through spreading justice,
وَكَظْمِ الْغَيْظِ	WA KAZ'-MIL-GHAY-Z'	restraining rage,
وَإِطْفَاءِ النَّاسِرَةِ	WA IT'-FAAA-IN-NAAA-IRAH	quenching the flame of hate,
وَصَمِّ أَهْلَ الْفُرْقَةِ	WA Z"AM-MI AH-LIL-FUR-QAH	bringing together the people of separation,
وَإِصْلَاحِ ذَاتِ الْبَيْنِ	WA IS'-LAAHEE D'AATIL-BAY-N	correcting discord,
وَإِفْشَاءِ الْعَامِرَةِ	WA IF-SHAAA-IL-A'ARIFAH	spreading about good behavior,
وَسِتْرِ الْعَآبَةِ	WA SAT-RIL-A'AA-IBAH	covering faults,
وَلِينِ الْعَرِيكِ	WA LEENIL-A'REEKAH	mildness of temper,
وَخَفْضِ الْجَنَاحِ	WA KHAF-Z"IL-JANAAH'	lowering the wing, ⁹⁹
وَحُسْنِ السَّيْرِ	WA H'US-NIS-SEERAH	beauty of conduct,
وَسُكُونِ الرِّيحِ	WA SUKONIR-REEH'	gravity of bearing,

⁹⁹ i.e., 'Being gentle'. The expression is employed in 15: 88 and 26: 215.

وَ طِيبِ الْمُخَالَفَةِ	WA T'EEBIL-MUKHAALAFAH	agreeableness in comportment,
وَ السَّبْقِ إِلَى الْفَضِيلَةِ	WAS-SAB-QI ILAAL-FAZ"EELAH	precedence in reaching excellence,
وَ إِثَارِ التَّفَضُّلِ	WA EETHAARIT-TAFAZ"-Z"UL	preferring bounteousness,
وَ تَرْكِ التَّغْيِيرِ	WA TAR-KIT-TAA'-YEER	refraining from condemnation,
وَ الْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ	WAL-IF-Z"AALI A'LAA GHAY-RIL-MUS-TAH'IQ	bestowing bounty on the undeserving,
وَ الْقَوْلِ بِالْحَقِّ وَإِنْ عَنَرَ	WAL-QAW-LI BIL-H'AQ-QI WA IN A'Z	speaking the truth, though it be painful,
وَ اسْتِقْلَالَ الْخَيْرِ وَإِنْ كَثُرَ مِنْ	WAS-TIQ-LAALIL-KHAY-RI WA IN KATHURA MIN QAW-LEE	making little of the good in my words and deeds, though it be much, and
قَوْلِي وَفَعَلِي	WA FIA'-LEE	
وَ اسْتِكْثَارِ الشَّرِّ وَإِنْ قَلَّ مِنْ	WAS-TIK-THAARISH-SHAR-RI WA IN QAL-LA MIN QAW-LEE	making much of the evil in my words and deeds, though it be little
قَوْلِي وَفَعَلِي	WA FIA'-LEE	
وَ اكْمِلْ ذَلِكَ لِي	WA AK-MIL D'ALIKA LEE	Perfect this for me through
بِدَوَامِ الطَّاعَةِ	BIDAWAAMIT-T'AAA'H	lasting obedience,
وَ لُزُومِ الْجَمَاعَةِ	WA LUZOOMIL-JAMAAA'H	holding fast to the community, and
وَ رَفْضِ أَهْلِ الْبِدْعِ وَ مُسْتَعْمِلِي	WA RAF-Z"i AH-LIL-BIDAI' WA MUS-TAA'-MILEER-RAA-YIL-	rejecting the people of innovation and those who
الرَّأْيِ الْمُخْتَرَعِ	MUKH-TARAA'-	act in accordance with original opinions!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, appoint
أَجْعَلْ		for me

أَوْسَعَ مَرْزُقِكَ عَلَيَّ إِذَا كَبُرْتُ	WAJ-A'L AW-SAA' RIZ-QIKA A'LAY-YA ID'AA KABIR-T	Thy widest provision in my old age and
وَأَقْوَى قُوَّتِكَ فِي إِذَا نَصَبْتُ	WA AQ-WAA QOO-WATIKA FEE-YA ID'AA NAS'IB-T	Thy strongest strength when I am exhausted, and
وَلَا تُبْتَلِيْنِي	WA LAA TAB-TALEEAN-NEE	try me not with
بِالْكَسَلِ عَنْ عِبَادَتِكَ	BIL-KASALI A'N I'BAADATIK	laziness in worship of Thee,
وَلَا أَعْمَى عَنْ سَبِيلِكَ	WA LAAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَلَا بِالْتَعَرُّضِ لِخِلَافِ مَحَبَّتِكَ	WA LAA BIT-TAA'R-RUZ" LIKHILAAFI MAH'AB-BATIK	undertaking what opposes love for Thee,
وَلَا مُجَامَعَةَ مَنْ تَفَرَّقَ عَنْكَ	WA LAA MUJAAMAA'TI MAN TAFAR-RAQA A'NK	joining with him who has separated himself from Thee, and
وَلَا مُفَارَقَةَ مَنْ اجْتَمَعَ إِلَيْكَ	WA LAA MUFAARAQATI MANI AJ-TAMAA' ILAY-K	separating from him who has joined himself to Thee!
اللَّهُمَّ اجْعَلْنِي	AL-LAAHUM-MA AJ-A'L-NEE	O ALLAH, make me
أَصُولُ بِكَ عِنْدَ الضَّرُورَةِ	AS'OOLU BIK I'NDAZ"- Z"AROORAH	leap to Thee in times of distress,
وَأَسْأَلُكَ عِنْدَ الْحَاجَةِ	WA AS-ALUKA I'NDAL-H'AAJAH	ask from Thee in needs, and
وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمُسْكِنَةِ	WA ATAZ"AR-RAU' ILAY-KA I'NDAL-MAS-KANAH	plead to Thee in misery!
وَلَا تُقْنِنِي	WA LAA TAF-TIN-NEE	Tempt me not
بِالْإِسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطَرَرْتُ	BIIAS-TIA'ANATI BIGHAY-RIKA ID'AA AZ"-TURIR-T	to seek help from other than Thee when I am distressed,
وَلَا بِالْخُضُوعِ لِسُؤَالِ غَيْرِكَ إِذَا	WA LAA BIL-KHUZ"OOI' LISOO- AALI GHAY-RIKA ID'AA AF- TAQAR-T	to humble myself in asking from someone else when I am poor, or
اِقْتَنَرْتُ		

وَلَا بِالتَّصَرُّعِ إِلَى مَنْ دُونِكَ إِذَا
مَرَّهْتَ

WA LAA BIT-TAZ'AR-RUI' ILAA
MAN DOONAKA ID'AA RAHIB-
T

to plead with someone less
than Thee when I fear,

فَأَسْتَحِقَّ بِذَلِكَ خِذْلَانَكَ وَمَنْعَكَ وَ
إِعْرَاضَكَ

FAAS-TAH'IQ-QA BID'ALIKA
KHID'-LAANAKA WAMAN-A'KA
WA IA'-RAAZ'AK

for then I would deserve Thy
abandonment, Thy
withholding, and Thy turning
away,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

اللَّهُمَّ اجْعَلْ مَا يُلْقَى الشَّيْطَانُ فِي
رُوعِي مِنَ التَّمَنَّى وَالتَّظَنِّي وَ
الْحَسَدِ

AL-LAAHUM-MA AJ-A'L MAA
YUL-QEESH-SHAY-T'AANU FEE
ROOE'E MINAT-TAMAN-NEE
WAT-TAZ'AN-NEE WAL-H'ASAD

O ALLAH, make the wishing,
the doubt, and the envy
which SATAN throws into my
heart

ذِكْرًا لِعَظَمَتِكَ

D'IK-RAL-LIA'ZAMATIK

a remembrance of Thy
mightiness,

وَتَفَكُّرًا فِي قُدْرَتِكَ

WA TAFAK-KURAN FEE QUD-
RATIK

a reflection upon Thy power,
and

وَتَدْبِيرًا عَلَى عَدُوِّكَ

WA TAD-BEERAN A'LAA
A'DOO-WIK

a devising against Thy
enemy!

وَمَا أَجْرِي عَلَى لِسَانِي مِنْ لَفْظَةٍ

WA MAAA AJ-RAA A'LAA
LISAANEE MIL-LAF-ZATI

Make everything he causes
to pass over my tongue,

فُحْشٍ أَوْ هَجْرٍ أَوْ شَتْمٍ عَرِضٍ

FUH'-SHIN AW HAJ-RIN AW
SHAT-MI I'R-Z'IN

—the indecent or ugly
words, the maligning of
good repute,

أَوْ شَهَادَةٍ بَاطِلٍ

AW SHAHAADATI BAAT'ILIN

the false witness,

أَوْ اغْتِيَابٍ مُؤْمِنٍ غَائِبٍ

AWIGH-TEEAABI MOO-MININ
GHAAA-IBIN

the speaking ill of an absent
man of faith or

أَوْ سَبِّ حَاضِرٍ

AW SAB-BI H'AAZ'IRIW-

the reviling of one present,

وَمَا أَشْبَهَ ذَلِكَ

WA MAAA ASH-BAHA D'ALIK

and all things similar—

نُطْقًا بِالْحَمْدِ لَكَ	NUT'-QAM-BIL-H'AMDI LAK	a speech in praise of Thee,
وَإِغْرَاقًا فِي الثَّنَاءِ عَلَيْكَ	WA IGH-RAAQAN FEETH-THANAAA-I A'LAY-K	a pursual of eulogizing Thee,
وَذَهَابًا فِي تَجْدِيدِكَ	WA D'AHAAABAN FEE TAM-JEEDIK	an excursion in magnifying Thee,
وَشُكْرًا لِنِعْمَتِكَ	WA SHUK-RAL-LINIA'-MATIK	a thanksgiving for Thy favor,
وَاعْتِرَافًا بِإِحْسَانِكَ	WAA'-TIRAAFAM-BIIH'-SAANIK	an acknowledgment of Thy beneficence, and
وَإِحْصَاءَ لِمَنِّكَ	WA IH'-S'AAA-AL-LIMINANIK	an enumeration of Thy kindnesses!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا تُظْلِمَنَّ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي	WA LAAA UZ'-LAMANA-WA WAAANTA MUT'EEQUL-LILD-DAF-I' A'N-NEE	let me not be wronged while Thou canst repel from me,
وَلَا تُظْلِمَنَّ وَأَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي	WA LAAA AZ'-LIMAN-NA WA ANTAL-QAADIRU A'LAAL-QAB-Z'I MIN-NEE	let me not do wrong while Thou art powerful over holding me back,
وَلَا أَضِلَّنَّ وَقَدْ أَمَكَّنْتَنِي هِدَايَتِي	WA LAAA AZ'"IL-LAN-NA WAQAD AM-KANAT-KA HIDAAYATEE	let me not be misguided while Thou art able to guide me,
وَلَا أَفْقِرَنَّ وَمِنْ عِنْدِكَ وَسْعِي	WA LAAA AF-TAQIRAN-NA WAMIN I'NDIKA WUS-E'E	let me not be poor while with Thee is my plenty,
وَلَا أَطْغَيْنَنَّ وَمِنْ عِنْدِكَ وَجْدِي	WA LAAA AT-GHAYAN-NA WAMIN I'NDIKA WUJ-DEE	let me not be insolent while from Thee comes my wealth!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِلَى مَغْفِرَتِكَ وَقَدْ ت	ILAA MAGH-FIRATIKA WAFAT-T	I come to Thy forgiveness,

وَإِلَىٰ عَفْوِكَ قَصَدْتُ	WA ILAA A'F-WIKA QAS'AT-T	I go straight to Thy pardon,
وَإِلَىٰ تَجَاوُزِكَ أَشْتَقْتُ	WA ILAA TAJAAWUZIKA ASH-TAQ-T	I yearn for Thy forbearance, and
وَبِفَضْلِكَ وَثِقْتُ	WA BIFAZ"-LIKA WATHIQ-T	I trust in Thy bounty,
وَلَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ	WA LAY-SA I'NDEE MAA YOOJIBU LEE MAGH-FIRATAK	but there is nothing with me to make me warrant Thy forgiveness,
وَلَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوِكَ	WA LAA FEE A'MALEE MAAA AS-TAH'IQ-QU BIHEE A'F-WAK	nothing in my works to make me merit Thy pardon, and
وَمَا لِي بَعْدَ أَنْ حَكَمْتَ عَلَيَّ نَفْسِي إِلَّا فَضْلُكَ	WA MAA LEE BAA'-DA AN H'AKAM-TU A'LAA NAF-SEEE IL-LAA FAZ"-LUK	nothing on my behalf after I judge my soul but Thy bounty,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَنَفِضْ عَلَيَّ	WA TAFAZ"-Z'AL A'LAY	bestow Thy bounty upon me!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَنْطِقْنِي بِالْهُدَىٰ	WAANTIQ-NEE BIL-HUDAA	make my speech be guidance,
وَالْهِمْنِي التَّقْوَىٰ	WA AL-HIM-NEET-TAQ-WAA	inspire me with reverential fear,
وَوَقِّنِي لِلَّتِي هِيَ أَمْرُكَ	WA WAF-FIQ-NEE LIL-LATEE HEEA AZ-KAA	give me success in that which is most pure, and
وَأَسْتَعْمِلْنِي بِمَا هُوَ أَمْرُضِي	WAS-TAA'-MIL-NEE BIMAA HUWA AR-Z"AA	employ me in what is most pleasing to Thee!
اللَّهُمَّ اسْلُكْ بِي الطَّرِيقَةَ الْمَثَلَىٰ	AL-LAAHUM-MA AS-LUK BEEAT-T'AREEQATAL-MUTH-LAA	O ALLAH, let me thread the most exemplary path and

وَاجْعَلْنِي عَلَىٰ مِلَّةِكَ أَمُوتُ وَأَحْيَا	WAJ-A'L-NEE A'LAA MIL-LATIKA AMOOTU WA AH'-YAA	make me live and die in Thy creed!
اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَمَنْعِنِي بِالْاِقْتِصَادِ	WA MAT-TIA'-NEE BIIAQ-TIS'AAD	give me to enjoy moderation,
وَاجْعَلْنِي	WAJ-A'L-NEE	make me into one of
مِنْ أَهْلِ السَّادَاتِ	MIN AH-LIS-SADAAD	the people of right behavior,
وَمِنْ أَدَلَّةِ الرَّشَادِ	WA MIN ADIL-LATIR-RASHAAD	the proofs of right conduct, and
وَمِنْ صَالِحِي الْعِبَادِ	WA MIN S'AALIH'EEL-I'BAAD	the servants of righteousness, and
وَآمُرْزَنِي فَوْزَ الْمَعَادِ	WAR-ZUQ-NEE FAW-ZAL-MAA'AD	provide me with triumph at the place of Return ¹⁰⁰ and
وَسَلَامَةَ الْمِرْصَادِ	WA SALAAMATAL-MIR-S'AAD	safety from the Ambush! ¹⁰¹
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخْلِصُهَا	KHUD' LINAFA-SIKA MIN-NAF-SEE MAA YUKHAL-LIS'UHAA	take to Thyself from my soul what will purify it and
وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا	WA AB-QI LINAFA-SEE MIN-NAF-SEE MAA YUS'-LIH'UHAA	leave for my soul that of my soul that will set it right,
فَإِنْ نَفْسِي هَالِكَةٌ أَوْ تَقْصِمُهَا	FA IN-NA NAF-SEE HAALIKATUN AW TAA'-S'IMUHAA	for my soul will perish unless Thou preservest it!

¹⁰⁰ That is, the return to ALLAH, alluded to with verbs from the same root in many QURANIC verses, such as He originates creation, then He makes it return (10: 4). The word MAA'AD becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world.

¹⁰¹ Allusion to 78: 21-23: Behold, GEHENNAM has become an ambush, for the insolent a resort, therein to tarry for ages...

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَنْتَ عُدَّتِي إِنْ حَزَنْتُ	ANTA U'D-DATEEE IN H'AZINT	Thou art my stores when I sorrow,
وَأَنْتَ مُتَجَعِّي إِنْ حُرِمْتُ	WA ANTA MUNTAJAE'EY IN H'URIM-T	Thou art my recourse when I am deprived,
وَبِكَ أَسْتَغَاثَتِي إِنْ كَرِهْتُ	WA BIKI AS-TIGHAATHATEEE IN KARITH-T	from Thee I seek aid when troubled and
وَعِنْدَكَ	WA I'NDAKA	with Thee is
مِمَّا فَاتَ خَلْفُ	MIM-MAA FAATA KHALAF	a substitute for everything gone by,
وَلِمَا فَسَدَ صَلَاحُ	WA LIMAA FASADA S'ALAAH'	a correction for everything corrupted, and
وَفِيمَا أَنْكَرْتَ تَغْيِيرُ	WA FEEMAAA ANKAR-TA TAGH-YEER	a change from everything Thou disapprovest.
فَأَمِّنْ عَلَيَّ	FAM-NUN A'LAY-YA	So show kindness to me with
قَبْلَ الْبَلَاءِ بِالْعَاقِبَةِ	QAB-LAL-BALAAA-I BIL-A'AFEEAH	well-being before affliction,
وَقَبْلَ الطَّلَبِ بِالْجِدَةِ	WA QAB-LAT'-T'ALABI BIL-JIDAH	wealth before asking,
وَقَبْلَ الضَّلَالِ بِالرَّشَادِ	WA QAB-LAZ"-Z'ALAALI BIR-RASHAAD	right conduct before misguidance;
وَ أَكْفِنِي مَوْتَهُ مَعْرَةَ الْعِبَادِ	WAK-FINEE MAW-UNATA MAA'R-RATIL-I'BAAD	suffice me against the burden of shame toward the servants,
وَهَبْ لِي أَمْنًا يَوْمَ الْمَعَادِ	WA HAB LEE AM-NA YAW-MIL-MAA'AD	give me security on the Day of Return, and
وَأَمْنَحْنِي حُسْنَ الْإِمْرَ شَادِ	WAM-NAH'-NEE H'US-NAL-IR-SHAAD	grant me excellent right guidance!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَذْهِبْ عَنِّي بُلْطَفَكَ	WAD-RAA A'N-NEE BILUT-FIK	repel from me through Thy gentleness,

وَ أَغْذِنِي بِنِعْمِكَ	WAGH-D'UNEE BINIA'-MATIK	feed me through Thy favor,
وَ أَصْلِحْ لِي بِكَرَمِكَ	WA AS'-LIH'-NEE BIKARAMIK	set me right through Thy generosity,
وَ دَاوِنِي بِصُعُوكَ	WA DAAWINEE BIS'UN-I'K	heal me through Thy benefaction,
وَ أَظِلَّنِي فِي ذِمَّتِكَ	WA AZ'IL-LANEE FEE D'ARAAK	shade me in Thy shelter,
وَ جَلِّلْنِي بِرِضَاكَ	WA JAL-LIL-NEE RIZ"AAK	wrap me in Thy good pleasure, and
وَ وَفِّقْنِي	WA WAF-FIQ-NEE	give me success to reach
إِذَا أَشْتَكَلْتُ عَلَى الْأُمُورِ لَا هِدَايَا	ID'AA ASH-TAKALAT A'LAY-YAL- UMOORU LIAH-DAAHAA	the most guided of affairs when affairs confuse me,
وَ إِذَا تَشَابَهَتِ الْأَعْمَالُ لَا تَنْزِكَاهَا	WA ID'AA TASHAABAHATIL- AA'-MAALU LIAZ-KAAHAA	the purest of works when works seem similar, and
وَ إِذَا تَنَاقَضَتِ الْمِلَلُ لَا مَرْضَاهَا	WA ID'AA TANAAQAZ"ATIL- MILALU LIAR-Z"AAHAA	the most pleasing to Thee of creeds when creeds conflict!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ تَوَجِّجْنِي بِالْكَفَايَةِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ سَمِّنِي حُسْنَ الْوَلَايَةِ	WA SUM-NEE H'US-NAL- WALAAYAH	place in me excellent guardianship, ¹⁰²

¹⁰² Here is the word 'guardianship' (WILAAYA) probably does not have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 5.

وَهَبْ لِي صِدْقَ الْهِدَايَةِ	WA HAB LEE S'ID-QAL-HIDAAYAH	give me to guide correctly,
وَلَا تَقْتِنِي بِالسَّعَةِ	WA LAA TAF-TIN-NEE BIS-SAA'H	tempt me not with plenty,
وَأَمْنَحْنِي حُسْنَ الدَّعَةِ	WAM-NAH'-NEE H'US-NAD-DAA'H	grant me excellent ease,
وَلَا تَجْعَلْ عَيْشِي كَدًا كَدًا	WA LAA TAJ-A'L AY-SHEE KAD-DANA KAD-DAA	make not my life toil and trouble, and
وَلَا تَرُدْ دُعَائِي عَلَى رَدٍّ	WA LAA TARUD-DA DUA'AA-EE A'LAY-YA RAD-DAA	refuse not my supplication in rejection, for
فَإِنِّي لَا أَجْعَلُ لَكَ ضِدًّا	FA IN-NEE LAAA AJ-A'LU LAKA Z'ID-DAA	I make none rival to Thee and
وَلَا أَذْعُو مَعَكَ نِدًّا	WA LAAA AD-U'W MAA'KA NID-DAA	I supplicate none with Thee as equal!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْنَحْنِي مِنَ السَّرَفِ	WAM-NAA'-NEE MINAS-SARAF	hold me back from prodigality,
وَحَصِّنْ مَرْزُقِي مِنَ الْتَلَفِ	WA H'AS'-S'IR-RIZ-QEE MINAT-TALAF	fortify my provision against ruin,
وَوَفِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيهِ	WA WAF-FIR MALAKATEE BIL-BARAKATI FEEH	increase my possessions through blessing them, and
وَأَصِْبْ بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أَنْفَقُ مِنْهُ	WA AS'IB BEE SABEELAL-HIDAAYATI LIL-BIR-RI FEEMAAA UNFIQU MIN-H	set me upon the path of guidance through piety in what I spend!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَكْفِنِي مَوْتَةَ الْاِكْتِسَابِ	WAK-FINEE MAW-OONATALIK-TISAAB	spare me the burden of earning, and
وَأَمْرُزُقْنِي مِنْ غَيْرِ احْتِسَابِ	WAR-ZUQ-NEE MIN GHAY-RI AH'-TISAAB	provide for me without reckoning,
فَلَا أَشْتَغِلْ عَنْ عِبَادَتِكَ بِالطَّلَبِ	FALAAA ASH-TAGHILA A'N I'BAADATIKA BIT'-TALAB	lest I be distracted from Thy worship through seeking and

وَلَا أُحْتَمِلُ إِضْرَ تَبِعَاتِ

WA LAAM AH'-TAMILA IS'-RA
TABIA'ATIL-MAK-SAB

carry the load of earning's ill
results!

الْمَكْسَبِ

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

فَاطْلُبْنِي بِقُدْرَتِكَ مَا أَطْلُبُ

FAAT-LIB-NEE BIQUD-RATIKA
MAAA AT-LUB

bestow upon me what I seek
through Thy power and

وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أُرْهَبُ

WA AJIR-NEE BII'Z-ZATIKA
MIM-MAAA AR-HAB

grant me sanctuary from
what I fear through Thy
might!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَصُنْ وَجْهِي بِالْيَسَارِ

WA S'OO-WAJ-HEE BIL-
YASAAR

save my face through ease,
and

وَلَا تَبْتَذِلْ جَاهِي بِالْإِقْتَارِ

WA LAA TAB-TAD'IL JAAHEE
BIL-IQ-TAAR

demean not my dignity
through neediness,

فَأَسْتَرْزِقْ أَهْلَ مِرْزَقِكَ

FAAS-TAR-ZIQA AH-LA RIZ-QIK

lest I seek provision from
those whom Thou hast
provided and

وَأَسْتَغْطِ شِرَارَ خَلْقِكَ

WA AS-TAA'-TEEA SHIRAARA
KHAL-QIK

ask for bestowal from the
worst of Thy creatures!

فَأَقْتِنِ بِحَمْدِ مَنْ أَعْطَانِي

FAAF-TATINA BIH'AM-DI MAN
AA'-TAANEE

Then I would be tried by
praising him who gave to
me and

وَأُبْتَليْ بِذَمِّ مَنْ مَنَعَنِي

WA UB-TALAA BID'AM-MI
MAM-MANAA'NEE

afflicted with blaming him
who held back from me,

وَأَنْتَ مِنْ دُونِهِمْ وَلَكِ الْإِغْطَاءُ وَ

WA ANTA MIN DOONIHIM
WALEE-YUL-IA'-TAAA-I WAL-
MAN-I'

while Thou—not they—art
patron of giving and
holding back.

الْمَنْعُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَمْرُؤُنِي صِحَّةً فِي عِبَادَةٍ	WAR-ZUQ-NEE S'IH'-H'ATAN FEE I'BAADAH	provide me with soundness in worship,
وَفَرَاغًا فِي زَهَادَةٍ	WA FARAAGHAN FEE ZAHAADAH	detachment in renunciation,
وَعِلْمًا فِي اسْتِعْمَالٍ	WA I'L-MANA FIS-TIA'-MAAL	knowledge put into action, and
وَوَرَعًا فِي إِجْمَالٍ	WA WARAA'NA FEEE IJ-MAAL	abstinence in measure!
اللَّهُمَّ أَخْتِمْ بِعَفْوِكَ أَجَلِي	AL-LAAHUM-MA AKH-TIM BIA'F-WIKA AJALEE	O ALLAH, seal my term with Thy pardon,
وَحَقِّقْ فِي رَجَاءٍ رَحِمَتِكَ أَمَلِي	WA H'AQ-QIQ FEE RAJAAA-I RAH'-MATIKA AMALEE	verify my expectation in hoping for Thy mercy,
وَسَهِّلْ إِلَى بُلُوغِ رِضَاكَ سَبِيلِي	WA SAH-HIL ILAA BULOOGHI RIZ"AAKA SUBULEE	smooth my paths to reach Thy good pleasure, and
وَحَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي	WA H'AS-SIN FEE JAMEEI' AH'- WAALEE A'MALEE	make my works good in all my states!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَتَبَنِّ لِدِذِّكَ فِي أَوْقَاتِ الْغَفْلَةِ	WA NAB-BIH-NEE LID'IK-RIKA FEEE AW-QAATIL-GHAF-LAH	incite me to remember Thee in times of heedlessness,
وَأَسْتَعْمِلْنِي بِطَاعَتِكَ فِي أَيَّامِ الْمُهَلَةِ	WAS-TAA'-MIL-NEE BIT'AAA'TIKA FEEE AY-YAAMIL- MUH-LAH	employ me in Thy obedience in days of disregard,
وَأُنْهِجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً	WAN-HAJ LEEE ILAA MAH'AB- BATIKA SABEELANA SAH-LAH	open a smooth road for me to Thy love, and
أَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ	AK-MIL-LEE BIHAA KHAY-RAD- DUNYAA WAL-AAAKHIRAH	complete for me thereby the good of this world and the next!
اللَّهُمَّ وَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, and bless MUHAMMAD and his Household

كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ
خَلْقِكَ قَبْلَهُ، وَأَنْتَ مُصَلِّ عَلَى
أَحَدٍ بَعْدَهُ.

KAAF-Z"ALI MAA S'AL-LAY-TA
A'LAAA AH'ADIM-MIN KHAL-
QIKA QAB-LAHOO WA ANTA
MUS'AL-LIN A'LAAA AH'ADIM-
BAA'-DAH

the best Thou hast blessed
any of Thy creatures before
him and wilt bless any of
them after him, and

وَأَتَانَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً

WA AAATINAA FID-DUNYAA
H'ASANATAW-WA FIL-
AAAKHIRATI H'ASANA

give to us in this world good,
and in the next world good,
and

وَقِنِّي بِرَحْمَتِكَ عَذَابَ النَّارِ

WA QINEE BIRAH'-MATIKA
A'D'AABAN-NAAR

protect me through Thy
mercy from the
chastisement of the Fire!¹⁰³

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا حَزَنَهُ أَمْرٌ

أَهَمَّتْهُ الْخَطَايَا

—21—

WA KAANA MIN
DUA'AA-HEE A'LAY-
HIS-SALAAMU ID'AA
H'AZANAHOOO AM-
ROO-WA AHAM-
MAT-HUL-
KHATAAYAA

His Supplication
(A.S)

WHEN

SOMETHING

MADE HIM

SORROW AND

OFFENSES

MADE HIM

WORRY

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا كَافِيَ الْفَرْدِ الضَّعِيفِ

YAA KAAFEEAL-FAR-DIZ"-
Z"AE'EF

O Sufficer of the isolated
and weak and

وَوَاقِيَ الْأَمْرِ الْمَخُوفِ

WA WAAQEEAL-AM-RIL-
MAKHOOF

Protector against terrifying
affairs!

أَفَرَدَّتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ

AF-RADAT-NEEL-KHAT'AAAYAA
FALAA S'AAH'IBA MAE'E

Offenses have isolated me,
so there is none to be my
companion.

وَضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي

WA Z'AU'F-TU A'N GHAZ'ABIKA
FALAA MOO-AY-YIDA LEE

I am too weak for Thy wrath
and there is none to
strengthen me.

وَأَشْرَفْتُ عَلَى خَوْفِ لِقَائِكَ فَلَا
مُسَكِّنَ لِرَوْعَتِي

WA ASH-RAF-TU A'LAA KHAW-
FI LIQAAA-IKA FALAA MUSAK-
KINA LIRAW-A'TEE

I have approached the
terror of meeting Thee and
there is none to still my fear.

وَمَنْ يُؤَمِّنُنِي مِنْكَ وَأَنْتَ أَخَفَّتَنِي؟

WA MAY-YOO-MINUNEE
MINKA WA ANTA AKHAF-
TANEE?

Who can make me secure
from Thee when Thou hast
filled me with terror?

وَمَنْ يُسَاعِدُنِي وَأَنْتَ أَفَرَدَّتْنِي؟

WAMAY-YUSAAI'DUNEE WA
ANTA AF-RAT-TANEE?

Who can come to my aid
when Thou hast isolated me?

وَمَنْ يُقَوِّنِي وَأَنْتَ أَضَعَفَّتَنِي؟

WAMAY-YUQAW-WEENEE WA
ANTA AZ'-A'F-TANEE?

Who can strengthen me
when Thou hast weakened
me?

لَا يُجِيرُنِي إِلَّا إِلَهِي إِلَّا رَبُّ عَلَى
مَرْبُوبٍ

LAA YUJEERU YAAA ILAAHEEE
IL-LAA RAB-BUN A'LAA MAR-
BOOB

None can grant sanctuary
to a vassal, my God, but a
lord,

وَلَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ

WA LAA YOO-MINU IL-LAA
GHAALIBUN A'LAA MAGH-
LOOB

none can give security to
one dominated but a
dominator,

وَلَا يُعِينُ إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ

WA LAA YUE'ENU IL-LAA
T'AALIBUN A'LAA MAT'-LOOB

none can aid him from
whom demands are made
but a demander.

وَبِيْدِكَ يَا إِلَهِي جَمِيعُ ذَلِكَ السَّبَبِ

WA BEEADIK A YAAA ILAAHEE
JAMEEU' D'ALIKAS-SABAB

In Thy hand, my God, is the
thread of all that,

وَإِلَيْكَ الْمَقَرُّ وَالْمَهْرَبُ

WA ILAY-KAL-MAFAR-RU WAL-
MAH-RAB

in Thee the place of escape
and flight,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

so bless MUHAMMAD and his
Household,

وَأَجِرْ هَرَبِي

WA AJIR HARABEE

give sanctuary to me in my
flight, and

وَأَنْجِحْ مَطْلَبِي	WA ANJIH' MAT'-LABEE	grant my request!
اللَّهُمَّ إِنْ	AL-LAAHUM-MA IN-NAKA IN	O ALLAH, if Thou shouldst
صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ	S'ARAF-TA A'N-NEE WAJ-HAKAL-KAREEM	turn Thy generous face away from me,
أَوْ مَنَعْتَنِي فَضْلَكَ الْجَسِيمَ	AW MANAA'-TANEE FAZ"-LAKAL-JASEEM	withhold from me Thy immense bounty,
أَوْ حَظَرْتَ عَلَيَّ مَرْزُقَكَ	AW H'AZ'AR-TA A'LAY-YA RIZ-QAK	forbid me Thy provision,
أَوْ قَطَعْتَ عَنِّي سَبِيكَ	AW QAT'AA'-TA A'N-NEE SABABAK	or cut off from me Thy thread, I will
لَمْ أَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِّنْ أَمَلِي	LAM AJIDIS-SABEELA ILAA SHAY-IM-MIN AMALEE GHAY-RAK	find no way to anything of my hope other than Thee
غَيْرِكَ		
وَلَمْ أَقْدِرْ عَلَى مَا عِنْدَكَ بِمَعُونَةٍ	WA LAM AQ-DIR A'LAA MAA I'NDAKA BIMAU'WNATI	nor be given power over what is with Thee through another's aid, for
سِوَاكَ	SIWAAK	
فَإِنِّي عَبْدُكَ وَفِي قَبْضِكَ	FA IN-NEE A'B-DUKA WA FEE QAB-Z"ATIK	I am Thy servant and in Thy grasp;
نَاصِيَتِي بِيَدِكَ	NAAS'EEATEE BEEADIK	my forelock is in Thy hand. ¹⁰⁴
لَا أَمْرَ لِي مَعَ أَمْرِكَ	LAAA AM-RA LEE MAA' AM-RIK	I have no command along with Thy command.
مَاضٍ فِي حُكْمِكَ	MAAZ"IN FEE-YA H'UK-MUK	Accomplished is Thy judgment of me,
عَدْلٌ فِي قَضَاؤِكَ	A'D-LUN FEE-YA QAZ"AAAW-UK	just Thy decree for me! ¹⁰⁵

¹⁰⁴ Cf. 11 56: There is no creature that crawls, but He takes it by the forelock.

¹⁰⁵ This sentence goes back to a prophetic saying (AHMAD, 1,391 and 402).

وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ	WA LAA QOO-WATA LEE A'LAAL-KHUROOJI MIN SUL- T'AANIK	I have not the strength to emerge from Thy authority
وَلَا أَسْتَطِيعُ مُجَاوِرَةَ قُدْرَتِكَ	WA LAAA AS-TAT'EEU' MUJAAWAZATA QUD-RATIK	nor am I able to step outside Thy power.
وَلَا أَسْتَمِيلُ هَوَاكَ	WA LAAA AS-TAMEELU HĀWAAK	I cannot win Thy inclination,
وَلَا أَيْلُغُ مَرِصَاكَ	WA LAAA AB-LUGHU RIZ"AAK	arrive at Thy good pleasure,
وَلَا أَنْالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَ بِفَضْلِ مَرَحْمَتِكَ	WA LAAA ANAALU MAA I'NDAKA IL-LAA BIT'AAA'TIKA WABIFAZ"-LI RAH'-MATIK	or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy.
إِلَهِي أَصْبَحْتُ وَأُمْسَيْتُ عَبْدًا دَاخِرًا لَكَ	ILAAHEEE AS'-BAH'-TU WA AM- SAY-TU A'B-DANA DAAKHIRAL- LAK	My God, I rise in the morning and enter into evening as Thy lowly slave.
لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ	LAAA AM-LIKU LINAF-SEE NAF- A'W-WA LAA Z"AR-RAN IL-LAA BIK	I own no profit and loss for myself except through Thee.
أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي	ASH-HADU BID'ALIK A'LAA NAF-SEE	I witness to that over myself and
وَأَعْتَرِفُ بِضَعْفِ قُوَّتِي وَقِلَّةِ حِيلَتِي	WA AA'-TARIFU BIZ"AA'-FI QOO-WATEE WA QIL-LATI H'EELATEE	I confess to the frailty of my strength and the paucity of my stratagems.
فَأَنْجِزْ لِي مَا وَعَدْتَنِي	FA ANJIZ LEE MAA WAA'T- TANEE	So accomplish what Thou hast promised me and
وَتَمِّمْ لِي مَا آتَيْتَنِي	WA TAM-MIM LEE MAAA AAATAY-TANEE	complete for me what Thou hast given me, for
فَإِنِّي عَبْدُكَ	FA IN-NEE A'B-DUK	I am Thy slave,

الْمُسْكِينُ الْمُسْكِينُ	AL-MIS-KEENUL-MUS-TAKEEN	miserable, abased,
الضَّعِيفُ الضَّرِيرُ	AZ"-Z"AE'EFUZ"-Z"AREER	frail, distressed,
الذَّلِيلُ الْحَقِيرُ، الْمُهِنُ الْفَقِيرُ	AD'-D'ALEELUL-H'AQEER, AL-MAHEENUL-FAQEER	vile, despised, poor,
الْخَائِفُ الْمُسْتَجِيرُ	AL-KHAAA-IFUL-MUS-TAJEER	fearful, and seeking sanctuary!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَلَا تَجْعَلْنِي	WA LAA TAJ-A'L-NEE	let me not
نَاسِيًا لِّذِكْرِكَ فِيمَا أَوْلَيْتَنِي	NAASEEAL-LID'IK-RIKA FEEMAAA AW-LAY-TANEE	forget to remember Thee in what Thou hast done for me,
وَلَا غَافِلًا لِإِحْسَانِكَ فِيمَا أَوْلَيْتَنِي	WA LAA GHAAFILAL-LI'IH'-SAANIKA FEEMAAA AB-LAY-TANEE	be heedless of Thy beneficence in Thy trying me,
وَلَا آسِئًا مِنْ إِبْطَانِكَ لِي وَإِنْ أَبْطَأْتُ عَنْكَ فِي سَرَّاءٍ كُنْتُ أَوْ ضَرَّاءٍ	WA LAAA AAAYISAM-MIN IJAABATIKA LEE WA IN AB-T'AAT A'N-NEE FEE	or despair of Thy response to me, though it keep me waiting, whether I be in prosperity or adversity,
أَوْ شِدَّةٍ أَوْ مَرَحَاءٍ	SAR-RAAA-A KUNTU AW Z"AR-RAAA	hardship or ease,
أَوْ عَافِيَةٍ أَوْ بَلَاءٍ	W SHID-DATIN AW RAKHAAA-	well-being or affliction,
أَوْ بُؤْسٍ أَوْ نَعْمَاءٍ	AW A'AFEEATIN AW BALAAA-	misery or comfort,
أَوْ جِدَّةٍ أَوْ لَأْوَاءٍ	AW BOO-SIN AW NAA'-MAAA-	wealth or distress,
أَوْ فَقْرٍ أَوْ غِنَى	AW JIDATIN AW LAA-WAAA-A	poverty or riches!
	AW FAQ-RIN AW GHINANA	

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْعَلْ ثَابِي عَلَيْكَ وَمَدْحِي إِيَّاكَ	WAJ-A'L THANAAAA-EE A'LAY-KA WA MAD-H'EEE EE-YAAKA	make me laud Thee, extol Thee, and praise Thee in all
وَحَمْدِي لَكَ فِي كُلِّ حَالَتِي	WA H'AM-DEE LAKA FEE KUL-LI H'AAALATEE H'AT-TAA	my states so that I
حَتَّى		
لَا أَفْرَحَ بِمَا آتَيْتَنِي مِنَ الدُّنْيَا	LAAA AF-RAH'A BIMAAA AAATAY-TANEE MINAD-DUNYAA	rejoice not over what Thou givest me of this world
وَلَا أَخْزَنُ عَلَى مَا مَنَعْتَنِي فِيهَا	WA LAAA AH'-ZANA A'LAA MAA MANAA'-TANEE FEEHAA	nor sorrow over that of it which Thou withholdest from me!
وَأَشْعِرْ قَلْبِي تَقَوَّكَ	WA ASH-I'R QAL-BEE TAQ-WAAK	Impart reverential fear of Thee to my heart,
وَأَسْتَعْمِلْ بَدَنِي فِيمَا تَقَبَّلُهُ مِنِّي	WAS-TAA'-MIL BADANEE FEEMAA TAQ-BALUHOO MIN-NEE	employ my body in that which Thou acceptest from me, and
وَأَشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ مَا يَرُدُّ عَلَيَّ حَتَّى	WA ASH-GHAL BIT'AAA'TIKA NAF-SEE A'N KUL-LI MAA YARIDU A'LAY-YA H'AT-TAA	divert my soul through obedience to Thee from all that enters upon me, so that
لَا أَحِبُّ شَيْئًا مِّنْ سَخَطِكَ	LAAA UH'IB-BA SHAY-AM-MIN SUKH-T'IK	I love nothing that displeases Thee and
وَلَا أَسْخَطُ شَيْئًا مِّنْ مَّرَضَاكَ	WA LAAA SS-KHATA' SHAY-AM-MIR-RIZ"AAK	become displeased at nothing that pleases Thee!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَفَرِّغْ قَلْبِي لِمَحَبَّتِكَ	WA FAR-RIGH QAL-BEE LIMAH'AB-BATIK	empty my heart for Thy love,
وَأَشْغَلْهُ بِذِكْرِكَ	WASH-GHAL-HOO BID'IK-RIK	occupy it with remembering Thee,
وَأَنْعِشْهُ بِخَوْفِكَ وَبِالْوَجَلِ مِنْكَ	WAN-A'SH-HOO BIKHAW-FIKA WA BIL-WAJALI MINK	animate it with fear of Thee and quaking before Thee,

وَقَوِّهِ بِالرَّغْبَةِ إِلَيْكَ	WA QAW-WIHEE BIR-RAGH-BATI ILAY-K	strengthen it with beseeching Thee,
وَأَمِلْهُ إِلَى طَاعَتِكَ	WA AMIL-HOOO ILAA T'AAA'TIK	incline it to Thy obedience,
وَأَجْرِ بِهِ فِي أَحَبِّ السَّبِيلِ إِلَيْكَ	WAJ-RI BIHEE FEE AH'AB-BIS-SUBULI ILAY-K	set it running in the path most beloved to Thee, and
وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا	WA D'AL-LIL-HOO BIR-RAGH-BATI FEEMAA I'NDAKA AY-YAAMA H'AYAATEE KUL-LIHAA	subdue it through desire for what is with Thee all the days of my life!
وَأَجْعَلْ	WAJ-A'L-	Let
تَقْوَاكَ مِنَ الدُّنْيَا نَرَادِي	TAQ-WAAKA MINAD-DUNYAA ZAADEE	my provision in this world be reverential fear of Thee, ¹⁰⁶
وَالِي مَرَحَتِكَ مِرْحَلَتِي	WA ILAA RAH'-MATIKA RIH'-LATEE	my journey be toward Thy mercy, and
وَفِي مَرْضَاتِكَ مَدْخَلِي	WA FEE MAR-Z"AATIKA MAD-KHALEE	my entrance be into Thy good pleasure!
وَأَجْعَلْ فِي جَنَّتِكَ مَوْأَى	WAJ-A'L FEE JAN-NATIKA MATH-WAAY	Appoint for me a lodging in Thy Garden,
وَهَبْ لِي قُوَّةَ أَحْتَمِلُ بِهَا جَمِيعَ مَرْضَاتِكَ	WA HAB LEE QOO-WATAN AH'-TAMILU BIHAA JAMEEA' MAR-Z"AATIK	give me strength to bear everything that pleases Thee,
وَأَجْعَلْ فِرَارِي إِلَيْكَ وَمَرْغَبِي فِيمَا عِنْدَكَ	WAJ-A'L FIRAAREEE ILAY-KA WA RAGH-BATEE FEEMAA I'NDAK	make me flee to Thee and desire what is with Thee,

¹⁰⁶ Allusion to 2: 197: Take provision, but the best provision is reverent fear.

وَأَبْسُ قَلْبِي الْوَحْشَةَ مِنْ شِرَارِ
خَلْقِكَ

WA AL-BIS QAL-BEEL-WAH'-
SHATA MIN SHIRAARI KHAL-
QIK

clothe my heart in
estrangement from the evil
among Thy creatures, and

وَهَبْ لِي الْأَنْسَ بِكَ وَبِأَوْلِيَايِكَ وَ
أَهْلٍ طَاعَتِكَ

WA HAB LEEAL-UNSA BIKI WA
BIW-LEEAAA-IKA WA AH-LI
T'AAA'TIK

give me intimacy with Thee,
Thy friends, and those who
obey Thee!

وَلَا تَجْعَلْ لِفَاجِرٍ وَلَا كَافِرٍ
عَلَيَّ مَنَةً وَلَا لَهُ عِنْدِي يَدًا وَلَا
بَيْنَهُمْ حَاجَةً

WA LAA TAJ-A'L-LIFAAJIRIW-
WA LAA KAAFIRIN A'LAY-YA
MIN-NATAW-WA LAA LAHOO
I'NDEE YADAW-WA LAA BEEE
ILAY-HIM H'AAJAH

Assign to no wicked person
or unbeliever a kindness
toward me or a hand that
obliges me, nor to me a
need for one of them!

بَلِ اجْعَلْ سُكُونُ قَلْبِي وَأَنْسَ
نَفْسِي وَاسْتِغْنَائِي وَكَفَايَتِي بِكَ
وَبِخِيَارِ خَلْقِكَ

BALI AJ-A'L SUKOONA QAL-
BEE WA UNSA NAF-SEE WAS-
TIGH-NAAA-EE WA
KIFAAYATEE BIKI WA
BIKHEEAARI KHAL-QIK

Rather make the stillness of
my heart, the comfort of my
soul, my independence and
my sufficiency lie in Thee
and the best of Thy
creatures!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَاجْعَلْنِي لَهُمْ قَرِينًا

WAJ-A'L-NEE LAHUM
QAREENAA

make me their comrade,

وَاجْعَلْنِي لَهُمْ نَصِيرًا

WAJ-A'L-NEE LAHUM
NAS'EERAA

make me their helper, and

وَأَمْنُ عَلَى شَوْقِ إِلَيْكَ وَبِالْعَمَلِ
لَكَ بِمَا تُحِبُّ وَتَرْضَى

WAM-NUN A'LAY-YA BISHAW-
QIN ILAY-KA WA BIL-A'MALI
LAKA BIMAA TUH'IB-BU
WATAR-Z"AA

oblige me with yearning for
Thee and doing for Thee
what Thou lovest and
approvest!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything¹⁰⁷ and

وَذَلِكَ عَلَيْكَ يَسِيرٌ

WA D'ALIKA A'LAY-KA YASEER that is easy for Thee.

—22—

وكان من دعائه عليه السلام

عند الشدة و

الجهد وتعسر

الأمور

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDASH-SHID-DATI
WAL-JAH-DI
WATAA'S-SURIL-
UMoor

His Supplication
(A.S)

IN HARDSHIP,

EFFORT, AND

DIFFICULT

AFFAIRS

اَللّٰهُمَّ اِنَّكَ كَفَّتَنِيْ مِنْ نَفْسِيْ

مَا اَنْتَ اَمْلَكُ بِهِ مِنِّيْ

وَقَدَّرْتَكَ عَلَيْهِ وَعَلَى اَغْلَبُ مِنْ

قُدْرَتِيْ

فَاَعْطِنِيْ مِنْ نَفْسِيْ مَا يُرْضِيْكَ عَنِّيْ

وَخَذُ لِنَفْسِكَ مَرْضَاهَا مِنْ نَفْسِيْ

فِي عَاقِبَةِ

اَللّٰهُمَّ

AL-LAAHUM-MA IN-NAK KAL-
LAF-TANEE MIN-NAF-SEE
MAAA ANTA AM-LAKU BIHEE
MIN-NEE

WA QUD-RATUKA A'LAY-HEE
WAA'LAY-YA AGH-LABU MIN
QUD-RATEE

FAAA'-T'INEE MIN-NAF-SEE
MAA YUR-Z'EEKA A'N-NEE

WA KHUD' LINAF-SIKA
RIZ'AAHAA MIN-NAF-SEE FEE
A'AFEEAH

AL-LAAHUM-MA

LAA T'AAQATA LEE BIL-JAH-D

WA LAA S'AB-RA LEE A'LAAL-
BALAAA-

WA LAA QOO-WATA LEE
A'LAAL-FAQ-R

O ALLAH, Thou hast charged
me concerning myself with
that which belongs more to
Thee than to me.

Thy power over it and over
me is greater than my
power,

so give me in myself what
will make Thee pleased with
me and

take for Thyself Thy good
pleasure in my self's well-
being!

O ALLAH, I have

no endurance for effort,

no patience in affliction,

no strength to bear poverty.

فَلَا تَحْظُرْ عَلَى مَرْزُقِي	FALAA TAH'-Z'UR A'LAY-YA RIZ-QEE	So forbid me not my provision and
وَلَا تَكْلِنِي إِلَى خَلْقِكَ	WA LAA TAKIL-NEEE ILAA KHAL-QIK	entrust me not to Thy creatures,
بَلْ تَفَرِّدْ بِحَاجَتِي	BAL TAFAR-RAD BIH'AAJATEE	but take care of my need alone and
وَتَوَلَّ كِفَايَتِي	WA TAWAL-LA KIFAAAYATEE	Thyself attend to sufficing me!
وَأَنْظُرْ إِلَيَّ وَأَنْظُرْ لِي فِي جَمِيعِ أُمُورِي فَإِنَّكَ	WANZ'UR ILAY-YA WANZ'UR LEE FEE JAMEEI' UMOOREE FA IN-NAKA	Look upon me and look after me in all my affairs, for
إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أَقِمْ مَا فِيهِ مَصْلَحَتُهَا	IW-WAKAL-TANEE ILAA NAF-SEE A'JAZ-TU A'N-HAA WA LAM UQIM MAA FEEHEE MAS'-LAH'ATUHAA	if Thou entrustest me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies.
وَإِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجْهَمُونِي	WA IW-WAKAL-TANEE ILAA KHAL-QIKA TAJAH-HAMOONEE	If Thou entrustest me to Thy creatures, they will frown upon me, and
وَإِنْ أَلْجَأْتَنِي إِلَى قَرَابَتِي حَرَمُونِي	WA IN AL-JAA-TANEE ILAA QARAABATEE H'ARAMOONEE	if Thou makest me resort to my kinsfolk, they will refuse to give to me;
وَإِنْ أَعْطَوْا أَعْطَوْا قَلِيلًا نَكِدَا	WA IN AA'-T'AW-AAA AA'-T'AW-A QALEELAN-NAKIDAA	if they give, they will give little and in bad temper,
وَمَنُّوا عَلَيَّ طَوِيلًا وَدَمُّوا كَثِيرًا	WA MAN-NOO A'LAY-YA T'AWELAW-WAD'AM-MOO KATHEERAA	making me feel long obliged and blaming me much.
فَبِضْلِكَ اللَّهُمَّ فَأَغْنِي	FABIFAZ"-LIKAL-LAAHUM-MA FAAGH-NINEE	So through Thy bounty, O ALLAH, free me from need,
وَبِعَظَمَتِكَ فَأَنْعِشْنِي	WA BIAZ'AMATIKA FAAN-I'SH-NEE	through Thy mightiness, lift me up,
وَبِسَعَتِكَ فَأَبْسُطْ يَدِي	WA BISAA'TIKA FAB-SUT' YADEE	through Thy boundless plenty, open my hand, and

وَبِمَا عِنْدَكَ فَاصْكُنِي	WA BIMAA I'NDAKA FAK-FINEE	with that which is with Thee, suffice me!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, bless MUHAMMAD and his Household,
وَخَلِّصْنِي مِنَ الْحَسَدِ	WA KHAL-LIS'-NEE MINAL- H'ASAD	rid me of envy,
وَاحْصُرْنِي عَنِ الذُّنُوبِ	WAH'-S'UR-NEE A'NID'- D'UNOOB	encircle me against sins,
وَوَرِّعْنِي عَنِ الْمَحَارِمِ	WA WAR-RIA'-NEE A'NIL- MAH'AARIM	make me abstain from things unlawful,
وَلَا تُجَرِّئْنِي عَلَى الْمُعَاصِي	WA LAA TUJAR-RI-NEE A'LAAL- MAA'AS'EE	give me not the boldness of disobedient acts,
وَاجْعَلْ هَوَايَ عِنْدَكَ وَمَرْضَايَ	WAJ-A'L HAWAAYA I'NDAKA WA RIZ"AAYA FEEMAA YARIDU A'LAY-YA MINK	assign me love for that which is with Thee and satisfaction with that which comes to me from Thee,
فِيْمَا يَرِدُ عَلَيَّ مِنْكَ		
وَبَارِكْ لِي	WA BAARIK LEE	bless me in
فِيْمَا مَرَّرْتَنِي	FEEMAA RAZAQ-TANEE	that which Thou providest me,
وَفِيْمَا خَوَّلْتَنِي	WAFEEMAA KHAW-WAL- TANEE	that which Thou conferrest upon me, and
وَفِيْمَا أَنْعَمْتَ بِهِ عَلَيَّ	WA FEEMAAA AN-A'M-TA BIHEE A'LAY	that through which Thou favourest me, and
وَاجْعَلْنِي فِي كُلِّ حَالَتِي	WAJ-A'L-NEE FEE KUL-LI H'AALAATEE	make me in all my states
مَحْفُوظًا مَّكْلُومًا	MAH'-FOOZ'AM-MAK-LOOO- AA	safeguarded, watched,
مُسْتَوْرًا مَّمنوعًا	MAS-TOORAM-MAM-NOOA'A	covered, defended,
مُعَاذًا مُّجَارًا	MUA'AD'AM-MUJAARAA	given refuge, and granted sanctuary!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْضِ عَنِّي كُلَّ مَا أَلْزَمْتَنِيهِ وَ فَرَضْتَهُ عَلَيَّ لَكَ فِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAQ-Z'I A'N-NEE KUL-LA MAAA AL-ZAM-TANEEHEE WA FARAZ"-TAHOO A'LAY-YA LAKA FEE	O ALLAH, bless MUHAMMAD and his Household and let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee,
وَجْهِ مِنْ وَجُوهٍ طَاعَتِكَ أَوْ لِحَلْقٍ مِنْ خَلْقِكَ وَإِنْ ضَعُفَ عَنِّي ذَلِكَ بَدَنِي وَوَهَّتْ عَنْهُ قُوَّتِي وَلَمْ تَنْلُهُ مَقْدَرِي	WAJ-HIM-MIW-WUJOOHEE T'AAA'TIK AW LIKHAL-QIM-MIN KHAL- QIK WA IN Z'AU'FA A'N D'ALIKA BADANEE WA WAHANAT A'N-HOO QOO-WATEE WA LAM TANAL-HOO MAQ- DURATEE	in one of the ways of Thy obedience, or toward one of Thy creatures, though my body be too frail for that, my strength too feeble, my power not able to reach it, and
وَلَمْ يَسْغُهُ مَالِي وَلَا ذَاتُ يَدِي ذَكَرْتُهُ أَوْ نَسِيتُهُ هُوَ يَا رَبِّ مِمَّا قَدْ أَحْصَيْتَهُ عَلَيَّ وَاعْفُتُهُ أَنَا مِنْ نَفْسِي	WA LAM YASAA'-HOO MAALEE WA LAA D'AATU YADEE D'AKAR-TUHOOO AW NASEETUH HUWA YAA RAB-BI MIM-MAA QAD AH'-S'AY-TAHOO A'LAY WA AGH-FAL-TUHOOO ANA MIN-NAF-SEE	my possessions and what my hand owns not encompass it, and whether I have remembered it or forgotten it.
فَادِّهِ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ وَ كَثِيرِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ	FAAD-DIHEE A'N-NEE MIN JAZEELI A'TEE-YATIKA WA KABEERI MAA I'NDAKA FA IN- NAKA WAASIU'N KAREEMUN	It, my Lord, is among that which Thou hast counted against me while I have been heedless of it in myself. Let me perform it through Thy plentiful giving and the abundance which is with Thee—for Thou art Boundless, Generous—

حَتَّى لَا يَبْقَى عَلَى شَيْءٍ مِنْهُ
تُرِيدُ أَنْ

H'AT-TAA LAA YAB-QAA
A'LAY-YA SHAY-UM-MIN-HOO
TUREEDU AN

so that nothing of it may
remain against me, lest Thou
wouldst wish

تُقَاسِنِي بِهِ مِنْ حَسَنَاتِي

TUQAAA'S-S'ANEE BIHEE MIN
H'ASANAATEE

to settle accounts for it from
my good deeds

أَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي

AW TUZ"AAI'FA BIHEE MIN
SAY-YI-AAATEE

or to compound my evil
deeds

يَوْمَ الْقَائِلِ يَا رَبِّ

YAW-MA AL-QAACA YAA RAB

on the day I meet Thee, my
Lord!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَمْرِقْنِي الرَّغْبَةَ فِي الْعَمَلِ لَكَ

WAR-ZUQ-NEER-RAGH-BATA
FIL-A'MALI LAKA LIAKHIRATEE

provide me with desire to
serve Thee for the sake of
my state in the hereafter,

لَاخِرَتِي

حَتَّى أَعْرِفَ صِدْقَ ذَلِكَ مِنْ قَلْبِي

H'AT-TAAA AA'-RIFA S'ID-QA
D'ALIKA MIN QAL-BEE

such that I know the
truthfulness of that [desire in
my heart,

وَحَتَّى يَكُونَ الْغَالِبُ عَلَى الزُّهْدِ

WA H'AT-TAA YAKOONAL-
GHAALIBU A'LAY-YAZ-ZUH-DA
FEE DUNYAAY

be dominated by
renunciation while in this
world,

فِي دُنْيَايَ

وَحَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْقًا

WA H'AT-TAAA AA'-MALAL-
H'ASANAATI SHAW-QAA

do good deeds with
yearning, and

وَأَمِنْ مِنَ السَّيِّئَاتِ فَرَقًا وَخَوْفًا

WA AAAMANA MINAS-SAY-YI-
AATI FARAQAW-WAKHAW-FAA

remain secure from evil
deeds in fright and fear!

وَهَبْ لِي نُورًا

WA HAB LEE NOORANA

And give me (a light
whereby

أَمْشِي بِهِ فِي النَّاسِ

AM-SHEE BIHEE FIN-NAAS

I may walk among the
people), ¹⁰⁸

وَأَهْدِنِي بِهِ فِي الظُّلُمَاتِ	WA AH-TADEE BIHEE FEEZ'-Z'ULUMAAT	be guided in the shadows, and
وَأَسْتَضِئْ بِهِ مِنَ الشَّكِّ وَالشُّبُهَاتِ	WA AS-TAZ'EE-U BIHEE MINASH-SHAK-KI WASH-SHUBUHAAT	seek illumination in doubt and uncertainty!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَأَمْرِئِي	WAR-ZUQ-NEE	provide me with
خَوْفَ غَمِّ الْوَعِيدِ	KHAW-FA GHAM-MIL-WAE'ED	fear of the threatened gloom and
وَشَوْقِ ثَوَابِ الْمَوْعُودِ حَتَّى أَجِدَ	WA SHAW-QA THAWAABIL-MAW-U'WDI H'AT-TAA	yearning for the promised reward, such that I may find
لَذَّةَ مَا أَدْعُوكَ لَهُ	AJIDA LAD'-D'ATA MAAA AD-U'WKA LAH	the pleasure of that for which I supplicate Thee and
وَكَاِبَةَ مَا أَسْتَجِيرُ بِكَ مِنْهُ	WA KAA-BATA MAAA AS-TAJEERU BIKI MIN-H	the sorrow of that from which I seek sanctuary in Thee!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
قَدْ تَعْلَمُ مَا يُصْلِحُنِي مِنْ أَمْرٍ	QAD T-TAA'-LAMU MAA YUS'-LIH'UNEE MIN AM-RI	Thou knowest what will set my affairs right in this world and the next,
دُنْيَايَ وَآخِرَتِي	DUNYAAYA WA AAAKHIRATEE	
فَكُنْ بِحَوَائِجِي حَقِيًّا	FAKUM-BIH'AWAAAA-IJEE H'AFEE-YAA	so be ever gracious toward my needs!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household

وَأَمْرُفْنِي الْحَقَّ عِنْدَ تَقْصِيرِي
فِي الشُّكْرِ لَكَ بِمَا أَنْعَمْتَ عَلَيَّ

WAR-ZUQ-NEEL-H'AQ-QA
I'NDA TAQ-S'EEREE FEESH-
SHUK-RI LAKA BIMAAA AN-
A'M-TA A'LAY-YA

and provide me with what is
Thy right when I fall short in
thanking Thee for that
through which Thou hast
favored me in

فِي

الْيُسْرِ وَالْعُسْرِ

FEEL-YUS-RI WAL-U'S-R

ease and difficulty,

وَالصَّحَّةِ وَالسَّقَمِ

WAS'-S'IH'-H'ATI WAS-SAQAM

health and sickness,

حَتَّى أَتَعَرَّفَ مِنْ نَفْسِي

H'AT-TAAA ATAA'R-RAFA MIN-
NAF-SEE

such that I may come to
know in myself

مَرْوَحِ الرِّضَا وَطُمَأْنِينَةِ النَّفْسِ مِنِّي

RAW-H'AR-RIZ"AA WA T'UMAA-
NEENATAN-NAF-SI MIN-NEE

repose in satisfaction and
serenity of soul in that

بِمَا يَجِبُ لَكَ فِيمَا يَحْدُثُ فِي حَالِ

BIMAA YAJIBU LAK FEEMAA
YAH'-DUTHU FEE H'AALI

which Thou hast made
incumbent upon me in
whatever states may occur

الْخَوْفِ وَالْأَمْنِ

AL-KHAW-FI WAL-AM-N

fear and security,

وَالرِّضَا وَالسُّخْطِ

WAR-RIZ"AA WAS-SUKH-T'

satisfaction and displeasure,

وَالضَّرِّ وَالنَّفْعِ

WAZ"-Z"UR-RI WAN-NAF-A'-

loss and gain!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَمْرُفْنِي سَلَامَةَ الصَّدْرِ مِنْ

WAR-ZUQ-NEE SALAAMATAS'-
S'AD-RI MINAL-H'ASAD

provide me with a breast
safe from envy,

الْحَسَدِ

حَتَّى لَا أَحْسُدَ أَحَدًا مِّنْ خَلْقِكَ

H'AT-TAA LAAA AH'-SUDA
AH'ADAM-MIN KHAL-QIKA
A'LAA SHAY-IM-MIN FAZ"-LIK

such that I envy none of Thy
creatures in anything of Thy
bounty and

عَلَيَّ شَيْءٍ مِّنْ فَضْلِكَ

وَحَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ عَلَى أَحَدٍ مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا	WA H'AT-TAA LAAA ARAA NIA'- MATAM-MIN-NIA'MIKA A'LAAA AH'ADIM-MIN KHAL-QIKA FEE DEENIN AW DUNYAA	such that I see none of Thy favors toward any of Thy creatures in religion or this world,
أَوْ عَاقِبَةٍ أَوْ نَقْوَى أَوْ سَعَةٍ أَوْ مَرَحَاءٍ	AW A'AFEEATIN AW TAQ-WAA AW SAA'TIN AW RAKHAAA-	well-being or reverential fear, plenty or ease,
إِلَّا مَرْجُوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ وَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأْمُرْنِي	IL-LAA RAJAW-TU LINAFA-SEEE AF-Z'ALA D'ALIKA BIKI WA MINKA WAH'-DAKA LAA SHAREEKA LAK AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAR-ZUQ-NEE	without hoping for myself better than it through and from Thee alone, who hast no associate! O ALLAH, bless MUHAMMAD and his Household and provide me in this world and the next with
الَّتَحْفُظَ مِنَ الْخَطَايَا وَالْآخِرَاسَ مِنَ الزَّلَالِ فِي الدُّنْيَا وَ الْآخِرَةِ فِي حَالِ الرِّضَا وَالْغَضَبِ حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا بِمَنْزِلَةِ سَوَاءٍ	AT-TAH'AF-FUZA MINAL- KHAT'AAYAA WALIH'-TIRAASA MINAZ-ZALALI FID-DUNYAA WAL-AAAKHIRAH FEE H'AALIR-RIZ"AA WAL- GHAZ"AB H'AT-TAAA AKOONA BIMAA YARIDU A'LAY-YA MIN-HUMAA BIMANZILATIN SAWAAA-IN	caution against offenses and wariness against slips in the state of satisfaction and wrath such that I may remain indifferent toward that which enters upon me from the two states, ¹⁰⁹

¹⁰⁹ i.e., unaffected by my own good pleasure or wrath in a given situation.

عَامِلًا بِطَاعَتِكَ مُؤْتِرًا لِرِضَاكَ عَلَيَّ
مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَالْأَعْدَاءِ

A'AMILAM-BIT'AAA'TIKA MOO-
THIRAL-LIRIZ"AAKA A'LAA MAA
SIWAAHUMAA FIL-AW-
LEEAAA-I WAL-AA'-DAAA-I

I work toward Thy
obedience and prefer it
and Thy good pleasure over
all else in both friends and
enemies.

حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ
جَوْرِي

H'AT-TAA YAA-MANA A'DOO-
WEE MIN Z'UL-MEE WA JAW-
REE

Then my enemy may stay
secure from my wrongdoing
and injustice and

وَيَيْئَسَ وَلِيِّي مِنْ مَيْلِي وَ انْحِطَاطِ
هَوَايَ

WA YAY-SSA WA LEE-YEE
MIM-MAY-LEE WA AN-
H'IT'AAT'I HAWAAY

my friend may despair of
my inclination and the bent
of my affection.

وَ اجْعَلْنِي مِمَّنْ يَدْعُوكَ مُخْلِصًا فِي
الرَّخَاءِ دُعَاءِ الْمُخْلِصِينَ
الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ

WAJ-A'L-NEE MIM-MAY-YAD-
U'WKA MUKH-LIS'ANA FIR-
RAKHA AAA-I DUA'AA-AL-MUKH-
LIS'EENAL-MUZ"-T'AR-REENA
LAKA FID-DUA'AA-I

Make me one of those who
supplicate Thee with
sincerity in ease with the
supplication of those who
supplicate Thee with
sincerity in distress!

إِنَّكَ حَمِيدٌ مُجِيدٌ

IN-NAKA H'AMEEDUM-
MAJEED

Verily Thou art Praiseworthy,
Glorious.

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—23—

His Supplication
(A.S)

إِذَا سَأَلَ اللَّهَ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
SAALAL-LAAHAL-
A'AFEEATA WASHUK-
RAHAA

WHEN HE ASKED
ALLAH FOR WELL
BEING AND
THANKED HIM
FOR IT

العافية وشكرها

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَابْسُنِي عَافِيَتَكَ

WA AL-BIS-NEE A'AFEEATAK

clothe me in Thy well-being,

وَجَلِّلْنِي عَافِيَتَكَ

WA JAL-LIL-NEE A'AFEEATAK

wrap me in Thy well-being,

وَ حَصَّنِي بِعَافِيَتِكَ	WA H'AS'-S'IN-NEE BIA'AFEEATIK	fortify me through Thy well-being,
وَ أَكْرِمْنِي بِعَافِيَتِكَ	WA AK-RIM-NEE BIA'AFEEATIK	honor me with Thy well-being,
وَ أَغْنِنِي بِعَافِيَتِكَ	WA AGH-NINEE BIA'AFEEATIK	free me from need through Thy well-being,
وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ	WA TAS'AD-DAQ A'LAY-YA BIA'AFEEATIK	donate to me Thy well-being,
وَ هَبْ لِي عَافِيَتَكَ	WA HAB LEE A'AFEEATAK	bestow upon me Thy well-being,
وَ أَفْرِشْنِي عَافِيَتَكَ	WA AF-RISH-NEE A'AFEEATAK	spread out for me Thy well-being,
وَ أَصْلَحْ لِي عَافِيَتَكَ	WA AS'-LIH' LEE A'AFEEATAK	set Thy well-being right for me, and
وَ لَا تَفْرِقْ بَيْنِي وَ بَيْنَ عَافِيَتِكَ	WA LAA TUFAR-RIQ BAY-NEE WA BAY-NA A'AFEEATIKA FID- DUNYAA WAL-AKHIRAH	separate me not from Thy well-being in this world and the next!
فِي الدُّنْيَا وَ الْآخِرَةِ		
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ عَافِنِي	WA A'AFINEE	make me well with a
عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً	A'AFEEATAN KAAFEETAN SHAAFEETAN A'ALEETAN- NAAMEEAAH	well-being sufficient, healing, sublime, growing,
عَافِيَةً تُؤَدِّي فِي بَدَنِي الْعَافِيَةَ	A'AFEEATAN TUWAL-LIDU FEE BADANEEL-A'AFEEAH	a well-being that will give birth to well-being in my body,
عَافِيَةً الدُّنْيَا وَ الْآخِرَةِ	A'AFEEATAD-DUNYAA WAL- AKHIRAH	a well-being in this world and the next!
وَ أَمْنٌ عَلَيَّ	WA AM-NUN A'LAY-YA	Oblige me through
بِالصِّحَّةِ وَ الْأَمْنِ	BIS'-S'IH'-H'ATI WAL-AM-N	health, security, and

وَالسَّلَامَةُ فِي دِينِي وَبَدَنِي	WAS-SALAAMATI FEE DEENEE WA BADANEE	safety in my religion and body,
وَالْبَصِيرَةُ فِي قَلْبِي	WAL-BAS'EERATI FEE QAL-BEE	insight in my heart,
وَالنَّفَازُ فِي أُمُورِي	WAN-NAFAAD'I FEE UMOOREE	penetration in my affairs,
وَالْخَشْيَةُ لَكَ	WAL-KHASH-YATI LAK	dread of Thee,
وَالْخَوْفُ مِنْكَ	WAL-KHAW-FI MINK	fear of Thee,
وَالْقُوَّةُ عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ	WA ALQOO-WATI A'LAA MAAA AMAR-TANEE BIHEE MIN T'AAA'TIK	strength for the obedience which Thou hast commanded for me!, and
وَالْاجْتِنَابُ لِمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ	WALIJ-TINAABI LIMAA NAHAY- TANEE A'N-HOO MIM-MAA'- S'EEATIK	avoidance of the disobedience which Thou hast prohibited for me!
اللَّهُمَّ وَآمَنْ عَلَى	AL-LAAHUM-MA WA AM-NUN A'LAY	O ALLAH, oblige me through
بِالْحَجِّ وَالْعُمْرَةِ	BIL-H'AJ-JI WAL-U'M-RAH	the HAJ, the U'MRA, ¹¹⁰ and
وَنَزِيَارَةِ قَبْرِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَرَحْمَتِكَ وَبَرَكَاتِكَ	WA ZEEAARATI QAB-RI RASOOLIKA S'ALAWAATUKA A'LAY-HEE WA RAH'-MATUKA WA BARAKAATUKA A'LAY-HEE WA A'LAAA AAALI RASOOLIKA	visiting the graves of Thy Messenger (Thy blessings, mercy, and benedictions upon Thy Messenger and upon the Household of Thy Messenger
عَلَيْهِ وَعَلَى آلِ رَسُولِكَ		
عَلَيْهِمُ السَّلَامُ أَبَدًا مَا أَبْقَيْتَنِي	A'LAY-HIMUS-SALAAMU ABADAM-MAAA AB-QAY- TANEE	for as long as Thou causest me to live,

¹¹⁰ That is, the lesser pilgrimage to Mecca, made outside of the season of the HAJ.

فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ	FEE A'AMEE HAD'AA WA FEE KUL-LI A'AM	in this year of mine and in every year, and
وَاجْعَلْ ذَلِكَ	WAJ-A'L D'ALIKA	make that
مَقْبُولًا مَشْكُورًا	MAQ-BOOLAM-MASH- KOORAA	accepted, thanked, and
مَذْكُورًا لَدَيْكَ	MAD' KOORAL-LADAY-K	mentioned before Thee and
مَذْخُورًا عِنْدَكَ	MAD'-KHOORANA I'NDAK	stored away with Thee!
وَأَنْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ وَحُسْنِ الثَّنَاءِ عَلَيْكَ	WA ANT'IQ BIH'AM-DIKA WASHUK-RIKA WAD'IK-RIKA WAH'US-NITH-THANAAA-I A'LAY-KA LISAANEE	Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation, and
لِسَانِي		
وَاشْرَحْ لِمَرَاشِدِ دِينِكَ قَلْبِي	WA ASH-RAH' LIMARAASHIDI DEENIKA QAL-BEE	expand my heart toward the right goals of Thy religion!
وَأَعِزِّنِي وَذَمِّرَتْنِي	WA AI'D'-NEE WAD'UR-REE- YATEE	Give me and my progeny refuge from
مِنَ الشَّيْطَانِ الرَّجِيمِ	MINASH-SHAY-T'AANIR- RAJEEM	the accursed SATAN,
وَمِنْ شَرِّ السَّامَةِ وَالْهَامَةِ وَالْعَامَةِ وَاللَّامَةِ	WA MIN SHAR-RIS-SAAAM- MATI WAL-HAAAM-MATI WAL- A'AAM-MATI WAL-L-LAAAM- MAH	the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes,
وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ	WA MIN SHAR-RI KUL-LI SHAY- T'AANIM-MAREED	the evil of every rebel SATAN, ¹¹¹
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَبِيدٍ	WA MIN SHAR-RI KUL-LI SUL- T'AANIN A'NEED	the evil of every refractory sovereign,
وَمِنْ شَرِّ كُلِّ مُتَرْفٍ حَقِيدٍ	WA MIN SHAR-RI KUL-LI MUT- RAFIN H'AFEED	the evil of everyone living in ease and served,

وَمِنْ شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ	WA MIN SHAR-RI KUL-LI Z'AE'EFIW-WA SHADEED	the evil of everyone weak or strong,
وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَوَضِيعٍ	WA MIN SHAR-RI KUL-LI SHAREEFIW-WA WAZ'EEA'	the evil of everyone born high or low,
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ	WA MIN SHAR-RI KUL-LI S'AGHEERIW-WA KABEER	the evil of everyone small or great,
وَمِنْ شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ	WA MIN SHAR-RI KUL-LI QAREEBIW-WA BAE'ED	the evil of everyone near or far,
وَمِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَلَا هُلَّ بَيْنَهُ حَرْبًا مِنَ الْجِنِّ وَالْإِنْسِ	WA MIN SHAR-RI KUL-LI MAN- NAS'ABA LIRASOOLIKA WALIAH-LI BAY-TIHEE H'AR- BAM-MINAL-JIN-NI WAL-INS	the evil of everyone, JINN or man, who declares war on Thy Messenger and his Household, and
وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا	WA MIN SHAR-RI KUL-LI DAAAB-BATIN ANTA AAAKHID'UM- BINAAS'EEATHAA	the evil of every crawling creature that Thou hast taken by the forelock!
إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ	IN-NAKA A'LAA S'IRAAT'IM- MUS-TAQEEM	Surely Thou art on a straight path. ¹¹²
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَمَنْ أَرَادَنِي بِسُوءٍ فَأَصْرِفْهُ عَنِّي	WA MAN ARAADANEE BISOOO-IN FAAS'-RIF-HOO A'N-NEE	If someone desires ill for me, turn him away from me,
وَادْحَرْ عَنِّي مَكْرَهُ	WA AD-H'AR A'N-NEE MAK- RAH	drive away from me his deception,
وَادْمَأْغَمِي شَرَّهُ	WA AD-RAA A'N-NEE SHAR- RAH	avert from me his evil,
وَرُدِّ كَيْدَهُ فِي نَخْرِهِ	WA RUD-DA KAY-DAHOO FEE NAH'-RIH	send his trickery back to his own throat, and
وَاجْعَلْ بَيْنَ يَدَيْهِ سَدًّا حَتَّى	WAJ-A'L BAY-NA YADAY-HEE SAD-DANA H'AT-TAA	place before him a barricade, so that Thou mayest
تُعْمِيَ عَنِّي بَصَرَهُ	TUA'-MEEA A'N-NEE BAS'ARAH	blind his eyes toward me,

وَتُصِدَّ عَنْ ذِكْرِي سَمْعُهُ	WA TUS'IM-MA A'N D'IK-REE SAM-A'H	deafen his ears toward my mention,
وَتُقَلِّلْ دُونَ إِخْطَايَ قَلْبُهُ	WA TUQ-FILA DOONA IKH- T'AAREE QAL-BAH	lock his heart toward recalling me,
وَتُخْرِسَ عَنِّي لِسَانُهُ	WA TUKH-RISA A'N-NEE LISAANAH	silence his tongue against me,
وَتَقْمَعْ رَأْسَهُ	WA TAQ-MAA' RAA-SAH	restrain his head,
وَتَذِلَّ عِزَّهُ	WA TUD'IL-LA I'Z-ZAH	abase his exaltation,
وَتَكْسِرْ جَبْرُوتَهُ	WA TAK-SIRA JABAROOTAH	break his arrogance,
وَتَذِلَّ مِرْقَبَتَهُ	WA TUD'IL-LA RAQABATAH	abase his neck,
وَتَنْفَسِخْ كِبَرَهُ	WA TAF-SAKHA KIB-RAH	disjoint his pride, and
وَتُؤَمِّنِي مِنْ جَمِيعٍ	WA TOO-MINANEE MIN JAMEEI'	make me secure from all
ضَرَرِهِ وَشَرِّهِ	Z"AR-RIHEE WASHAR-RIH	his injury, his evil,
وَعَفْزِهِ وَهَمْزِهِ وَلَفْزِهِ	WA GHAM-ZIHEE WA HAM- ZIHEE WA LAM-ZIH	his slander, his backbiting, his faultfinding,
وَحَسَدِهِ وَعَدَاوَتِهِ	WA H'ASADIHEE WA A'DAAWATIH	his envy, his enmity,
وَحَبَائِلِهِ وَمَصَائِدِهِ	WA H'ABAAA-ILIHEE WA MAS'AAA-IDIH	his snares, his traps,
وَمَرَجِلِهِ وَخَيْلِهِ	WA RAJ-LIHEE WAKHAY-LIH	his foot soldiers, and his cavalry!
إِنَّكَ عَزِيزٌ قَدِيرٌ	IN-NAKA A'ZEEZUN QADEER	Surely Thou art Mighty, Powerful!

وكان من دعائه عليه السلام

لِأَبَوَيْهِ

(عليهما السلام)

—24—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
LIABAWAY-HEE A'LAY-
HIMAAS-SALAAM

His Supplication
(A.S)

FOR HIS PARENTS
(upon the Two of
them be peace)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَهْلِ بَيْتِهِ الطَّاهِرِينَ وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ وَسَلَامِكَ وَاخْصُصِ اللَّهُمَّ وَالِدَيَّ بِالْكَرَامَةِ لَدَيْكَ وَالصَّلَاةَ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَالْهَمْنِي عِلْمَ مَا يَجِبُ لَهَا عَلَى إِيَّاهَا وَاجْمَعْ لِي عِلْمَ ذَلِكَ كُلِّهِ تَمَامًا	AL-LAAHUM-MA S'AL-LI A'LAAMUH'AM-MADIN A'B-DIKA WA RASOOLIKA WA AH-LI BAY-TIHIT'-T'AAHIREENA WA AKH-S'US'-HUM BIF-Z"ALI S'ALAWAATIKA WA RAH'-MATIKA WA BARAKAATIKA WA SALAAMIK WA AKH-S'US'IL-LAAHUM-MA WAALIDAY-YA BIL-KARAAMATI LADAY-K WAS'-S'ALAATI MINKA YAAA AR-H'AMAR-RAAH'IMEEN AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA AL-HIM-NEE I'L-MA MAA YAJIBU LAHUMAA A'L-LAY IL-HAAMAA WA AJ-MAA' LEE I'L-MA D'ALIKA KUL-LIHEE TAMAAMAA	O ALLAH bless MUHAMMAD, Thy slave and Thy messenger, and his Household, the pure, and single them out for the best of Thy blessings, Thy mercy, Thy benedictions, and Thy peace! And single out my parents, O ALLAH, for honor with Thee and blessings from Thee, O Most Merciful of the merciful! O ALLAH, bless MUHAMMAD and his Household, teach me through inspiration knowledge of everything incumbent upon me toward them, and gather within me knowledge of all that completely!
ثُمَّ اسْتَعْمِلْنِي بِمَا تُلْهِمُنِي مِنْهُ وَوَقِّتْنِي لِلْفُؤَادِ فِيمَا تُبْصِرُنِي مِنْ عِلْمِهِ حَتَّى	THUM-MA AS-TAA'-MIL-NEE BIMAA TUL-HIMUNEE MIN-H WA WAF-FIQ-NEE LILN-NUFOOD'I FEEMAA TUBAS'-S'IRUNEE MIN I'L-MIH	Then make me act in accordance with what Thou hast inspired me and give me the success to put into practice the knowledge Thou hast shown to me, lest I

لَا يَقُونِي أَسْتَعْمَلُ شَيْءَ عَلَّمْتَنِيهِ

H'AT-TAA LAA YAFOOTANEE
AS-TIA'-MAALU SHAY-IN A'L-
LAM-TANEEH

fail to act according to
something Thou hast taught
me

وَلَا تَقُلْ أَرْكَانِي عَنِ الْخُفُوفِ

WA LAA TATH-QULA AR-
KAANEE A'NIL-H'UFOOFI
FEEMAAA AL-HAM-TANEEH

or my limbs feel too heavy
to perform that with which
Thou hast inspired me!

فِيمَا أَلْهَمْتَنِيهِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA
AAALIHEE KAMAA SHAR-RAF-
TANAA BIH

O ALLAH, bless MUHAMMAD
and his Household, as Thou
hast ennobled us through
him, and

كَمَا شَرَّفْتَنَا بِهِ

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا

WA S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE
KAMAAA AW-JAB-TA LANAAL-
H'AQ-QA A'LAAL-KHAL-QI
BISABABIH

bless MUHAMMAD and his
Household, as Thou hast
made incumbent upon us
rights toward the creatures
because of him!¹¹³

أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ

بِسَبَبِهِ

اللَّهُمَّ اجْعَلْنِي

AL-LAAHUM-MA AJ-A'L-NEE

O ALLAH,

أَهْلَهُمَا هَيْبَةَ السُّلْطَانِ الْعُسُوفِ

AHAABUHMUMAA HAY-BATAS-
SUL-T'AANIL-A'SOOF

fill me with awe of my
parents, the awe one has
toward a tyrannical
sovereign, and

وَأَبْرَهُمَا بِرَ الْأُمِّ الرَّءُوفِ

WA ABAR-RUHUMAA BIR-RAL-
UM-MIR-RA-OOF

let me be devoted to them,
with the devotion of a
compassionate mother!

¹¹³ This passage can be read in two ways: in the more general interpretation, the 'us' in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more Specific interpretation, it refers to the IMAMS. In the first case, the rights are those which all Muslims have in relationship to other Muslims, as explained, for example, in the IMAM's 'Treatise on Rights'. In the second case, the rights are those of the IMAMS in respect to other Muslims. The commentator quotes among others the Prophet's HADEETH of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it in the second way, then 'the rights of the IMAMS are obvious, since all the rights which ALLAH has made obligatory upon the creatures for the Messenger of ALLAH are also obligatory for the IMAMS. Sufficient proof of this is provided by the QURANIC verse: Obey ALLAH, obey the Messenger and those in authority among you (4: 59)' (SAYYID A'LIKHAN).

وَأَجْعَلْ طَاعَتِي لَوَالِدَيَّ وَبِرِّي بِهِمَا	WAJ-A'L T'AAA'TEE LIWAALIDAY-YA WA BIR-REE BIHIMAA	Make my obedience and devotion to them
أَقْرَ لَعَيْنِي مِنْ مَرَقَدَةِ الْوُسْنَانِ	AQAR-RA LIAY'NEE MIR-RAQ- DATIL-WAS-NAAN	more gladdening to my eyes than sleep to the drowsy and
وَأَتْلَجْ لَصَدْرِي مِنْ شَرِبَةِ الظَّمآنِ	WA ATH-LAJA LIS'AD-REE MIN SHAR-BATIZ'-Z'AM-AAAN	more refreshing to my breast than drink to the thirsty,
حَتَّى أَوْشَرَ عَلَى هَوَايَ هَوَاهُمَا	H'T-TAAA OOTHIRA A'LAA HAWAAYA HAWAAHUMAA	so that I may prefer their inclination to my inclination,
وَأَقْدِمَ عَلَى مَرْضَايَ مَرْضَاهُمَا	WA UQAD-DIMA A'LAA RIZ"AAYA RIZ"AAHUMAA	set their satisfaction before my satisfaction,
وَأَسْتَكْثِرَ بَرَّهُمَا بِي وَإِنْ قَلَّ	WA AS-TAK-THIRA BIR- RAHUMAA BEE WA IN QAL	make much of their devotion to me though it be little, and
وَأَسْتَقِلَّ بَرِّي بِهِمَا وَإِنْ كَثُرَ اللَّهُمَّ	WA AS-TAQIL-LA BIR-REE BIHIMAA WA IN KATHUR AL-LAAHUM-MA	make little of my devotion to them though it be great. O ALLAH,
خَفَضْ لَهُمَا صَوْتِي	KHAF-FIZ" LAHUMAA S'AW-TEE	lower before them my voice,
وَأَطِبْ لَهُمَا كَلَامِي	WA AT'IB LAHUMAA KALAAMEE	make agreeable to them my words,
وَأَلِنْ لَهُمَا عَرِيكَتِي	WA ALIL-LAHUMAA A'REEKATEE	make mild before them my temper,
وَأَغْطِفْ عَلَيْهِمَا قَلْبِي	WA AA'-T'IF A'LAY-HIMAA QAL- BEE	make tender toward them my heart, and
وَصَيِّرْنِي بِهِمَا مَرْفِقًا وَعَلِيَهُمَا شَفِيقًا اللَّهُمَّ	WA S'AY-YIR-NEE BIHIMAA RAFEEQAW-WA A'LAY-HIMAA SHAFEEQAA AL-LAAHUM-MA	turn me into their kind companion, their loving friend! O ALLAH,
أَشْكُرْ لَهُمَا تَرْبِيَّتِي	USH-KUR LAHUMAA TAR- BEEATEE	thank them for my upbringing,

وَأْتِيَهُمَا عَلَى تَكْرِمِي	WA ATHIB-HUMAA A'LAA TAK-RIMATEE	reward them for honoring me, and
وَ أَحْفَظْ لَهُمَا مَا حَفِظَهُ مِنِّي فِي صِغَرِي	WA AH'-FAZ' LAHUMAA MAA H'AFIZ'AAHOO MIN-NEE FEE S'IGHAREE	guard them as they guarded me in my infancy!
اللَّهُ وَمَا مَسَّهُمَا مِنِّي مِنْ أَدَى	AL-LAAHUM-MA WA MAA MAS-SAHUMAA MIN-NEE MIN AD'ANA	O ALLAH, and whatever harm has touched them from me,
أَوْ خَلَصَ إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهِ	AW KHALAS'A ILAY-HIMAA A'N-NEE MIM-MAK-ROOH	detested thing has reached them from me,
أَوْ ضَاعَ قَبْلِي لَهُمَا مِنْ حَقٍّ فَأَجْعَلُهُ	AW Z'AAA' QIBALEE LAHUMAA MIN H'AQ FAJ-A'L-H	or right of theirs which has been neglected by me, allow it to
حِطَّةً لَذُنُوبِهِمَا	H'IT'-TATAL-LID'UNOOBIHIMAA	alleviate their sins,
وَعَلُّوا فِي دَرَجَاتِهِمَا	WA U'LOO-WAN FEE DARAJAATHIHIMAA	raise them in their degrees, and
وَزِيَادَةً فِي حَسَنَاتِهِمَا	WA ZEEAADATAN FEE H'ASANAATHIHIMAA	add to their good deeds!
يَا مُبَدِّلِ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ	YAA MUBAD-DILAS-SAY-YI-AATI BIZ"-A'AFIHAA MINAL-H'ASNAAT	O He who changes evil deeds into manifold good deeds! ¹¹⁴
اللَّهُ وَمَا	AL-LAAHUM-MA	O ALLAH, whatever
تَعَدَّيَا عَلَى فِيهِ مِنْ قَوْلٍ	WA MAA TAA'D-DAYAA A'LAY-YA FEEHEE MIN QAW-L	word through which they have transgressed against me,

¹¹⁴ Cf. 25: 70: On Resurrection Day—ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

أَوْ أَسْرَفًا عَلَىٰ فِيهِ مِن فِعْلٍ	AW AS-RAFAA A'LAY-YA FEEHEE MIN FIA'-L	act through which they have been immoderate with me,
أَوْ ضَيَّعَاهُ لِي مِن حَقٍّ	AW Z'AY-YAA'AHOO LEE MIN H'AQ	right of mine which they have left neglected,
أَوْ قَصَّرَا بِي عَنْهُ مِن وَاجِبٍ فَقَدْ	AW QAS'-S'ARAA BEE A'N- HOO MIW-WAAJIB FAQAD	or obligation toward me in which they have fallen short,
وَهَبْتُهُ لَهُمَا وَجُدْتُ بِهِ عَلَيْهِمَا	WAHAB-TUHOO LAHUMAA WA JUT-TU BIHEE A'LAY-HIMAA	I grant it to them and bestow it upon them, and
وَمَرَعَيْتُ إِلَيْكَ فِي وَضْعِ تَبِعَةٍ عَنْهُمَا فَإِنِّي	WA RAGHIB-TU ILAY-KA FEE WAZ"-I' TABIA'TIHEE A'N- HUMAA FA IN-NEE	I beseech Thee to remove from them its ill consequence, for I do not
لَا أَتَّهِمُهُمَا عَلَىٰ نَفْسِي	LAAA AT-TAHIMUHUMAA A'LAA NAF-SEE	accuse them concerning myself,
وَلَا أَسْتَبْطِئُهُمَا فِي بَرٍّ	WA LAAA AS-TAB-TI-UHUMAA FEE BIR-REE	find them slow in their devotion toward me,
وَلَا أَكْرَهُ مَا تَوَكَّلَاهُ مِن أَمْرِي	WA LAAA AK-RAHOO MAA TAWAL-LAYAAHOO MIN AM- REE YAA RAB FAHUMAAA	or dislike the way they have attended to my affairs, my Lord! They have
يَا رَبِّ فَهَمًّا		
أَوْجِبُ حَقًّا عَلَىٰ	AW-JABU H'AQ-QANA A'LAY	rights against me which are more incumbent
وَأَقْدَمُ إِحْسَانًا إِلَيَّ	WA AQ-DAMU IH'-SAANAN ILAY	precedence in beneficence toward me that is greater, and
وَأَعْظَمُ مَنَّةً لَّدَيَّ	WA AA'-Z'AMU MIN-NATAL- LADAY	kindness toward me that is mightier than that I
مِنْ أَنْ أَقَاصَهُمَا بِعَدْلِ	MIN AN UQAAAS'-S'AHUMAA BIA'D-L	should settle accounts with justice or
أَوْ أَجْازِيَهُمَا عَلَىٰ مِثْلٍ	AW UJAAZEEAHUMAA A'LAA MITH-LIN	repay them with equivalents.

أَيْنَ إِذَا يَأِ إِلَهِي طُولُ شُغْلِهِمَا
بِتَرْيِيَّتِي؟

SY-NA ID'AY-YAAA ILAAHEE
T'OO LU SHUGH-LIHIMAA
BITARBEEATEE?

Where then, my God, would
be their long occupation
with bringing me up?

وَ أَيْنَ شِدَّةُ تَعَبِهِمَا فِي حِرَاسَتِي؟

WA AY-NA SHID-DATU
TAA'BIHIMAA FEE
H'IRAASATEE?

Where the hardship of their
toil in taking care of me?

وَ أَيْنَ إِقْتَارُهُمَا عَلَيَّ أَنْفُسِهِمَا
لِلتَّوَسُّعَةِ عَلَيَّ؟

WA AY-NA IQ-TAARUHUMAA
A'LAAA ANFUSIHIMAA LILT-
TAW-SIA'TI A'LAY-YA?

Where the stinting of
themselves to provide me
with plenty?

هَيَّاهُتْ

HAY-HAAT

What an idea! I can never

مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا

MAA YAS-TAW-FEEAANI MIN-
NEE H'AQ-QAHUMAA

discharge their right against
me,

وَلَا أَذْمُرُكَ مَا يَجِبُ عَلَيَّ لَهُمَا

WA LAAA UD-RIKU MAA
YAJIBU A'LAY-YA LAHUMAA

fulfill my obligations toward
them,

وَلَا أَنَا بِقَاضٍ وَظِيفَةَ خِدْمَتِهِمَا

WA LAAA ANA BIQAAZ"IW-
WAZ'EEFATA KHID-MATIHIMAA

or accomplish the duty of
serving them.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household and

وَاعْنِي يَا خَيْرَ مَنْ أَسْتَعِينُ بِهِ

WA AI'N-NEE YAA KHAY-RA
MANI AS-TUE'ENA BIH

help me, O Best of those
whose help we seek!

وَوَقِّفْنِي يَا أَهْدَى مَنْ مَرُغِبٍ إِلَيْهِ

WA WAF-FIQ-NEE YAAA AH-
DAA MAR-RUGHIBA ILAY-H

Give me success, O Most
Guiding of those whom we
beseech!

وَلَا تَجْعَلْنِي فِي أَهْلِ الْعُقُوقِ لِلْآبَاءِ

WA LAA TAJ-A'L-NEE FEEE AH-
LIL-U'QOOQI LIL-ABAAA-I

Place me not among the
people of disrespect to
fathers and mothers on (the
day when every soul will be
repaid for what it has
earned; they shall not be
wronged).¹¹⁵

وَالْأُمّهَاتِ ﴿يَوْمَ تُجْزَى كُلُّ

WAL-UM-MAHAATI (YAW-MA
TUJ-ZAA KUL-LU NAF-SIM-

نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا

BIMAA KASABAT WAHUM LAA
YUZ'-LAMOON)

يُظْلَمُونَ ﴿

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA

O ALLAH, bless MUHAMMAD,
his Household, and his
progeny and

وَذُرِّيَّتِهِ

AAALIHEE WAD'UR-REE-YATIH

وَ اخْصُصْ اَبُوَيَّ بِاَفْضَلِ مَا خَصَّصْتَ

WA AKH-S'US' ABAWAY-YA BIF-
Z'ALI MAA KHAS'AS'-TA BIHEEE

single out my parents for the
best which Thou hast singled
out for the fathers and
mothers of Thy faithful
servants,

بِهِ اَبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَاُمّهَاتِهِمْ

AAABAAA-A I'BAADIKAL-
MOO-MINEENA WUM-
MAHAATIHIM-

يَا اَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful

اَللّٰهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا

AL-LAAHUM-MA LAA TUNSINEE
D'IK-RAHUMAA

O ALLAH, let me not forget to
remember them

فِيْ اَدْبَارِ صَلَوَاتِيْ

FEEE AD-BAARI S'ALAWAATEE

after my ritual prayers,

وَفِيْ اِنِّيْ مِنْ اَنَاءِ لَيْلِيْ

WA FEEE INANA MIN
AAANAAA-I LAY-LEE

at every time throughout my
night,

وَفِيْ كُلِّ سَاعَةٍ مِّنْ سَاعَاتِ

WA FEE KUL-LI SAAA'TIM-MIN
SAAA'ATI NAHAAREE

and in each of the hours of
my day!

نَهَارِيْ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ اغْفِرْ لِي بِدُعَائِي لَهُمَا	WA AGH-FIR LEE BIDUA'AA-EE LAHUMAA	forgive me through my supplication for my parents,
وَ اغْفِرْ لَهُمَا بِرَّهْمَا بِي مَغْفِرَةٍ حَتْمًا	WAGH-FIR LAHUMAA BIBIR- RIHIMAA BEE MAGH-FIRATAN H'AT-MAA	forgive them through their devotion toward me with unfailing forgiveness,
وَ اَرْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا مَرْضَى عَزْمًا	WAR-Z'A A'N-HUMAA BISHAFAAA'TEE LAHUMAA RIZ'ANA A'Z-MAA	be well pleased with them through my intercession for them with resolute good pleasure, and
وَبَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اللَّهُمَّ	WA BAL-LIGH-HUMAA BIL- KARAAMATI MAWAAT'INAS- SALAAMAH AL-LAAHUM-MA	make them reach through Thy generosity the abodes of safety! O ALLAH,
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ	WA IN SABAQAT MAGH- FIRATUKA LAHUMAA FASHAF- FIA'-HUMAA FEE	if Thy forgiveness reaches them first, make them my intercessors, and
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا	WA IN SABAQAT MAGH- FIRATUKA LEE FASHAF-FIA'- NEE FEEHIMAA	If Thy forgiveness reaches me first, make me their intercessors,
حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَمَحَلِّ مَغْفِرَتِكَ وَمَرْحَمَتِكَ	H'AT-TAA NAJ-TAMIA' BIRAA- FATIKA FEE DAARI KARAAMATIKA WA MAH'AL-LI MAGH-FIRATIKA WARAH'- MATIK	so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy!
إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَالْمَنَّ الْقَدِيمِ	IN-NAKA D'OOL-FAZ"-LIL- A'ZEEMI WAL-MAN-NIL- QADEEM	Verily Thou art Possessor of abounding bounty and ancient kindness, and

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

WA ANTA AR-H'AMUR-
RAAH'IMEEN

Thou art the Most Merciful of
the merciful!¹¹⁶

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

لَوْلَدِهِ

(عليهم السلام)

—25—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LIWUL-
DIHEE A'LAY-HIMUS-
SALAAM

His Supplication
(A.S)

**FOR HIS
CHILDREN**

(upon them be
peace)

اللَّهُمَّ وَمَنْ عَلَى

AL-LAAHUM-MA WMUN-NA
A'LAY-YA

O ALLAH, be kind to me
through

بِقَاءِ وَلَدِي

BIBAQAAA-I WUL-DEE

the survival of my children,
and

وَيُصْلِحِهِمْ لِي

WA BIIS'-LAAH'IHIM LEE

setting them right for me,

وَيُؤْتِنِي بِهِمْ

WA BIIM-TAAE'E BIHIM-

allowing me to enjoy them!

إِلَهِي

ILAAHEE

My God,

أَمُدُّ لِي فِي أَعْمَارِهِمْ

M-DUD LEE FEEE AA'-
MAARIHIM-

make long their lives for me,

وَزِدْ لِي فِي أَجَالِهِمْ

WA ZID LEE FEEE
AAAJAALIHIM-

increase their terms,

وَرَبِّ لِي صَغِيرَهُمْ

WA RAB-BI LEE
S'AGHEERAHUM-

bring up the smallest for me,

وَقَوِّ لِي ضِعْفَهُمْ

WA QAW-WI LEE
Z'AE'EFAHUM-

strengthen the weakest for
me,

وَأَصِّحْ لِي أَبْدَانَهُمْ وَأَدْيَانَهُمْ وَ

WA AS'IH'-H'A LEE AB-
DAANAHUM WA AD-
YAANAHUM WA AKH-
LAAQAHUM-

rectify for me their bodies,
their religious dedication,
and their moral traits,

أَخْلَاقَهُمْ

وَعَافِهِمْ فِي أَنْفُسِهِمْ وَفِي جَوَارِحِهِمْ وَفِي كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ	WA A'AFIHIM FEEE ANFUSIHIM WA FEE JAWAARIH'IHIM WA FEE KUL-LI MAA U'NEETU BIHEE MIN AM-RIHIM-	make them well in their souls, their limbs, and everything that concerns me of their affair, and
وَأَذْمِرْ لِي وَعَلَى يَدَيَّ أَمْرُزَاقَهُمْ وَأَجْعَلُهُمْ	WA AD-RIR LEE WA A'LAA YADAY-YA AR-ZAAQA'HUM- WAJ-A'L-HUM	pour out for me and upon my hand their provisions! Make them
أَبْرَارًا أَتْقِيَاءَ بَصَرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ	AB-RAARAN AT-QEEAAA-A BUS'ARAAA- SAAMIE'ENA MUT'EEE'ENA LAK	pious, fearing, insightful, hearing, and obedient toward Thee,
وَلَا وَلِيَّائِكَ مُحِينَ مُنَاصِحِينَ وَلِجَمِيعِ أَعْدَائِكَ مُعَادِينَ وَمُبْغِضِينَ آمِينَ	WA LIAW-LEEAAA-IKA MUH'IB- BEENA MUNAAS'IH'EEN WA LIJAMEEI' AA'-DAAA-IKA MUA'ANIDEENA WAMUB- GHIZ'EEN AAAMEEN	loving and well-disposed toward Thy friends, and stubbornly resistant and full of hate toward all Thy enemies! Amen!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH, through them
أَشْدِّدْ بِهِمْ عِزِّي	SH-DUD BIHIM A'Z'UDEE	strengthen my arm,
وَأَقِمْ بِهِمْ أَوْدِي	WA AQIM BIHIM AWADEE	straighten my burdened back,
وَكَثِّرْ بِهِمْ عَدْدِي	WA KATH-THIR BIHIM A'DADEE	multiply my number,
وَزَيِّنْ بِهِمْ مَخْضَرِي	WA ZAY-YIM-BIHIM MAH'- Z'AREE	adorn my presence,
وَأُحْيِ بِهِمْ ذِكْرِي	WA AH'-YI BIHIM D'IK-REE	keep alive my mention,
وَآكْفِنِي بِهِمْ فِي غَيْبَتِي	WA AK-FINEE BIHIM FEE GHAY-BATEE	suffice me when I am away,

وَأَعِنِّي بِهِ عَلَى حَاجَتِي	WA AI'N-NEE BIHIM A'LAA H'AAJATEE	help me in my needs, and
وَأَجْعَلُهُمْ	WAJ-A'L-HUM	make them
لِي مُحِينٍ وَعَلَى حَدِيثٍ مُقْلِينَ	LEE MUH'IB-BEENA WA A'LAY- YA H'ADIBEENA MUQ-BILEEN	loving toward me, affectionate, approaching,
مُسْتَقِيمِينَ لِي مُطِيعِينَ	MUS-TAQEEMEENA LEE MUT'EE'EN	upright, obedient,
غَيْرَ عَاصِينَ وَلَا عَاقِينَ	GHAY-RA A'AS'EENA WA LAA A'AAQ-QEEN	never disobedient, disrespectful,
وَلَا مُخَالِفِينَ وَلَا خَاطِبِينَ	WA LAA MUKHAALIFEENA WA LAA KHAAT'I-EEN	opposed, or offenders!
وَأَعِنِّي عَلَى تَرْبِيَّتِهِمْ وَتَأْدِيبِهِمْ وَبِرِّهِمْ	WA AI'N-NEE A'LAA TAR- BEEATHIM WATAA-DEEBIHIM WABIR-RIHIM-	Help me in their upbringing, their education, and my devotion toward them,
وَهَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا	WA HAB LEE MIL-LADUNKA MAA'HUM AW-LAADANA D'UKOORAA	give me among them from Thyself male children,
وَأَجْعَلْ ذَلِكَ خَيْرًا لِي	WAJ-A'L D'ALIKA KHAY-RAL- LEE	make that a good for me, and
وَأَجْعَلُهُمْ لِي عَوْنًا عَلَى مَا سَأَلْتُكَ	WAJ-A'L-HUM LEE A'W-NAN A'LAA MAA SAAL-TUK	make them a help for me in that which I ask from Thee!
وَأَعِزَّنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّكَ	WA AI'D'-NEE WAD'UR-REE- YATEE MINASH-SHAY-T'AANIR- RAJEEM FA IN-NAKA	Give me and my progeny refuge from the accursed SATAN, for Thou hast
خَلَقْتَنَا وَأَمَرْتَنَا وَنَهَيْتَنَا	KHALAQ-TANAA WA AMAR- TANAA WA NAHAY-TANAA	created us, commanded us, and prohibited us, and
وَمَرَعَبْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا	WA RAGH-GHAB-TANAA FEE THAWAABI MAAA AMAR- TANAA	made us desire the reward of what Thou hast commanded, and

وَمَرْهَبَتَنَا عِقَابُهُ

WA RAH-HAB-TANAA
I'QAABAH

fear its punishment!

وَجَعَلَتْ لَنَا عَدُوًّا يَكِيدُنَا

WA JAA'L-TA LANAA A'DOO-
WAY-YAKEEDUNAA

Thou assigned to us an
enemy who schemes
against us,

سَلَّطَتْهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا
عَلَيْهِ مِنْهُ

SAL-LAT'-TAHOO MIN-NAA
A'LAA MAA LAM TUSAL-LIT'-
NAA A'LAY-HEE MIN-H

gave him an authority over
us in a way that Thou didst
not give us authority over
him,

أَسْكَنْتَهُ صُدُورَنَا

AS-KANTAHOO
S'UDOORANAA

allowed him to dwell in our
breasts and

وَأَجْرَيْتَهُ مَجَارِي دِمَائِنَا

WA AJ-RAY-TAHOO
MAJAAREEA DIMAAA-INAA

let him run in our blood
vessels;

لَا يَغْفُلُ إِن غَفَلْنَا

LAA YAGH-FULU IN GHAFAL-
NAA

he is not heedless, though
we be heedless,

وَلَا يَنْسَى إِن نَسِينَا

WA LAA YANSAAA IN-
NASEENAA

he does not forget, though
we forget;

يُؤْمِنُنَا عِقَابَكَ

YOO-MINUNAA I'QAABAK

he makes us feel secure
from Thy punishment and

وَيُخَوِّفُنَا بِغَيْرِكَ

WA YUKHAW-WIFUNAA
BIGHAY-RIK

fills us with fear toward other
than Thee.

إِنْ هَمَّنا بِفَاحِشَةٍ شَجَعْنَا عَلَيْهَا

IN HAMAM-NAA
BIFAAH'ISHATIN SHAJ-JAA'NAA
A'LAY-HAA

If we are about to commit
an indecency, he gives us
courage to do so, and

وَإِنْ هَمَّنا بِعَمَلٍ صَالِحٍ ثَبَّطْنَا عَنْهُ

WA IN HAMAM-NAA
BIA'MALIN S'AALIH'IN THAB-
BAT'ANAA A'N-H

If we are about to perform a
righteous work, he holds us
back from it.

يَعْرِضُ لَنَا بِالشَّهَوَاتِ	YATAA'R-RAZ"U LANAA BISH-SHAHAWAAT	He opposes us through passions, ¹¹⁷ and
وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ	WA YANS'IBU LANAA BISH-SHUBUHAAT	sets up for us doubts.
إِنْ وَعَدَنَا كَذَبًا	IW-WAA'DANAA KAD'ABANAA	If he promises us, he lies, and
وَإِنْ مَنَّا أَخْفَانًا	WA IM-MAN-NAANAAA AKH-LAFANAA	if he raises our hopes, he fails to fulfill them.
وَإِلَّا تَصْرِفْ عَنَّا كَيْدَهُ يُضِلْنَا	WA IL-LAA TAS'-RIF A'N-NAA KAY-DAHOO YUZ"IL-LANAA	If Thou dost not turn his trickery away from us, he will misguide us, and
وَإِلَّا تَقِنَّا حَبَالَهُ يَسْتَرْكِنَا	WA IL-LAA TAQINAA KHABAALAHOO YAS-TAZIL-LANAA	if Thou dost not protect us from his corruption, he will cause us to slip.
اللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا سُلْطَانَكَ	AL-LAAHUM-MA FAQ-HAR SUL-T'AANAHOO A'N-NAA BISUL-T'AANIKA	O ALLAH, so defeat his authority over us through Thy authority, such that
حَتَّى تَجْبِسَهُ عَنَّا بِكَثْرَةِ الدُّعَاءِ لَكَ	H'AT-TAA TAH'-BISAHOO A'N-NAA BIKATH-RATID-DUA'AA-I LAKA	Thou holdest him back from us through the frequency of our supplication to Thee and
فَنُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ	FANUS'-BIH'A MIN KAY-DIHEE FIL-MAA'-S'OOMEENA BIK	we leave his trickery and rise up among those preserved by Thee from sin!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

¹¹⁷ One is tempted to translate SHAHAWAT as 'lusts', but the QURANIC context shows that the objects of desire in themselves are not necessarily negative; the QURAN blames only the fact that man allows himself to be occupied by them in lieu of ALLAH. For example, Decked out fair to men is the love of passions—women, children heaped-up heaps of gold and silver, horses of marks, cattle, and tillage. That is the enjoyment of the present life; but ALLAH—with Him is the fairest resort (3: 14), ARBERRY translates the term here as 'lusts', PICKTHALL as 'joys'.

أَعْطِنِي كُلَّ سُؤْلِي	AA'-T'INEE KUL-LA SOO-LEE	grant me my every request,
وَأَقْضِ لِي حَوَائِجِي	WAQ-Z'I LEE H'AWAAA-IJEE	accomplish for me my needs,
وَلَا تَمْنَعْنِي إِلَّا جَابَةَ وَقَدْ ضَمِنْتَهَا	WA LAA TAM-NAA'-NEEL-IJAABATA WAQAD	withhold not from me Thy response when Thou hast made Thyself accountable for it to me, ¹¹⁸
لِي	Z"AMINTAHAA LEE	
وَلَا تَخْجُبْ دُعَائِي عَنْكَ وَقَدْ	WA LAA TAH'-JUB DUA'AA-EE A'NKA WAQAD AMARTANEE	veil not my supplication from Thyself, when Thou hast commanded me to make it, ¹¹⁹ and
أَمَرْتَنِي بِهِ	BIH	
وَأَمْنُنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي	WAM-NUN A'LAY-YA BIKUL-LI MAA YUS'-LIH'UNEE FEE	be kind to me through everything that will set me right in this world and the next, in everything that
دُنْيَايَ وَآخِرَتِي	DUNYAAYA WA AAKHIRATEE	
مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ	MAA D'AKAR-TU MIN-HOO WA MAA NASEET	I remember or forget,
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ	AW AZ'-HAR-TU AW AKH-FAY-T	display or conceal,
أَوْ أَغْلَنْتُ أَوْ أَسْرَرْتُ	AW AA'-LANTU AW AS-RAR-T	make public or keep secret!
وَأَجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنْ	WAJ-A'L-NEE FEE JAMEEI' D'ALIKA MINA	In all of this, place me through my asking Thee among
الْمُصْلِحِينَ بِسُؤَالِي إِلَيْكَ	AL-MUS'-LIH'EENA BISOO-AALEEE EE-YAAK	those who set things right,
الْمُجِيبِينَ بِالطَّلَبِ إِلَيْكَ	AL-MUNJIH'EENA BIT'-T'ALABI ILAY-K	those who are answered favorably when they request from Thee and

¹¹⁸ Cf. 12.10

¹¹⁹ These four lines refer to 2: 186 and 40: 60

غَيْرِ الْمُنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ	GHAY-RIL-MAM-NOOE'ENA BIT-TAWAK-KULI A'LAY-K	from whom is not withheld when they put their trust in Thee,
الْمُعَوِّذِينَ بِالتَّعَوُّذِ بِكَ	AL-MUA'W-WAD'EENA BIT- TAA'W-WUD'I BIK	those accustomed to seek refuge in Thee,
الرَّابِحِينَ فِي التِّجَارَةِ عَلَيْكَ	AR-RAABIH'EENA FIT-TIJAARATI A'LAY-K	those who profit through commerce with Thee,
الْمُجَارِمِينَ بِعِزِّكَ	AL-MUJAAREENA BII'Z-ZIK	those granted sanctuary through Thy might,
الْمَوْسِعَ عَلَيْهِمُ الرِّزْقُ الْحَلَالَ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَكَرَمِكَ	AL-MUWAS-SAI' A'LAY-HIMUR- RIZ-QUL-H'ALAALU MIN FAZ'- LIKAL-WAASII' BIJOODIKA W KARAMIK	those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,
الْمُعْزِينَ مِنَ الدُّلِّ بِكَ	AL-MUA'Z-ZEENA MINAD'- D'UL-LI BIK	those who reach exaltation after abasement through Thee,
وَالْمُجَارِمِينَ مِنَ الظُّلْمِ بِعَدْلِكَ	WAL-MUJAAREENA MINAZ'- Z'UL-MI BIA'D-LIK	those granted sanctuary from wrong through Thy justice,
وَالْمُعَافِينَ مِنَ الْبَلَاءِ بِرَحْمَتِكَ	WAL-MUA'AFAY-NA MINAL- BALAAA-I BIRAH'-MATIK	those released from affliction through Thy mercy,
وَالْمُعْتَنِينَ مِنَ الْفَقْرِ بِغِنَاكَ	WAL-MUGH-NAY-NA MINL- FAQ-RI BIGHNAAK	those delivered from need after poverty through Thy riches,
وَالْمُعْصُومِينَ مِنَ الذُّنُوبِ وَالزَّلَلِ وَالْخَطَاَاءِ بِتَقْوَاكَ	WAL-MAA'-S'OOMEENA MINAD'-D'UNOOBI WAZ- ZALALI WAAL-KHATAAAA-I BITAQ-WAAK	those preserved from sins, slips, and offenses through reverential fear toward Thee,
وَالْمُوقِّينَ لِلْخَيْرِ وَالرُّشْدِ وَ الصَّوَابِ بِطَاعَتِكَ	W ALMUWAF-FAQEENA LIL- KHAY-RI WR-RUSH-DI WAS'- S'AWAABI BIT'AAA'TIK	those successful in goodness, right conduct, and propriety through obeying Thee,

وَالْمَحَالِ بَيْنَهُمْ وَبَيْنَ الذُّنُوبِ بِقُدْرَتِكَ	WL-MUH'AALI BAY-NAHUM WA BAY-NAD'-D'UNOOBI BIQUD- RATIK	those walled off from sins through Thy power,
الَّتَارِكِينَ لِكُلِّ مَعْصِيَةٍكَ	AT-TAARIKEENA LIKUL-LI MAA'- S'EEATIK	the refrainers from every act of disobedience toward Thee,
السَّاكِنِينَ فِي جَوَارِكِ اللَّهِ	AS-SAAKINEENA FEE JIWAARIK AL-LAAHUM-MA	the dwellers in Thy neighborhood! O ALLAH,
أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَمَرْحَمَتِكَ	AA'-T'INAA JAMEEA' D'ALIKA BITAW-FEEQIKA WARAH'- MATIK	give me all of that through Thy bestowal of success and Thy mercy,
وَأَعِزَّنَا مِنْ عَذَابِ السَّعِيرِ	WA A'D'-NAA MIN A'D'AABIS- SAE'ER	grant us refuge from the chastisement of the burning, and
وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي وَلِوَلَدِي	WA AA'-T'I JAMEEA'L-MUS- LIMEENA WAL-MUS-LIMAATI WAL-MOO-MINEENA WAL- MOO-MINAATI MITH-LAL- LAD'EE SAAL-TUKA LINAF-SEE WA LIWUL-DEE	give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children,
فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ	FEE A'AJILID-DUNYAA WA AAAJILIL-AAAKHIRAH	in the immediate of this world and the deferred of the next!
إِنَّكَ قَرِيبٌ مُجِيبٌ سَمِيعٌ عَلِيمٌ	IN-NAKA QAREEBUM-MUJEEB SAMEEU'N A'LEEM	Verily Thou art the Near, the Responder, the All-hearing, the All- knowing,
عَفُوٌّ غَفُورٌ	A'FOO-WU GHAFUOR	the Pardoner, the Forgiving,
رَءُوفٌ رَحِيمٌ	RA-OOFUR-RAH'EEM	the Clement, the Mercifull

وَأَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

WA AAATINAA FID-DUNYAA
H'ASANATÁW-WA FIL-
AAAKHIRATI H'ASANAH WA
QINAA A'D'AABAN-NAAR

And (give to us in this world
good, and in the next world
good, and protect us from
the chastisement of the
Fire!)¹²⁰

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

لجيرانه و

أوليائه إذا ذكروهم

—26—

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
LIJEERAANIHEE WA
AW-LEEAAA-IHEEE
ID'AA D'AKARAHUM

His Supplication
(A.S)

**FOR HIS
NEIGHBORS AND
FRIENDS WHEN
HE MENTIONED
THEM.**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَتَوَلَّنِي فِي جِيرَانِي وَمَوَالِيَّ

الْعَامِرِينَ بِحَقِّنا وَالْمُنَابِذِينَ

لِأَعْدَائِنَا بِأَفْضَلِ وَلَايَتِكَ

وَوَقْفِهِمْ

لِلْإِقَامَةِ سُنَّتِكَ

وَالْأَخْذِ بِمَحَاسِنِ أَدَبِكَ فِي

إِمْرَافَاقِ ضَعِيفِهِمْ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

WA TAWAL-LANEE FEE
JEERAANEE WA MA WAALEE-
YAL-A'ARIFEENA BIH'AQ-
QINAA WAL-MUNAABID'EENA
LIAA'-DAAA-INAA BIF-Z"ALI
WALAAYATIK

WA WAF-FIQ-HUM

LI IQAAMATI SUN-NATIK

WAL-AKH-D'I BIMAH'AASINI
ADABIKA FEE

IR-FAAQI Z"AE'EFHIM-

O ALLAH, bless MUHAMMAD
and his Household and

attend to me with Thy best
attending in my neighbors
and friends who recognize
our right¹²¹ and war against
our enemies!

Give [my neighbors and
friends] success in

performing Thy prescriptions
and

taking on the beauties of
Thy courtesy through

acting gently with their
weak,

¹²⁰ 2: 201

¹²¹ That is, those who recognize the IMAMATE of ZAYN AL-A'ABIDEEN and the other IMAMs. Cf. 47.64.

وَسَدَّ خَلَّتِهِمْ	WA SAD-DI KHAL-LATIHIM-	remedying their lacks,
وَعِيَادَةِ مَرِيضِهِمْ	WA E'EAADATI MAREEZ'IHIM-	visiting their sick,
وَهِدَايَةِ مُسْتَشِيرِهِمْ	WA HIDAAYATI MUS-TAR-SHIDIHIM-	guiding their seeker of right guidance,
وَمُنَاصَحَةِ مُسْتَشِيرِهِمْ	WA MUNAAS'AH'ATI MUS-TASHEERIHIM-	giving good counsel to their seeker of advice,
وَتَعَهُدِ قَادِمِهِمْ	WA TAA'H-HUDI QAADIMIHIHIM-	attending to the one among them who returns from travel,
وَكِتْمَانِ أَسْرَارِهِمْ	WA KIT-MAANI AS-RAARIHIM-	hiding their secrets,
وَسِتْرِ عَوْرَاتِهِمْ	WA SAT-RI A'W-RAATHIHIM-	covering over their shameful things,
وَنُصْرَةِ مَظْلُومِهِمْ	WA NUS'-RATI MAZ'-LOOMIHIM-	helping their wronged,
وَحُسْنِ مُوَسَّاتِهِمْ بِالْمَاعُونِ	WA H'US-NI MUWAASAATHIHIM BIL-MAAU'WN	sharing kindly with them in goods,
وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَّةِ وَالْإِفْضَالِ	WAL-A'W-DI A'LAY-HIM BIL-JIDATI WAL-IF-Z"AAL	turning toward them with wealth and bestowal of bounty, and
وَإِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ	WA IA'-TAAA-I MAA YAJIBU LAHUM QAB-LAS-SOO-AAL	giving what is due to them before they ask!
وَاجْعَلْنِي اللَّهُمَّ	W AJ-A'L-NEEL-LAAHUM	Let me, O ALLAH,
أَجْزِي بِالْإِحْسَانِ مُسِيئَتَهُمْ	AJ-ZEE BIL-IH'-SAANI MUSEE-AHUM-	repay their evildoer with good-doing,
وَأَعْرِضْ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ	WA UA'-RIZ"U BIT-TAJAAWZI A'N Z'AALIMIHIHIM-	turn away from their wrongdoer with forbearance,
وَأَسْتَغْمِلْ حُسْنَ الظَّنِّ فِي كَافَّةِهِمْ	WA AS-TAA'-MILU H'US-NAZ-Z'AN-NI FEE KAAAF-FATHIHIM-	have a good opinion of every one of them,

وَأَتَوَلَّى بِالْبِرِّ عَاصِمَهُمْ	WA ATAWAL-LAA BIL-BIR-RI A'AAM-MATAHUM-	attend to all of them with devotion,
وَأَغْضُ بَصْرِي عَنْهُمْ عِفَّةً	WA AGHUZ"-Z"U BAS'AREE A'N-HUM I'F-FAH	lower my eyes before them in continence,
وَالْإِنِّ جَانِبِي لَهُمْ تَوَاضَعًا	WA ULEENA JAANIBEE LAHUM TAWAAZ"UA'A	make mild my side toward them in humility,
وَأَرْقُ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ مَرْحَمَةً	WA ARIQ-QU A'LAAA AH-LIL- BALAAA-I MIN-HUM RAH'-MAH	be tender toward the afflicted among them in mercy,
وَأُسِّرْ لَهُمْ بِالْغَيْبِ مَوَدَّةً	WA USIR-RU LAHUM BIL-GHAY- BI MAWAD-DAH	make them happy in absence through affection,
وَأُحِبُّ بَقَاءَ النِّعْمَةِ عِنْدَهُمْ نُصْحًا	WA UH'IB-BU BAQAAA-AN- NIA'-MATI I'NDAHUM NUS'- H'AA	love that they continue to receive favor through good will,
وَأُجِبْ لَهُمْ مَا أُوْجِبُ لِحَاقِمَتِي	WA OOJIBU LAHUM MAAA OOJIBU LIH'AAAM-MATEE	grant them what I grant my next of kin, and
وَأَرْمَعْ لَهُمْ مَا أَرْمَعُ لِخَاصَّتِي	WA SR-A'A LAHUM MAAA AR- A'A LIKHAAAS'-S'ATEE	observe for them what I observe for my special friends!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْرُفْنِي مِثْلَ ذَلِكَ مِنْهُمْ	WAR-ZUQ-NEE MITH-LA D'ALIKA MIN-HUM-	provide me the like of that from them,
وَأَجْعَلْ لِّي أَوْفَى الْحُظُوظِ فِيهِمَا عِنْدَهُمْ	WAJ-A'L-LEEE AW-FAL- H'UZ'OOZI FEEMAA I'NDAHUM-	appoint for me the fullest share of what is with them,
وَزِدْهُمْ بِصِيرَةٍ فِي حَقِّي وَ مَعْرِفَةٍ بِفَضْلِي	WA ZID-HUM BAS'EERATAN FEE H'AQ-QEE WA MAA'- RIFATAM-BIFAZ"-LEE	increase them in insight toward my right and knowledge of my excellence
حَتَّى يَسْعُدُوا بِي وَيَسْعَدَ بِهِمْ	H'AT-TAA YAS-A'DOO BEE WA AS-A'DA BIHIM-	so that they will be fortunate through me and I fortunate through them!

آمِينَ رَبِّ الْعَالَمِينَ

AAAMEENA RAB-BAL-
A'ALAMEEN

Amen, Lord of the worlds!

وكان من دعائه عليه السلام

لأهل الثغور

—27—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LIAH-LI
TH-THUGHOOR

His Supplication
(A.S)

FOR THE PEOPLE
OF THE
FRONTIERS

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَاحْصِنْ ثُغُورَ الْمُسْلِمِينَ بِغَيْرَتِكَ

WA H'AS'-S'IN THUGHOORAL-
MUS-LIMEENA BII'Z-ZATIK

fortify the frontiers of the
Muslims through Thy might,

وَأَيِّدْ حُمَاتَهَا بِقُوَّتِكَ

WA AY-YID H'UMAATAHAA
BIQOO-WATIK

support their defenders
through Thy strength, and

وَأَسْغِ عَطَايَاهُمْ مِنْ جَدِّكَ

WA AS-BIGH A'TAAYAAHUM
MIN JIDATIK

lavish upon them gifts
through Thy wealth!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَكَثِّرْ عِدَّتَهُمْ

WA KATH-THIR I'D-DATAHUM-

Increase their number,

وَأَشْحَذْ أَسْلِحَتَهُمْ

WASH-H'AD' AS-LIH'ATAHUM-

hone their weapons,

وَآخِرُ مَنْ حَوْزَتَهُمْ

WAH'-RUS H'AW-ZATAHUM

guard their territory,

وَأَمْنِ حَوْمَتَهُمْ

WAM-NAA' H'AW-MATAHUM-

defend their midst,

وَأَلِّفْ جَمْعَهُمْ

WA AL-LIF JAM-A'HUM-

unite their throng,

وَدَبِّرْ أَمْرَهُمْ

WA DB-BIR AM-RAHUM-

arrange their affair,

وَأَتْرِبْ بَيْنَ مِيرِهِمْ

WA WAATIR BAY-NA
MEEARIHIM-

send them supplies in a
steady string,

وَتَوَحَّدْ بِكَفَايَةِ مُؤْنِهِمْ

WA TAWAH'-H'AD BIKIFAAYATI
MOO-ANIHIM-

undertake Thyself to suffice
them with provisions,

وَأَعِزُّهُمْ بِالنَّصْرِ	WAA'-Z"UD-HUM BIN-NAS'-R	support them with victory,
وَأَعِزَّهُمْ بِالصَّبْرِ	WA AI'N-HUM BIS'-S'AB-R	help them with patience, and
وَالْطُّفَّ لَهُمْ فِي الْمَكْرِ	WAL-T'UF LAHUM FIL-MAK-R	give them subtlety in guile! ¹²²
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَعَرِّفَهُمْ مَا يَجْهَلُونَ	WA A'R-RIF-HUM MAA YAJ- HALOON	give them the knowledge of that of which they are ignorant,
وَعَلِّمَهُمْ مَا لَا يَعْلَمُونَ	WA A'L-LIM-HUM MAA LAA YAA'-LAMOON	teach them what they do not know, and
وَبَصِّرْهُمْ مَا لَا يُبْصِرُونَ	WA BAS'-S'IR-HUM MAA LAA YUB-S'IROON	show them what they do not see!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَنْسِهِمْ عِنْدَ لِقَائِهِمُ الْعَدُوَّ	WA ANSIHIM I'NDA LIQAAA- IHIMUL-A'DOO-WA D'IK-RA	make them forget when they meet the enemy to remember this cheating and delusive world of theirs,
ذِكْرَ دُيَايَاهُمُ الْخَدَاعَةِ الْغُرُورِ	DUNYAAHUMUL-KHAD- DAAA'TIL-GHAROOR	
وَأَمْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُونِ	WAM-HOO A'N QULOObIHIM KHAT'ARAATIL-MAALIL- FATOON	erase from their hearts the thought of enchanting possessions,
وَأَجْعَلِ الْجَنَّةَ نَضَبَ أَعْيُنِهِمْ	WAJ-A'LIL-JAN-NATA NAS'-BA AA'-YUNIHIM-	place the Garden before their eyes, and

¹²² SAYYID A'LIKHAN explains the expression as meaning: 'Give them LUTF (gracefulness, gentleness, subtlety) in their MAKR (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that ALLAH should inspire them with careful watchfulness and excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them.

وَلَوْحٍ مِنْهَا لِابْصَارِهِمْ مَا أَعَدَدْتَ فِيهَا مِنْ	WA LAW-WIH' MIN-HAA LIAB- S'AARIHIM MAAA AA'-DAT-TA FEEHAA MIN-	display to their sight that part of it which Thou hast prepared for them
مَسَاكِينِ الْخُلْدِ	MASAAKINIL-KHUL-D	—the homes of everlastingness and
وَمَنَازِلِ الْكَرَامَةِ	WA MANAAZILIL-KARAAMAH	mansions of honor,
وَالْحُومِرِ الْحِسَانِ	WAL-H'OORIL-H'ISAAN	the beautiful HOURIS,
وَالْأَنْهَارِ الْمُطَرِّدَةِ بِأَنْوَاعِ الْأَشْرِبَةِ	WAL-AN-HAARIL-MUT- T'ARIDATI BINWAAI'L-ASH- RIBAH	the rivers gushing forth with all sorts of drinks,
وَالْأَشْجَارِ الْمُتَدَلِّبَةِ بِضُفُوفِ الشَّيْرِ	WAL-ASH-JAARIL-MUTADAL- LEEATI BIS'UNOOFITH-THAMAR	the trees hanging low with all kinds of fruits—
حَتَّى لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ	H'AT-TAA LAA YAHUM-MA AH'ADUM-MIN-HUM BIL-ID- BAAR	lest any of them think of turning his back
وَلَا يُحَدِّثُ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارِهِ	WA LAA YUH'AD-DITHA NAF- SAHOO A'N QIR-NIHEE BIFRAAR	or suggest to himself to flee his opponent!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَفْلِلْ بِذَلِكَ عَدُوَّهُمْ	AF-LUL BID'ALIKA A'DOO- WAHUM-	defeat their enemy through that,
وَأَقْلِمْ عَنْهُمْ أَظْفَارَهُمْ	WA AQ-LIM A'N-HUM AZ'- FAARAHUM-	trim their nails from them,
وَفَرِّقْ بَيْنَهُمْ وَبَيْنَ أَسْلِحَتِهِمْ	WA FAR-RIQ BAY-NAHUM WABAY-NA AS-LIH'ATIHIM-	separate them from their weapons,

وَ أَخْلَعُوا ثِيَابَهُمْ	WAKH-LAA' WATHAAA-IQA AF-IDATIHIM-	pull out the firm ties from their hearts,
وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَمْزُودِهِمْ	WA BAAI'D BAY-NAHUM WABAY-NA AZ-WIDATIHIM-	keep them far away from their stores,
وَ حَيَّرْهُمْ فِي سُلُوكِهِمْ	WA H'AY-YIR-HUM FEE SUBULIHIM-	bewilder them in their roads,
وَ ضَلَّلْهُمْ عَنْ وَجْهِهِمْ	WA Z'AL-LIL-HUM A'W-WAJ-HIHIM-	turn them astray from their direction,
وَ اقْطَعْ عَنْهُمْ الْمَدَدَ	WAQ-TAA' A'N-HUMUL-MADAD	cut off reinforcements from them,
وَ انْقُصْ مِنْهُمْ الْعَدَدَ	WANQUS' MIN-HUMUL-A'DAD	chop them down in numbers,
وَ أَمْلَأْ أَفْئِدَتَهُمُ الرُّعْبَ	WAM-LAA AF-IDATAHUMUR-RUA'-B	fill their hearts with terror,
وَ اقْبِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ	WAQ-BIZ' AY-DEEAHUM A'NIL-BAS-T'	hold back their hands from stretching forth,
وَ أَخْزِمْ أَلْسِنَتَهُمْ عَنِ النَّطْقِ	WAKH-ZIM AL-SINATAHUM A'NIN-NUT'-Q	tie back their tongues from speaking,
وَ شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ	WA SHAR-RID BIHIM MAN KHAL-FAHUM-	scatter by them the ones behind them, ¹²³
وَ نَكِّلْ بِهِمْ مَنْ وَرَاءَهُمْ	WA NAK-KIL BIHIM MAW-WARAAA-AHUM-	make them a lesson for those beyond them, and
وَ اقْطَعْ بِخِزْيِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ	WAQ-TAA' BIKHIZ-YIHIM AT'MAAA' MAM-BAA'-DAHUM-	through their degradation cut off the hopes of those who come after them!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
عَقِّمِ أَرْحَامَ نِسَائِهِمْ	A'Q-QIM AR-H'AAMA NISAAA-IHIM	make the wombs of their women barren,

وَيَبْسُ أَصْلَابَ رِجَالِهِمْ	WA YAB-BIS AS'-LAABA RIJAALIHIM	dry up the loins of their men,
وَأَقْطَعْ نَسْلَ دَوَائِبِهِمْ وَأَنْعَامِهِمْ	WAQ-TAA' NAS-LA DAWAAAB- BIHIM WAN-A'AMIHIM	cut off the breeding of their mounts and their cattle, and
لَا تُؤْذِن لِسَمَائِهِمْ فِي قَطْرِ	LAA TAA-D'AL-LISAMAAA-IHIM FEE QAT'-R	permit not their sky to rain
وَلَا لِأَرْضِهِمْ فِي بَنَاتٍ	WA LAA LIAR-Z'IHIM FEE NABAAT	or their earth to grow!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH, through that
وَقَوِّدْكَ مَحَالَ أَهْلِ الْإِسْلَامِ	WA QAW-WI BID'ALIKA MIH'AALA AH-LIL-IS-LAAM	strengthen the prowess ¹²⁴ of the People of Islam,
وَاحْصِنْ بِهِ دِيَارَهُمْ	WA H'AS'-S'IM-BIHEE DĒEAAARAHUM-	fortify their cities,
وَتَمْرِبْ بِهِ أَمْوَالَهُمْ	WA THAM-MIR BIHEEE AM- WAALAHUM-	increase their properties,
وَفَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ	WA FAR-RIGH-HUM A'M- MUH'AARABATIHIM	give them ease from their fighting to worship Thee and
لِعِبَادَتِكَ وَعَنْ مُنَابَذَتِهِمْ لِلْخُلُوءِ بِكَ	LII'BAADATIKA WA A'M- MUNAABAD'ATIHIM LIL-KHAL- WATI BIK A H'AT-TAA	from their warfare to be alone with Thee, so that
حَتَّى		
لَا يُعْبَدُ فِي بَقَاعِ الْأَرْضِ غَيْرُكَ	LAA YUA'-BADA FEE BIQAAI'L- AR-Z'I GHAY-RUK	none will be worshiped in the regions of the earth but Thee and
وَلَا تُقَرَّ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ	WA LAA TUA'F-FARA LIAH'ADIM-MIN-HUM JAB- HATUN DOONAK	no forehead of theirs may be rubbed in dust for less than Thee!
دُونَكَ		

¹²⁴ The commentator devotes a long discussion to the word MIH'AAL, which occurs in the QURANIC name of ALLAH, SHADEED AL-MIH'AAL (13: 13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement.

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

أَغْزُ كُلَّ نَاحِيَةٍ مِّنَ الْمُسْلِمِينَ

GH-ZU BIKUL-LI NAAH'EEATIM-
MINAL-MUS-LIMEENA A'LAA
MAM-BIIZAAA-IHIM MINAL-
MUSH-RIKEEN

send out the Muslims of
every region on raids
against the idolaters who
face them

عَلَىٰ مَنْ بَارَأَ بِهِم مِّنَ

الْمُشْرِكِينَ

وَأَمْدُدْهُمْ بِمَلَائِكَةٍ مِّنْ عِنْدِكَ

WA AM-DID-HUM BIMALAAA-
IKATIM-MIN I'NDIKA MUR-
DIFEEN

Reinforce them with angels
in ranks from Thee,

مُرْدِفِينَ

حَتَّىٰ يَكْشِفُوهُمْ إِلَىٰ مُنْقَطَعِ

H'AT-TAA YAK-SHIFOOHUM
ILAA MUNQAT'AIT-TURAABI
QAT-LAN FEEE AR-Z'IKA WA
AS-RAA

till the idolaters are routed
by them to the end of the
land, slain in Thy earth or
taken captive,

الْتُّرَابِ قَتْلًا فِي أَرْضِكَ وَأَسْرًا

أَوْ يُقِرُّوا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي

AW YUQIR-ROO BIN-NAKA
ANTAL-LAAHOOL-LAD'EE

or till they admit that Thou art
ALLAH,

لَا إِلَهَ إِلَّا أَنْتَ

LAAA ILAHA IL-LAAA ANT

other than whom there is no
god,

وَخَدَّكَ لَا شَرِيكَ لَكَ

WAH'-DAKA LAA SHAREEKA
LAK

Thou alone, who hast no
associate!

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

وَاعْمُدْ بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ

WAA'-MUM BID'ALIK AA'-
DAAA-AKA FEEE AQ-T'AARIL-
BILAADI MINAL-HINDI WAR-
ROOMI WAT-TUR-KI WAL-
KHAZARI WAL-H'ABASHI WAN-
NOOBATI WAZ-ZANJI WAS-
SAQAALIBATI WAD-
DEEAALIMATI

include in this Thy enemies
in the regions of the lands,
the Indians, the BYZANTINES,
the Turks, the KHAZARS, the
ABYSSINIANS, the NBBIANS,
the ZANJEEs, the SLAVS, the
DAYLAMITES, and

الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالتُّرْكِ وَ

الْخَزَرِ وَالْحَبَشِ وَالنُّبَةِ وَالزَّنَجِ

وَالسَّقَالِبَةِ وَالْدِيَالِمَةِ

وَسَايِرِ أُمَمِ الشِّرْكِ الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَصِفَاتُهُمْ	WA SAAA-IRI UMAMISH-SHIR- KIL-LAD'EENA TAKH-FAAA AS- MAAA-UHUM WA S'IFAATUHUM	the rest of the idol- worshiping nations, those whose names and attributes are concealed,
وَقَدْ أَحْصَيْتَهُمْ بِمَعْرِفَتِكَ وَأَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ	WA QAD AH'-S'AY-TAHUM BIMAA'-RIFATIK WA ASH-RAF-TA A'LAY-HIM BIQUD-RATIK	but whom Thou countest in Thy cognizance and overseest through Thy power!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ	ASH-GHALIL-MUSH-RIKEENA BIL-MUSH-RIKEENA A'N TANAAWLI AT'-RAAFIL- MUSLIMEEN	distract the idolaters from reaching for the borders of the Muslims through the idolaters,
وَخُذْهُمْ بِالْقَيْصِ عَنْ تَنْقِصِهِمْ	WA KHUD'-HUM BIN-NAQ-S'I A'N TANAQ-QUS'IHIM-	bar them from cutting them down through being cut down,
وَبَطِّطْهُمْ بِالْفُرْقَةِ عَنِ الْإِحْتِشَادِ عَلَيْهِمْ	WA THAB-BIT'-HUM BIL-FUR- QATI A'NILIH'-TISHAADI A'LAY- HIM-	and hold them back from massing together against them through dissension!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَخْلِ قُلُوبَهُمْ مِنَ الْأَمْنَةِ وَأَبْدَانَهُمْ مِنَ الْقُوَّةِ	AKH-LI QULOObAHUM MINAL- AMANATI WA AB-DAANAHUM MINA ALQOO-WAH	empty their hearts of security and their bodies of strength,
وَأَذْهِلْ قُلُوبَهُمْ عَنِ الْإِحْتِيَالِ	WA AD'-HIL QULOObAHUM A'NILIH'-TEEAAL	distract their hearts from thinking of stratagems,
وَأَوْهِنْ أَرْكَانَهُمْ عَنِ مُنَازَعَةِ الرِّجَالِ	WA AW-HIN AR-KAANAHUM A'M-MUNAAZALATIR-RIJAAAL	make their limbs too feeble for clashing with men,
وَجَبِّتْهُمْ عَنِ مُقَارَعَةِ الْأَبْطَالِ	WA JAB-BIN-HUM A'M- MUQAARAA'TIL-AB-TAAL	make them too cowardly for contending with champions,

وَأَبْعَثْ عَلَيْهِمْ جُنُودًا مِّنْ مَّلَآئِكَتِكَ بِأَسْمَاءٍ مِّنْ بَاسِكٍ كَفَعْلِكَ يَوْمَ بُدْرٍ	WAB-A'TH A'LAY-HIM JUNDAM-MIM-MALAAA- IKATIKA BIBAA-SIM-MIM-BAA- SIKA KAFIA'-LIKA YAW-MA BAD-R	send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of BADR, ¹²⁵ so that through it Thou mayest
تَقْطَعُ بِهِ دَابِرَهُمْ	TAQ-T'AU' BIHEE DAABIRAHUM-	cut off their roots,
وَتَحْصُدُ بِهِ شُوكَتَهُمْ	WA TAH'-S'UDU BIHEE SHAW- KATAHUM-	harvest their thorns,
وَتُفَرِّقُ بِهِ عَدَدَهُمْ	WA TUFAR-RIGU BIHEE A'DADAHUM-	and disperse their number!
اللَّهُمَّ وَآمِنْهُمْ مِّاءَهُمْ بِالْوَبَاءِ وَ أَطْعِمَهُمْ بِالْأَدْوَاءِ	AL-LAAHUM-MA WAM-ZUJ MEEAAHAHUM BIL-WABAAA-I WA AT'-I'MATAHUM BIL-AD- WAAA-I	O ALLAH, mix their waters with pestilence and their foods with maladies,
وَأَمْزِجْ بِلَادَهُمْ بِالْخُسُوفِ	WAR-MI BILAADAHUM BIL- KHUSOOF	hurl down their cities,
وَالْحَعْ عَلَيْهِمُ بِالْقُدُوفِ	WA ALIH'-H'A A'LAY-HAA BIL- QUD'OOF	harass them with peltings,
وَأَفْرِغْهَا بِالْمُحُولِ	WAF-RAA'-HAA BIL-MUH'OOL	hinder them through drought,
وَأَجْعَلْ مِيزَهُمْ فِي أَحْصَرِ أَرْضِكَ وَأَبْعَدْهَا عَنْهُمْ	WAJ-A'L MEEARAHUM FEE AH'AS'-S'I AR-Z'IKA WA AB- A'DIHAA A'N-HUM-	place their supplies in the most ill-omened part of Thy earth and the farthest from them,
وَأَمْنَعْ حُصُونَهَا مِنْهُمْ	WAM-NAA' H'US'OONAHAA MIN-HUM-	bar them from its fortresses,

¹²⁵ This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to BADR that ALLAH says in the QURAN, When thy Lord was revealing to the angles: 'I am with you, so strengthen the faithful, I shall cast terror into the hearts of the unbelievers' (8: 12).

أَصِهِم بِالْجُوعِ الْمُقِيمِ وَالسُّقْمِ الْأَلِيمِ اللَّهُمَّ	AS'IB-HUM BIL-JOOI'L- MUQEEMI WAS-SUQ-MIL- ALEEM AL-LAAHUM-MA	and strike them with constant hunger and painful illness! O ALLAH,
وَإِيْمًا غَانِرٍ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ لِيَكُونَ دِينُكَ الْأَعْلَى	WA AY-YUMAA GHAAZIN GHAZAAHUM MIN AH-LI MIL- LATIK AW MUJAAHIDIN JAAHADAHUM MIN ATABAAI' SUN-NATIK LEEAKOONA DEENUKAL-AA'-LAA	if a warrior from the people of Thy creed wars against them or a struggler from the followers of Thy prescriptions struggles against them so that Thy religion may be the highest,
وَحَزْبُكَ الْأَقْوَى وَحِظُّكَ الْأَوْفَى	WA H'IZ-BUKAL-AQ-WAA WA H'AZ'-ZUKAL-AW-FAA	Thy party the strongest, and Thy share the fullest,
فَلَقَّهِ الْيُسْرَ	FALAQ-QIHIL-YUS-R	cast ease to him,
وَهَيَّئْ لَهُ الْأَمْرَ وَتَوَكَّلْ بِالنَّجْحِ	WA HAY-YI LAHUL-AM-R WA TAWAL-LAHOO BIN-NUJ- H'	arrange his affair, attend to him by granting success,
وَتَخَيَّرْ لَهُ الْأَصْحَابَ وَاسْتَقْوِلْهُ الظَّهْرَ	WA TAKHAY-YAR LAHUL-AS'- H'AAB WAS-TAQ-WI LAHUZ'-Z'AH-R	select for him his companions, strengthen his back,
وَاسْبِغْ عَلَيْهِ فِي النَّفَقَةِ وَمَنْعُهُ بِالنَّشَاطِ	WA AS-BIGH A'LAY-HEE FIN- NAFAQAH WA MAT-TIA'-HOO BIN- NASHAAT'	lavish upon him livelihood, give him enjoyment of joyous vitality.
وَاطْفِ عَنْهُ حَرَامَةَ الشَّوْقِ	WAT-FI A'N-HOO H'ARAARATASH-SHAW-Q	cool for him the heat of yearning,

وَاجِرُهُ مِنْ غَمِّ الْوَحْشَةِ	WA AJIR-HOO MIN GHAM-MIL-WAH'-SHAH	give him sanctuary from the gloom of loneliness,
وَأَسِهِ ذِكْرَ الْأَهْلِ وَالْوَلَدِ	WA ANSIEHEE D'IK-RAL-AH-LI WAL-WALAD	make him forget the remembrance of wife and child,
وَأَثَرُهُ حُسْنَ النِّيَّةِ	WA AAATHUR LAHOO H'US-NAN-NEE-YAH	pass along to him an excellent intention,
وَتَوَكَّلْهُ بِالْعَافِيَةِ	WA TAWAL-LAHOO BIL-A'AFEEAH	attend to him with well-being,
وَأَصْحِبُهُ السَّلَامَةَ	WA AS'-H'IB-HUS-SALAAMAH	make safety his companion,
وَأَغْفِهِ مِنَ الْجُبْنِ	WA AA'-FIHEE MINAL-JUB-N	release him from cowardice,
وَالْهَمُّ الْجُرْأَةَ	WA AL-HIM-HUL-JUR-AH	inspire him with boldness,
وَأَمْرِزْقُهُ الشَّدَّةَ	WAR-ZUQ-HUSH-SHID-DAH	provide him with strength,
وَأَيِّدْهُ بِالنُّصْرَةِ	WA AY-YID-HOO BIN-NUS'-RAH	support him with help,
وَعَلِّمَهُ السِّيْرَ وَالسُّنْنَ	WA A'L-LIM-HUS-SEEARA WAS-SUNAN	teach him right conduct and the norms of the SUNNA,
وَسَدِّدْهُ فِي الْحُكْمِ	WA SAD-DID-HOO FIL-H'UK-M	point him straight in judgment,
وَأَغْرِزْ عَنْهُ الرِّيَاءَ	WAA'-ZIL A'N-HUR-REEAAA-	remove from him hypocrisy,
وَخَلِّصْهُ مِنَ السَّمْعَةِ	WA KHAL-LIS'-HOO MINAS-SUM-A'H	purify him from seeking fame,
وَاجْعَلْ فِكْرَهُ وَذِكْرَهُ	WAJ-A'L FIK-RAHOO WAD'IK-RAHOO WAZ'AA'-NAHOO	and make his thinking and remembrance, his
ظَعْنَهُ وَإِقَامَتَهُ فِيكَ وَلَكَ	WAAQAAMATAHOO FEEKA WA LAK	departing and his staying, be in Thee and for Thee!
فَإِذَا صَافَّ عَدُوَّكَ وَعَدُوَّهُ	FAAD'AA S'AAAF-FA A'DOO-WAKA WAA'DOO-WAHOO	When he stands in ranks before Thy enemy and his enemy,

فَقَلِّلْهُمْ فِي عَيْنِهِ	FAQAL-LIL-HUM FEE A'Y-NIH	make them few in his eye,
وَصَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ	WS'AGH-GHIR SHAA-NAHUM FEE QAL-BIH	diminish their importance in his heart,
وَأَدِلْ لَهُ مِنْهُمْ	WA ADIL-LAHOO MIN-HUM-	give him a turn to prevail over them,
وَلَا تُدِلْهُمْ مِنْهُ	WA LAA TUDIL-HUM MIN-H	not them a turn to prevail over him!
فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ بِالشَّهَادَةِ	FAAN KHATAM-TA LAHOO BIS- SAA'ADATI WA QAZ'AY-TA LAHOO BISH-SHAHAADAH	But if Thou sealest him with felicity and decreest for him martyrdom, then let it be after
فَبَعْدَ أَنْ يَجْنَحَ عَدُوُّكَ بِالْقَتْلِ	FABAA'-DA AY-YAJ-TAAH'A A'DOO-WAKA BIL-QAT-L	he has exterminated Thy enemies by slaying,
وَبَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ	WA BAA'-DA AY-YAJ-HADA BIHIMUL-AS-R	captivity has afflicted them,
وَبَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِينَ	WA BAA'-DA AN TAA-MANA ST'-RAAFUL-MUS-LIMEEN	the borders of the Muslims are secure,
وَبَعْدَ أَنْ يُوَلِّيَ عَدُوُّكَ مُدْبِرِينَ	WA BAA'-DA SY-YUWAL-LEEA A'DOO-WUKA MUD-BIREEN	and Thy enemy has turned his back in flight!
اللَّهُمَّ وَإِنَّمَا مُسْلِمٌ	AL-LAAHUM-MA WA AY- YUMAA MUS-LIM	O ALLAH, and if a Muslim should
خَلَفَ غَانِمِيًّا أَوْ مُرَابِطًا فِي دَارِهِ	KHALAFA GHAAZEEAN AW MURAABIT'AN FEE DAARIH	take the place of a warrior or a soldier in his home,
أَوْ تَعَهَّدَ خَلْفِيهِ فِي غَيْبَتِهِ	AW TAA'H-HADA KHAALIFEEHEE FEE GHAY- BATIH	attend to those left behind in his absence,
أَوْ أَعَانَهُ بِطَافِقَةٍ مِنْ مَالِهِ	AW AA'ANAHOO BIT'AAA- IFATIM-MIM-MAALIH	help him with a portion of his property,
أَوْ أَمَدَّهُ بِعَدَادٍ	AW AMAD-DAHOO BIA'TAAD	assist him with equipment,
أَوْ شَحَذَهُ عَلَى جِهَادٍ	AW SHAH'AD'AHOO A'LAA JIHAAD	hone him for the struggle,
أَوْ اتَّبَعَهُ فِي وَجْهِهِ دَعْوَةً	AW AT-BAA'HOO FEE WAJ- HIHEE DAA'-WAH	send along with him a supplication for his purpose,

أَوْ رَعَى لَهُ مِنْ وَرَائِهِ حُرْمَةً

AW RAA'A LAHOO MIW-
WARAAA-IHEE H'UR-MAH

or guard his honor in his
absence,

فَأَجْرٌ لَهُ مِثْلُ أَجْرِهِ وَرِثًا بَوْرِنٌ وَ

FAAJ-RI LAHOO MITH-LA AJ-
RIHEE WAZ-NAM-BIWAZ-NIW-
WA MITH-LAM-BIMITH-L

reward him with the like of
his reward, measure for
measure, like for like, and

مِثْلًا بِمِثْلٍ

وَعَوَضُهُ مِنْ فِعْلِهِ عَوَضًا حَاضِرًا

WA A'W-WIZ"-HOO MIN FIA'-
LIHEE I'WAZ"ANA H'AAZ"IRAY-
YATAA'J-JALU BIHEE NAF-A'
MAA QAD-DAMA WA

recompense him for his act
with an immediate
compensation through
which he will hasten to the
profit of what he has sent
forth and the joy of what he
has given, till the present
moment takes him to

يَتَجَعَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَسُرُورَ مَا

SUROORA MAAA ATAA BIHEEE
ILAAA AY-YANTAHEEA BIHIL-
WAQ-TU ILAA MAA

أَتَى بِهِ إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى

مَا

أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ

AJ-RAY-TA LAHOO MIN FAZ"-
LIK

the bounty Thou hast
granted to him and

وَأَعَدَدْتَ لَهُ مِنْ كَرَامَتِكَ

WA AA'-DAT-TA LAHOO MIN
KARAAMATIK

the generosity Thou hast
prepared for him!

اللَّهُمَّ وَإِيْمًا مُسْلِمٍ

AL-LAAHUM-MA WA AY-
YUMAA MUS-LIMIN

O ALLAH

أَهْمَهُ أَمْرُ الْإِسْلَامِ

AHAM-MAHOOO AM-RUL-IS-
LAAM

and if the affair of Islam
should worry a Muslim and

وَأَخْزَنَهُ تَحْزِيبُ أَهْلِ الشِّرْكِ

WA AH'-ZANAHOO TAH'AZ-
ZUBU AH-LISH-SHIR-KI A'LAY-
HIM-

the alliance of the idolaters'
against Islam should grieve
him, so that he

عَلَيْهِمْ

فَنَوَى غَزْوًا

FANAWAA GHAZ-WAA

has the intention to go to
war and

أَوْ هَمَّ بِجِهَادٍ

AW HAM-MA BIJIHAAD

is about to enter the
struggle,

فَقَعَدَ بِهِ ضَعْفٌ

FAQAA'DA BIHEE Z"AA'-F

but frailty keeps him seated,

أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ

AW AB-TAAT BIHEE FAAQAH

neediness keeps him
waiting,

أَوْ آخِرُهُ عَنْهُ حَادِثٌ	AW AKH-KHARAHOO A'N- HOO H'AADITH	a mishap delays him,
أَوْ عَرَضَ لَهُ دُونَ إِمْرَادِهِ مَانِعٌ	AW A'RAZ'A LAHOO DOONA IRAADATIHEE MAANIA'-	or an obstruction prevents him from his wish,
فَاكْتُبْ اسْمَهُ فِي الْعَابِدِينَ	FAK-TUBI AS-MAHOO FIL- A'ABIDEEN	write his name among the worshippers,
وَأَوْجِبْ لَهُ نَوَابَ الْمُجَاهِدِينَ	WA AW-JIB LAHOO THAWAABAL-MUJAAHIDEEN	make incumbent for him the reward of the strugglers,
وَأَجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَالصَّالِحِينَ	WAJ-A'L-HOO FEE NIZ'AAMISH-SHUHADAAA-I WAS'-S'AALIH'EEN	and place him among the ranks of the martyrs and the righteous!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ صَلَاةَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN A'B-DIKA WA RASOOLIKA WA AAALI MUH'AM-MADIN S'ALAATAN	O ALLAH bless MUHAMMAD, Thy slave and Thy messenger, and the Household of MUHAMMAD, with a blessing
عَالِيَةً عَلَى الصَّلَوَاتِ	A'ALEEATAN A'LAAS'- S'ALAWAAT	high above all other blessings,
مُشْرِفَةً فَوْقَ التَّحِيَّاتِ	MUSH-RIFATAN FAW-QAT- TAH'EE-YAAT	towering beyond all other salutations,
صَلَاةَ لَا يَنْتَهِي مَدَدُهَا	S'ALAATAL-LAA YANTAHEE MADADUHAA	a blessing whose end is never reached and
وَلَا يَنْقَطِعُ عَدَدُهَا	WA LAA YANQATIU' A'DADUHAA	whose number is never cut off,
كَأَتَمِّ مَا مَضَى مِنْ صَلَوَاتِكَ	KAATAM-MI MAA MAZ"AA MIN S'ALAWAATIKA A'LAAA AH'ADIM-MIN AW-LEEAAA-IK	like the most perfect of Thy blessings that has passed to any one of Thy friends!
عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ		
إِنَّكَ أَلَمَّانُ الْحَمِيدُ	IN-NAKAL-MAN-NAANUL- H'AMEED	Thou art All-kind, Praiseworthy,
الْمُبْدِئُ الْمُعِيدُ	AL-MUB-DI-UL-MUE'ED	the Originator who takes back again,
الْفَعَّالُ لِمَا تُرِيدُ	AL-FAA'-A'ALU LIMAA TUREED	Accomplisher of what Thou desirest.

اَللّٰهُمَّ اِنِّىْ

AL-LAAHUM-MA IN-NEE

O ALLAH

اَخْلَصْتُ بِاِقْطَاعِىْ اِلَيْكَ

AKH-LAS'-TU BINQIT'AAE'EY
ILAY-K

I showed sincerity by cutting myself off from everything but Thee.

وَاقْبَلْتُ بِكُلِّىْ عَلَيْكَ

WA AQ-BAL-TU BIKUL-LEE
A'LEEK

I approached Thee with my whole self.

وَاصْرَفْتُ وَجْهِيْ عَمَّنْ يَّحْتَاجُ اِلَى

WA S'ARAF-TU WAJ-HEE A'M-
MAY-YAH'-TAAJU ILAA RIF-DIK

I averted my face from everyone who needs Thy support.

مِرْفَدِكَ

وَقَلْبْتُ مَسْأَلَتِيْ عَمَّنْ لَّمْ يَسْتَغْنِ

WA QALAB-TU MAS-ALATEE
A'M-MAL-LAM YAS-TAGH-NI
A'N FAZ"-LIK

I ceased to ask from any who cannot do without Thy bounty.

عَنْ فَضْلِكَ

وَمَرَأَيْتُ اَنْ طَلَبَ الْمُحْتَاجُ اِلَى

WA RAA-Y-TU AN-NA T'ALABAL-
MUH'-TAAJI ILAAL-MUH'-TAAJI
SAFAHUM-MIR-RAA-YIHEE WA
Z"AL-LATUM-MIN A'Q-LIH

I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect.

اَلْمُحْتَاجُ سَفَهُ مِنْ مَّرَأِيهِ وَضَلَّةٌ مِنْ

عَقْلِهِ

فَكَمْ قَدْ مَرَأَيْتُ يَا اِلٰهِيْ مِنْ

FAKAM QAD RAA-Y-TU YAAA
ILAAHEE MIN UNAASIN

How many people have I seen, my God,

اُنَاسٍ

طَلَبُوا اَلْعِزَّ بِغَيْرِكَ فَذَلُّوا

T'ALABOO ALI'Z-ZA BIGHAY-
RIKA FAD'AL-LOO

who sought exaltation through other than Thee and were abased,

وَمَرَامُوا اَلشَّرْوََةَ مِنْ سِوَاكَ فَاقْتَرَوْا

WA RAAMOOOTH-THAR-WATA
MIN SIWAAKA FAF-TAQAROO

who wanted wealth from someone else and became poor,

وَحاوَلُوا اِلَّا مَرْتَفَاعًا فَانْضَعُوا

WA H'AAWALOO LIR-TIFAAA'
FAT-TAZ"AU'WA

who tried to rise high and fell down low!

فَصَحَّ بِمَعَايِنَةِ اَمْثَالِهِمْ حَاكِمٌ

FAS'AH'-H'A BIMUA'AYANATI
AM-THAALIHIM H'AAZIM

Observing the likes of them corrects a prudent man;

وَقَفَّهٗ اَعْتَبَارُهُ	WAF-FAQAHOO AA'-TIBAARUH	his taking heed gives him success;
وَأَمْرَشَدُهُ إِلَى طَرِيقِ صَوَابِهِ اَخْتِيَارُهُ	WA AR-SHADAHOOO ILAA T'AREEQI S'AWAABIHEE AKH- TEEAARUH	his choosing the best guides him to the path of right.
فَأَنْتَ يَا مَوْلَايَ	FAANTA YAA MAWLAAY	So Thou, my Master,
دُونَ كُلِّ مَسْئُولٍ مَوْضِعُ مَسْأَلَتِي	DOONA KUL-LI MAS-OOLIM- MAW-Z'I'U' MAS-ALATEE	art the object of my asking to the exclusion of all those who are asked
وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيَّ حَاجَتِي	WA DOONA KUL-LI MAT'- LOOBIN ILAY-HEE WALY-YU H'AAJATEE	and the patron of my need to the exclusion of all those from whom requests are made.
أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي	ANTAL-MAKH-S'OOS'U QAB-LA KUL-LI MAD-U'W-WIM-BIDAA'- WATEE	Thou art singled out for my call before all who are called;
لَا يَشْرَكَكَ أَحَدٌ فِي مَرْجَائِي	LAA YASH-RAKUKA AH'ADUN FEE RAJAAA-EE	none is associated with Thee in my hope,
وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي	WA LAA YAT-TAFIQU AH'ADUM-MAA'KA FEE DUA'AA-EE	none comes along with Thee in my supplication,
وَلَا يَنْظِمُهُ وَإِلَيْكَ نِدَائِي	WA LAA YANZ'IMUHOO WA EE-YAACA NIDAAA-EE	nor does any join with Thee within it, for to Thee is my appeal.
لَكَ يَا إِلَهِي	LAKA YAAA ILAAHEE	To Thee, my God, belongs
وَحَدَائِيَّةُ الْعَدَدِ	WAH'-DAANEE-YATUL-A'DAD	the Unity of number,
وَمَلَكَ الْقُدْرَةِ الصَّمَدِ	WA MALAKATUL-QUD-RATIS'- S'AMAD	the property of eternal power,
وَفَضِيلَةُ الْحَوْلِ وَالْقُوَّةِ	WFAZ'EELATUL-H'AW-LI WAL- QOO-WAH	the excellence of force and strength,

وَدَرَجَةُ الْعُلُوِّ وَالرِّفْعَةِ	WA DARAJATUL-U'LOO-WI WAR-RIF-A'H	the degree of sublimity and elevation.
وَمَنْ سِوَاكَ	WA MAN SIWAAK	Everyone other than Thee
مَرْحُومٌ فِي عُمْرِهِ	MAR-H'OOMUN FEE U'M-RIH	is the object of compassion in his lifetime,
مَغْلُوبٌ عَلَى أَمْرِهِ	MAGH-LOOBUN A'LAAA AM-RIH	overcome in his affair,
مَهْزُومٌ عَلَى شَأْنِهِ	MAQ-HOORUN A'LAA SHAA-NIH	overwhelmed in his situation,
مُخْتَلِفُ الْحَالَاتِ	MUKH-TALIFUL-H'AAALAAT	diverse in states,
مُتَغَيِّرٌ فِي الصِّفَاتِ	MUTANAQ-QILUN FEES'-S'IFAAT	constantly changing in attributes.
فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ	FATAA'ALAY-TA A'NIL-ASH-BAAHEE WAL-AZ"-DAAD	So Thou art high exalted above likenesses and opposites,
وَتَكَبَّرْتَ عَنِ الْأَمْثَالِ وَالْأَنْدَادِ	WA TAKAB-BAR-TA A'NIL-AM-THAALI WAL-ANDAAD	proudly magnified beyond similitudes and rivals!
فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ	FASUB-H'AANAKA LAAA ILAHA IL-LAAA ANT	Glory be to Thee! There is no god but Thou.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا قُتِرَ عَلَيْهِ

الرِّزْقُ

—29—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAAMU ID'AA
QUT-TIRA A'LAY-HIR-
RIZ-Q

His Supplication
(A.S)
WHEN HIS
PROVISION WAS
STINTED

اَللّٰهُمَّ اِنَّكَ اَبْتَلَيْتَنَا	AL-LAAHUM-MA IN-NAKA ABTALAY-TANAA	O ALLAH, Thou hast tried us with
فِيْ اَمْرِنَا قِتَابُ سُوِّ الظَّنِّ	FEEE AR-ZAAQINAA BISOOO-IZ'-Z'AN	distrust in our provisions
وَفِيْ اَجَالِنَا بَطُوْلُ الْاَمَلِ	WA FEEE AAAJAALINAA BIT'OOLIL-AMAL	and the expectation of long lives,

حَتَّى التَّمَسْنَا أَمْرًا رَقَّكَ مِنْ عِنْدِ
الْمَرْزُوقِينَ

HT-TAAL-TAMAS-NAAA AR-
ZAAQAKA MIN I'NDIL-MAR-
ZOOQEEN

until we begged for
provisions from those who
are provided

وَطَمَعْنَا بِأَمَانِنَا فِي أَغْمَارِ
الْمَعْمَرِينَ

WA T'AMIA'-NAA
BIAAMAALINAA FEE AA'-
MAARIL-MUA'M-MAREEN

and craved in our
expectations the life-span,
of the long-lived!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَهَبْ لَنَا يَقِينًا صَادِقًا تَكْفِينَا بِهِ
مِنْ مَثْوَنَةِ الْطَلَبِ

WA HAB LANAA YAQEEENANA
S'AADIQANA TAK-FEENAA
BIHEE MIM-MA-OONATIT'-
T'ALAB

give us a true certainty that
will suffice us the burden of
seeking,

وَالْهَمْنَا ثِقَةً خَالِصَةً تُغْفِينَا بِهَا مِنْ
شِدَّةِ النَّصَبِ

WA AL-HIM-NAA THIQATAN
KHAALIS'ATAN TUA'-FEENAA
BIHAA MIN SHID-DATIN-
NAS'AB

and inspire us with a sincere
trust that will release us from
the hardship of exertion!

وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدِّكَ
فِي وَحْيِكَ وَاتَّبَعْتَهُ مِنْ قَسَمِكَ فِي
كِتَابِكَ

WAJ-A'L MAA S'AR-RAH'-TA
BIHEE MIN I'DATIKA FEE WAH'-
YIKA WA AT-BAA'-TAHOO MIN
QASAMIKA FEE KITAABIK

Let Thy clear promise in Thy
Revelation which Thou hast
followed in Thy Book with Thy
oath

قَاطِعًا لِاهْتِمَامِنَا بِالرِّزْقِ الَّذِي
تَكَفَّلْتَ بِهِ

QAAT'IA'L-LIAH-TIMAAMINAA
BIR-RIZ-QIL-LAD'EE TAKAF-
FAL-TA BIH

cut off our worry about the
provision for which Thou hast
made Thyself responsible

وَحَسْمًا لِإِلْشْتَغَالِ بَا صُنَّتِ
الْكِفَايَةِ لَهُ

WA H'AS-MAL-LILIAHSH-
TIGHAALI BIMAA Z'AMINTAL-
KIFAAYATA LAH

and sever our occupation
with everything whose
sufficiency Thou hast
guaranteed!

فَقُلْتَ وَقَوْلُكَ الْحَقُّ الْأَصْدَقُ

FAQUL-TA WA QAW-LUKAL-
H'AQ-QUL-AS'-DAQ

For Thou hast said and Thy
word is the most truthful truth

وَأَقْسَمْتَ وَقَسْمُكَ الْأَكْبَرُ
الْأَوْفَى:

WA AQ-SAM-TA
WAQASAMUKAL-ABAR-RUL-
AW-FAA:

and Thou hast sworn—and
Thy oath is the most kept
and fulfilled—

﴿وَفِي السَّمَاءِ مِنْ رِزْقِكُمْ وَ
مَا تُوْعَدُونَ﴾ ثُمَّ قُلْتَ:

(WAFEES-SAMAAA-I RIZ-
QUKUM WA MAA
TOOA'DOON). THUM-MA
QUL-TA:

(In the heaven are your
provision and everything
you are promised). And then
Thou hast said:

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ
لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ﴾

(FAWARAB-BIS-SAMAAA-I
WAL-AR-Z'I IN-NAHOO
LAH'AQ-QU MITH-LA MAAA
AN-NAKUM TANT'IQOON)

(So by the Lord of heaven
and earth, it is as surely true
as that you have
speech!)¹²⁶

وكان من دعائه عليه السلام

—30—

His Supplication
(A.S)

في المعونة على

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-
MAU'WNATI A'LAA
QAZ'AAA-ID-DAY-N

**FOR HELP IN
REPAYING DEBTS**

قضاء الدين

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household

وَهَبْ لِي الْعَاقِبَةَ مِنْ دَيْنٍ

WA HAB LEEAL-A'AFEEATA
MIN DAY-NIN

and release me from a debt
which

تَخْلُقُ بِهِ وَجْهِي

TUKH-LIQU BIHEE WAJ-HEE

makes me lose face,

وَيَحَارُّ فِيهِ ذَهْنِي

WA YAH'AARU FEEHEE D'IH-
NEE

confuses my mind,

وَيَتَشَعَّبُ لَهُ فِكْرِي

WA YATASHAA'-A'BU LAHOO
FIK-REE

disrupts my thinking,

وَيَطُولُ بِمَمَارَسَتِهِ شُغْلِي

WA YAT'OOOLU
BIMUMAARASATIHEE SHUGH-
LEE

and prolongs my
occupation with attending
to it!

وَاعُوذُ بِكَ يَا رَبِّ مِنْ	WA AU'WD'U BIKI YAA RAB-BI MIN	O ALLAH, I seek refuge in Thee, my Lord,
هَمِّ الدِّينِ وَفِكْرِهِ	HAM-MID-DAY-NI WAFIK-RIH	from worry and thought about debt,
وَشُغْلِ الدِّينِ وَسَهْمِهِ	WA SHUGH-LID-DAY-NI WASAHARIH	from the distraction and sleeplessness of debt;
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household
وَاعِزِّنِي مِنْهُ	WA AI'D'-NEE MIN-H	and give me refuge from it!
وَاسْتَجِبْ بِي يَا رَبِّ	WA AS-TAJEERU BIKI YAA RAB-BI	I seek sanctuary in Thee, my Lord,
مِنْ ذَنْبِهِ فِي الْحَيَاةِ	MIN D'IL-LATIHEE FIL-H'AYAAH	from debt's abasement in life and
وَمِنْ تَبَعِهِ بَعْدَ الْوَفَاةِ	WA MIN TABIA'TIHEE BAA'- DAL-WAFAAH	its ill effects after death,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَاجِرْنِي مِنْهُ بِوُسْعٍ فَاضِلٍ أَوْ	WA AJIR-NEE MIN-HOO BIWUS-I'N FAAZ'ILIN AW	give me sanctuary from it through a bountiful plenty or
كَفَافٍ وَأَصْلٍ	KAFAAFIW-WAAS'IL	a continually arriving sufficiency!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household
وَاجْنِبْنِي عَنِ السَّرَفِ وَ	WAH'-JUB-NEE A'NIS-SARAFI WALIZ-DEEAAD	prevent me from extravagance and excess,
الْأَمْزَادِ		
وَقَوِّنِي بِالْكَدِّ وَالْاِقْتِصَادِ	WA QAW-WIM-NEE BIL-BAD'-LI WALIQ-TIS'AAD	put me on the course of generous spending and moderation,
وَعَلِّمْنِي حُسْنَ التَّقْدِيرِ	WA A'L-LIM-NEE H'US-NAT- TAQ-DEER	teach me excellent distribution,

وَأَقْبِضْنِي بِلُطْفِكَ عَنِ التَّبْذِيرِ

WAQ-BIZ"-NEE BILUT'-FIKA
A'NIT-TAB-D'EER

hold me back through Thy
gentleness from
squandering,

وَأَجِرْ مِنْ أَسْبَابِ الْحَلَالِ أَمْرًا قِي

WA AJ-RI MIN AS-BAABIL-
H'ALAALI AR-ZAAQEE

allow me to attain my
provisions through lawful
means,

وَوَجِّهْ فِي أَبْوَابِ الْبِرِّ إِنْفَاقِي

WA WAJ-JIH FEEE AB-WAABIL-
BIR-RI INFAAQEE

direct my spending toward
the gateways of devotion,

وَأَمْرُو عَنِّي مِنَ الْمَالِ مَا يُحْدِثُ لِي
مَخِيلَةً أَوْ تَأْدِيًّا إِلَى بَغْيٍ أَوْ مَا أَتَعَبُ
مِنْهُ طُغْيَانًا

WAZ-WI A'N-NEE MINAL-
MAALI MAA YUH'-DITHU LEE
MAKH-YALATAN AW TAAD-
DEEAN ILAA BAGH-YIN AW
MAAA ATAA'Q-QABU MIN-
HOO T'UGH-YAANAA

and take away from me any
possession which will bring
forth pride in me, lead to
insolence, or drag me in its
heels to rebellion!

اللَّهُمَّ حَبِّبْ إِلَيَّ صُحْبَةَ الْفُقَرَاءِ وَ
أَعْنِي عَلَى صُحْبَتِهِمْ بِحُسْنِ
الصَّبْرِ

AL-LAAHUM-MA H'AB-BIB ILAY-
YA S'UH'-BATAL-FUQARAAA-I
WA AI'N-NEE A'LAA S'UH'-
BATIHIM BIH'US-NIS'-S'AB-R

O ALLAH, make me love the
companionship of the poor
and help me be their
companion with excellent
patience!

وَمَا زُوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا
أَلْقَانِي فَأَذْخِرْهُ لِي فِي خَزَائِنِكَ
الْبَاقِيَةِ

WA MAA ZAWAY-TA A'N-NEE
MIM-MATAAI'D-DUNYAAL-
FAANEEATI FAD'-KHAR-HOO
LEE FEE KHAZAAA-INIKAL-
BAAQEEAH

Whenever Thou takest away
from me the goods of this
perishing world, store them
for me in Thy abiding
treasuries!

وَاجْعَلْ مَا خَوَّلْتَنِي مِنْ حُطَامِهَا وَ
عَجَّلْتَ لِي مِنْ مَتَاعِهَا

WAJ-A'L MAA KHAW-WAL-
TANEE MIN H'UT'AAMIHAA WA
A'J-JAL-TA LEE MIM-
MATAAI'HAA

Make this world's broken
pieces which Thou hast
conferred upon me and its
goods which Thou hast
quickly granted to me

بُلْغَةً إِلَى جَوَارِكِ

BUL-GHATAN ILAA JIWAARIK

a way to reach Thy
neighborhood,

وَوُصْلَةً إِلَى قُرْبِكَ

WA WUS'-LATAN ILAA QUR-BIK

a link to Thy nearness,

وَذَمْرِيْعَةً إِلَى جَنَّتِكَ WA D'AREE'ATAN ILAA JAN-
NATIK
إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ IN-NAKA D'OOL-FAZ"-LI
ALA'ZEEM
وَأَنْتَ الْجَوَادُ الْكَرِيمُ WA ANTAL-JAWAADU
ALKAREEM

and a means to Thy
Garden!

Verily Thou art Possessor of
bounty abounding,

and Thou art the Munificent,
the Generous.

—31—

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي ذِكْرِ التَّوْبَةِ وَطَلَبِهَا

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
D'IK-RIT-TAW-BATI
WATALABIHAA

His Supplication
(A.S)

IN MENTIONING AND ASKING FOR REPENTANCE

اَللّٰهُمَّ AL-LAAHUM-MA

O ALLAH,

يَا مَنْ لَا يَصِفُهُ نَفْتُ الْوَاصِفِينَ YAA MAL-LAA YAS'IFUHOO
NAA'-TUL-WAAS'IFEEN

O He whom the depiction of
the describers fails to
describe!

وَيَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ YUJAAWIZUHOO RAJAAA-UR-
RAAJEEN

O He beyond whom passes
not the hope of the hoppers!

الرَّاجِينَ
وَيَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ WA YAA MAL-LAA YAZ"EEU'
LADAY-HEEE AJ-RUL-MUH'-
SINEEN

O He with whom is not lost
the wage of the good-
doers!

الْمُحْسِنِينَ
وَيَا مَنْ هُوَ مُتَهَيَّ خَوْفِ الْعَابِدِينَ WA YAA MAN HUWA
MUNTAHAA KHAW-FIL-
A'ABIDEEN

O He who is the ultimate
object of the fear of the
worshippers!

وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ WA YAA MAN HUWA
GHAAYATU KHASH-YATIL-MUT-
TAQEEN

O He who is the utmost limit
of the dread of the god-
fearing!

هَذَا مَقَامُ مَنْ HAD'AA MAQAAMU MAN

This is the station of him

تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ	TADAAWALAT-HOOO AY-DEED'-D'UNOOB	whom sins have passed from hand to hand.
وَقَادَتْهُ أَمْرَمَةُ الْخَطَايَا	WA QAADAT-HOOO AZIM-MATUL-KHAT'AAYAA	Offenses' reins have led him on,
وَاسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ	WAS-TAH'-WAD'A A'LAY-HISH-SHAY-T'AAN	and SATAN has gained mastery over him.
فَقَصَرَ عَمَّا أَمَرْتُ بِهِ تَفْرِيطًا	FAQAS'-S'ARA A'M-MAAA AMAR-TA BIHEE TAF-REET'AA	He fell short of what Thou hast commanded through neglect and
وَتَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيرًا	WA TAA'AT'AA MAA NAHAY-TA A'N-HOO TAGH-REERAA	he pursued what Thou hast prohibited in delusion,
كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ	KAL-JAAHILI BIQUD-RATIKA A'LEEH	like one ignorant of Thy power over him or
أَوْ كَالْمُنْكَرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ	AW KAL-MUNKIRI FAZ"-LA IH'-SAANIKA ILAY-H	one who denies the bounty of Thy beneficence toward him, until, when
حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى	H'AT-TAAA ID'AA ANFATAH'A LAHOO BAS'ARUL-HUDAA	the eye of guidance was opened for him and
وَتَقَشَّعَتْ عَنْهُ سَحَابُ الْعَمَى	WA TAQASH-SHAA'T A'N-HOO SAH'AAA-IBUL-A'MAA	the clouds of blindness were dispelled,
أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ	AH'-S'AA MAA ZALAMA BIHEE NAF-SAH	he reckoned that through which he had wronged himself and
وَفَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ	WA FAK-KARA FEEMAA KHAALAF BIHEE RAB-BAH	reflected upon that in which he had opposed his Lord.
فَرَأَى كَبِيرَ عِصْيَانِهِ كَبِيرًا	FARAAA KABEERA I'S'-YAANIHEE KABEERAW-WA	He saw his vast disobedience as vast and
وَجَلِيلَ مُخَالَفَتِهِ جَلِيلًا	JALEELA MUKHAALAFATIHEE JALEELAA	his great opposition as great.
فَأَقْبَلَ نَحْوَكَ مُؤْمَلًا لَكَ مُسْتَخِيًا مِنْكَ	FAAQ-BALA NAH'-WAKA MOO-AM-MILAL-LAKA MUS-TAH'-YEEAM-MINK	So he turned to Thee, hoping in Thee and ashamed before Thee, and

وَوَجَّهَ رَعْبَتَهُ إِلَيْكَ ثَقَةً بِكَ

WA WAJ-JAHA RAGH-
BATAHOOO ILAY-KA
THIQATAM-BIK

he directed his beseeching
toward Thee, having trust in
Thee.

فَأَمَكَ بِطَمَعِهِ يَقِينًا

FAAM-MAKA BIT'AMAI'HEE
YAQEENAA

He repaired to Thee in his
longing with certitude and

وَقَصَدَكَ بِخَوْفِهِ إِخْلَاصًا

WA QAS'ADAKA BIKHAW-
FIHEEE IKH-LAAS'AA

he went straight to Thee in
fear with sincerity.

قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ

QAD KHALAA T'AMAU'HOO
MIN KUL-LI MAT'-MOOI'N
FEEHEE GHAY-RIK

His longing was devoid of
every object of longing but
Thee, and

فِيهِ غَيْرُكَ

وَأَفْرَحَ مَرُوعُهُ مِنْ كُلِّ مَخْذُومٍ

WA AF-RAKHA RAW-U'HOO
MIN KUL-LI MAH'-D'OORIM-
MIN-HOO SIWAAK

his fright departed from
every object of fear but
Thee.

مَنْهُ سِوَاكَ

فَعَمَلَ بَيْنَ يَدَيْكَ مَسْزِعًا

FAMATHALA BAY-NA YADAY-
KA MUTAZ"AR-RIA'A

So he stood before Thee
pleading,

وَعَمَضَ بَصَرُهُ إِلَى الْأَرْضِ

WA GHAM-MAZ"A
BAS'ARAHOOO ILAAL-AR-Z'I
MUTAKHASH-SHIA'A

his eyes turned toward the
ground in humbleness,

مُتَخَشِّعًا

وَوَطَأَ طَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلًا

WA T'AA-TAA RAA-SAHOO
LII'Z-ZATIKA MUTAD'AL-LILAA

his head bowed before Thy
might in lowliness;

وَأَبْتَكَّ مِنْ سِرِّهِ مَا أَنْتَ أَغْلَمُ

WA ABATH-THAKA MIN SIR-
RIHEE MAAA ANTA SA'-LAMU
BIHEE MIN-HOO KHUZ"OOA'A

he revealed to Thee in
meekness those secrets of
his which Thou knowest
better than he;

بِهِ مِنْهُ خُضُوعًا

وَعَدَدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى

WA A'D-DADA MIN
D'UNOOBIHEE MAAA ANTA
AH'-S'AA LAHAA KHUSHOOA'A

he numbered for Thee in
humility those sins of his
which Thou countest better
than he;

لَهَا خُشُوعًا

وَأَسْتَعَاثَ بِكَ مِنْ

WAS-TAGHAATHA BIK MIN-

he sought help from Thee
before

عَظِيمٌ مَا وَقَعَ بِهِ فِي عِلْمِكَ	A'ZEEMI MAA WAQAA' BIHEE FEE I'L-MIK	the dreadful into which he has fallen in Thy knowledge and
وَقَبِيحٌ مَا فَضَحَهُ فِي حُكْمِكَ مِنْ ذُنُوبٍ	WA QABEEHEE MAA FAZ'AH'AHOO FEE H'UK-MIKA MIN D'UNOOB	the ugly which has disgraced him in Thy judgment the sins
أَذْبَرَتْ لَذَاتَهَا فَذَهَبَتْ	AD-BARAT LAD'-D'AATUHAA FAD'AHABAT-	whose pleasures have turned their backs and gone and
وَأَقَامَتْ بَعَائِهَا فَلَزِمَتْ	WA AQAAMAT TABIA'ATUHAA FALAZIMAT-	whose evil consequences have stayed and stuck fast.
لَا يُكْرِياً إِلَهِي عَذْلَكَ إِنْ عَاقَبْتَهُ	LAA YUNKIRU YAAA ILAAHEE A'D-LAKA IN A'AQAB-TAH	He will not deny Thy justice, my God, if Thou punishest him,
وَلَا يَسْتَعْظِمُ عَفْوَكَ إِنْ عَفَوْتَ عَنْهُ وَرَحِمْتَهُ	WA LAA YAS-TAA'-ZIMU A'- WAKA IN A'FAW-TA A'N-HOO WA RAH'IM-TAH	nor will he consider Thy pardon great if Thou pardonest him and hast mercy upon him,
لَا تَنْكَرُ الرَّبُّ الْكَرِيمُ الَّذِي لَا يَتَعَاطَمُهُ غُفْرَانُ الذُّنُوبِ الْعَظِيمِ	LIAN-NAKAR-RAB-BUL- KAREEMUL-LAD'EE LAA YATAA'AZ'AMUHOO GHUF- RAANUD'-D'AMBIL-A'ZEEM	for Thou art the Generous Lord for whom the forgiveness of great sins is nothing great!
اللَّهُمَّ هَا أَنَا ذَا	AL-LAAHUM-MA FAHAAA ANA D'AA	O ALLAH, so here I am:
قَدْ جِئْتُكَ مُطِيعًا لِأَمْرِكَ فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ	QAD JI-TUKA MUT'EEA'L-LIAM- RIKA FEEMAAA AMAR-TA BIHEE MINAD-DUA'AA-I	I have come to Thee obeying Thy command (for Thou hast commanded supplication) and

مُنَجِّرًا وَعَدْتُكَ فِيْمَا وَعَدْتَ بِهِ مِنْ
الْإِجَابَةِ إِذْ قَوْلُ:

MUTANAJ-JIZAW-WAA'-DAKA
FEEMAA WAA'T-TA BIHEE
MINAL-IJAABAH ID'
TAQOOLU:

asking the fulfillment of Thy
promise, (for Thou hast
promised to respond): Thou
hast said,

﴿أَذْعُونِي أَسْتَجِبْ لَكُمْ﴾

(UD-U'WNEEE AS-TAJIB
LAKUM)

(Supplicate Me and I will
respond to you).¹²⁷

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIH

O ALLAH, So bless
MUHAMMAD and his
Household,

وَالْقِنَى بِمَغْفِرَتِكَ كَمَا لَقِيتُكَ
بِاقْرَارِي

WA AL-QANEE BIMAGH-
FIRATIKA KAMAA LAQEETUKA
BIIQ-RAAREE

meet me with Thy
forgiveness just as I have
met Thee with my
confession,

وَأَرْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ
كَمَا وَضَعْتُ لَكَ نَفْسِي

WAR-FAA'-NEE A'M-
MAS'AARII'D'-D'UNOOBI
KAMAA WAZ'AA'-TU LAKA
NAF-SEE

lift me up from the fatal
infirmities of sins just as I
have let myself down before
Thee, and

وَأَسْتُرْنِي بِسِتْرِكَ كَمَا تَأْنِيتَنِي
عَنِ الْإِتِّقَامِ مِنِّي
اللَّهُمَّ

WAS-TUR-NEE BISIT-RIKA
KAMAA TAAN-NAY-TANEE
A'NLINTIQAAMI MIN-NEE

cover me with Thy covering
just as Thou hast shown no
haste to take vengeance on
me!

AL-LAAHUM-MA

O ALLAH,

وَتَبَّتْ فِي طَاعَتِكَ نِيَّتِي

WA THAB-BIT FEE T'AAA'TIKA
NEE-YATEE

make firm my intention to
obey Thee,

وَأَحْكَمْ فِي عِبَادَتِكَ بَصِيرَتِي

WA AH'-KIM FEE I'BAADATIKA
BAS'EERATEE

strengthen my insight in
worshiping Thee,

وَوَقِّضْنِي مِنَ الْأَعْمَالِ لِمَا تَغْسِلُ بِهِ
دَسَسَ الْخَطَايَا عَنِّي

WA WAF-FIQ-NEE MINAL-AA'-
MAALI LIMAA TAGH-SILU
BIHEE DANASAL-KHAT'AAYAA
A'N-NEE

give me the success of
works which will wash away
the defilement of offenses,

وَتَوَفَّنِي عَلَىٰ مِلَّتِكَ وَمِلَّةِ نَبِيِّكَ
مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي

اللَّهُمَّ

WA TAWAF-FANEE A'LAA MIL-
LATIKA WAMIL-LATI NABEE-
YIKA MUH'AM-MADIN A'LAY-
HIS-SALAAMU ID'AA TAWAF-
FAY-TANEE

and take me when Thou
takest me in the creed of
Thy prophet MUHAMMAD
(upon him be peace).

AL-LAAHUM-MA

O ALLAH,

إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا

مِنْ كَبَائِرِ ذُنُوبِي وَصَغَائِرِهَا

وَبَوَاطِنِ سَيِّئَاتِي وَظَوَاهِرِهَا

وَسَوَافِ مَرَلَاتِي وَحَوَادِثِهَا

تَوْبَةً مَنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَةٍ

وَلَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ

وَقَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ

كِتَابِكَ إِنَّكَ

IN-NEEE ATOOBU ILAY-KA FEE
MAQAAMEE HAD'AA

MIN KABAAA-IRI D'UNOOBEE
WAS'AGHAAAA-IRIHAA

WA BAWAAT'INI SAY-YI-AATEE
WAZAWAAHIRIHAA

WA SAWAALIFI ZAL-LAATEE
WAH'AWAADITHIHAA

TAW-BATA MAL-LAA YUH'AD-
DITHU NAF-SAHOO BIMAA'-
S'EEAH

WA LAA YUZ"-MIRU AY-
YAU'WDA FEE KHATEE-AH

WA QAD QUL-TA YAAA
ILAAHEE FEE MUH'-KAMI
KITAABIKA IN-NAKA

I repent to Thee in this my
station from

my sins, great and small,

my evil deeds, inward and
outward,

my lapses, past and recent,

with the repentance of one
who does not tell himself
that he might disobey

or secretly think that he
might return to an offense.

Thou hast said, my God, in
the firm text of Thy Book, that
Thou

تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ

وَتَغْفُو عَنِ السَّيِّئَاتِ

TAQ-BALUT-TAW-BATA A'N
I'BAADIK

WA TAA'-FOO A'NIS-SAY-YI-
AAT

acceptest repentance from
Thy servants, ¹²⁸

pardonest evil deeds, ¹²⁹
and

¹²⁸ 9: 104, 42: 25

¹²⁹ 42: 25

وَتَحِبُّ التَّوَّابِينَ	WA TUH'IB-BUT-TAW-WAABEEN	lovest the repenters, ¹³⁰
فَأَقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ	FAQ-BAL TAW-BATEE KAMAA WAA'T-T	so accept my repentance as Thou hast promised,
وَاعْفُ عَن سَيِّئَاتِي كَمَا	WAA'-FU A'N SAY-YI-AATEE KAMAA Z'AMINT	pardon my evil deeds as thou hast guaranteed,
ضَمَنْتَ		
وَأَوْجِبْ لِي مَحَبَّتَكَ كَمَا	WA AW-JIB LEE MAH'AB- BATAKA KAMAA SHARAT'-T	and make obligatory toward me Thy love as Thou hast stipulated!
شَرَطْتَ		
وَلَكَ يَا رَبِّ	WA LAKA YAA RAB	To Thee, my Lord, belongs
شَرْطِي أَنْ لَا أَعُودَ فِي	SHAR-T'EEE AL-LAAA AU'WDA FEE MAK-ROOHIK	my stipulation that I will not return to what is disliked by Thee,
مَكْرُوهِكَ		
وَضَمَانِي أَنْ لَا أَرْجِعَ فِي	WA Z'AMAANEEE AL-LAAA AR- JIA' FEE MAD'-MOOMIK	my guarantee that I will not go back to what Thou blamest, and
مَذْمُومِكَ		
وَعَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ	WA A'H-DEEE AN AH-JURA JAMEEA' MAA'AS'EEK	my covenant that I will stay away from acts of disobedience to Thee.
اللَّهُمَّ إِنَّكَ أَعْلَمُ بِمَا عَمِلْتُ	AL-LAAHUM-MA IN-NAKA AA'- LAMU BIMAA A'MIL-T	O ALLAH, Thou knowest better what I have done,
فَاغْفِرْ لِي مَا عَمِلْتُ	FAGH-FIR LEE MAA A'LIM-T	so forgive me what Thou knowest
وَاصْرِفْنِي بِقُدْرَتِكَ إِلَى مَا أَحْبَبْتَ	WAS'-RIF-NEE BIQUD-RATIKA ILAA MAAA AH'-BAB-T	and turn me through Thy power to what Thou lovest

اللَّهُمَّ وَعَلَى	AL-LAAHUM-MA WAA'LAY-YA	O ALLAH, counted against me are
تَبَعَاتُ قَدْ حَفِظْتُهُنَّ	TABIA'ATUN QAD H'AFIZ'TUHUN	claims that stay in my memory and
وَتَبَعَاتُ قَدْ نَسِيتُهُنَّ	WA TABIA'ATUN QAD NASEETUHUN	claims that I have forgotten,
وَكُلُّنَّ بَعَيْنِكَ الَّتِي لَا تَنَامُ	WA KUL-LUHUN-NA BIA'Y-NIKAL-LATEE LAA TANAAM	while all of them remain in Thy eye that does not sleep
وَعِلْمِكَ الَّذِي لَا يَنْسَى	WA I'L-MIKAL-LAD'EE LAA YANSAA	and Thy knowledge that does not forget!
فَعَوِّضْ مِنْهَا أَهْلَهَا	FAA'W-WIZ" MIN-HAAA AH-LAHAA	So compensate their owners,
وَأَخْطِطْ عَنِّي وَزْرَهَا	WAH'-TUT' A'N-NEE WIZ-RAHAA	lighten their load upon me,
وَخَفِّفْ عَنِّي ثِقَلَهَا	WA KHAF-FIF A'N-NEE THIQ-LAHAA	lift up their weight from me,
وَاعْصِمْنِي مِنْ أَنْ أَقَارِفَ مِثْلَهَا	WAA'-S'IM-NEE MIN AN UQAARIFA MITH-LAHAA	and preserve me from approaching their like!
اللَّهُمَّ وَإِنَّهُ	AL-LAAHUM-MA WA IN-NAHOO	O ALLAH, but
لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمِكَ	LAA WAFAAA-A LEE BIT-TAW-BATI IL-LAA BII'S'-MATIK	I can not be faithful to my repentance without Thy preservation,
وَلَا أَسْتَنْسَاكَ بِى عَنِ الْخَطِيئَاتِ	WA LAA AS-TIM-SAAKA BEE A'NIL-KHAT'AAYAAA IL-LAA A'N QOO-WATIK	nor can I refrain from offenses without Thy strength.
إِلَّا عَنْ قُوَّتِكَ		
فَقَوِّنِي بِقُوَّةٍ كَافِيَةٍ	FAQAW-WINEE BIQOO-WATIN KAAFEAAH	So strengthen me with a sufficient strength and
وَتَوَكَّلْنِي بِعِصْمَةِ مَانِعَةٍ	WA TAWAL-LANEE BII'S'-MATIM-MAANIA'H	attend to me with a defending preservation!
اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْكَ	AL-LAAHUM-MA AY-YUMAA A'B-DIN TAABA ILAY-KA	O ALLAH, if any servant repents to Thee,

وَهُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ	WA HUWA FEE I'L-MIL-GHAY-BI I'NDAKA	while in Thy knowledge of the Unseen
فَاسْخِ تَوْبَتَهُ	FAASIKHUL-LITAW-BATIH	will break his repentance
وَعَايِدُ فِي ذَنْبِهِ وَخَطِيئَتِهِ	WA A'AA-IDUN FEE D'AMBIHEE WAKHAT'EE-ATIH	and return to his sin and offense,
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ	FA IN-NEE E AU'WD'U BIK AN AKOONA KAD'ALIK	I seek refuge in Thee lest I be like that!
فَاجْعَلْ تَوْبَتِي هَذِهِ	FAJ-A'L TAW-BATEE HD'IH	So make this my repentance
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ	TAW-BATAL-LAAA AH'-TAAJU BAA'-DAHAAA ILAA TAW-BAH	a repentance after which I will need no repentance
تَوْبَةً مُوجِبَةً لِمَحْوِ مَا سَلَفَ وَ السَّلَامَةِ فِيمَا بَقِيَ	TAW-BATAM-MOOJIBATAL-LIMAH'-WI MAA SALAFA WAS-SALAAMATI FEEMAA BAQEE	and a repentance which will obligate the erasing of what has gone by and safety in what remains!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنِّي أَعْتَزُّ بِكَ مِنْ جَهْلِي	IN-NEEE AA'-TAD'IRU ILAY-KA MIN JAH-LEE	I ask pardon from Thee for my ignorance, and
وَاسْتَغْفِرُكَ سَوْءَ فِعْلِي	WA AS-TAW-HIBUKA SOOO-A FIA'-LEE	I ask Thee to disregard my evil acts!
فَاضْمِنِّي إِلَى كَفِّ مَرَحِمِكَ تَطَوُّلاً	FAAZ"-MUM-NEEE ILAA KANAFI RAH'-MATIKA TAT'AW-WULAA	So join me to the shelter of Thy mercy through graciousness and
وَاسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلاً	WAS-TUR-NEE BISIT-RI A'AFEEATIKA TAFAZ"-Z"ULAA	cover me with the covering of Thy well-being through bounteousness!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ إِمْرَانَكَ أَوْ نَزَلَ عَنْ مَحَبَّتِكَ	WA IN-NEEE ATOOBU ILAY-KA MIN KUL-LI MAA KHAALAF IRAADATAKA AW ZAALA A'M- MAH'AB-BATIK	I repent to Thee from everything opposed to Thy will or far from Thy love
مِنْ خَطَرَاتِ قَلْبِي	MIN KHAT'ARAATI QAL-BEE	—the thoughts of my heart,
وَلَحْظَاتِ عَيْنِي	WA LAH'AZ'AATI AY-NEE	the glances of my eye,
وَحِكَايَاتِ لِسَانِي	WA H'IKAAAYAATI LISAANEE	the tales of my tongue—
تَوْبَةً تَسْلِمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حَيَاتِهَا مِنْ تَبَعَاتِكَ وَتَأْمَنُ مِمَّا يَخَافُ الْمُعْتَدُونَ مِنْ أَلِيمِ سَطَوَاتِكَ	TAW-BATAN TAS-LAMU BIHAA KUL-LU JAARIH'ATIN A'LAA H'EEAALIHAA MIN TABIA'ATIKA WA TAA-MANU MIM-MAA YAKHAAFUL-MUA'-TADOONA MIN SLEEMI SAT'AWAATIK	with a repentance through which each bodily part will by itself stay safe from ill consequences with Thee and remain secure from Thy painful penalties feared by transgressors!
اللَّهُمَّ فَارْحَمْ	AL-LAAHUM-MA	O ALLAH, so have mercy on
وَحْدَتِي بَيْنَ يَدَيْكَ	FAR-H'AM WAH'-DATEE BAY- NA YADAY-K	my being alone before Thee,
وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ	WA WAJEEBA QAL-BEE MIN KHASH-YATIK	the pounding of my heart in dread of Thee,
وَاضْطِرَابَ أَرْكَانِي مِنْ هَيْبَتِكَ	WAZ'-T'IRAABA AR-KAANEE MIN HAY-BATIK	the trembling of my limbs in awe of Thee!
فَقَدْ أَقَامَنِي يَا رَبِّ ذُنُوبِي مَقَامَ الْخِرْيِ فِيْنَايِكَ	FAQAD AQAAMAT-NEE YAA RAB-BI D'UNOOBEE MAQAAMAL-KHIZ-YI BIFINAAA-IK	My sins, my God, have stood me in the station of degradation in Thy courtyard.
فَإِنْ سَكَتُ لَمْ يَنْطِقْ عَنِّي أَحَدٌ	FAAN SAKAT-TU LAM YANTI'Q A'N-NEEE AH'AD	If I remain silent, none will speak for me;

وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ	WA IN SHAFAA'-TU FALAS-TU BIH-LISH-SHAFAAA'H	if I seek an intercessor, I am not worthy for intercession.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَشَفِّعْ فِي خَطَايَا كَرَمَكَ	WA SHAF-FIA' FEE KHATA'AYAAYA KARAMAK	make Thy generosity intercede for my offenses,
وَعُدْ عَلَى سَيِّئَاتِي بِعَفْوِكَ	WA U'D A'LAA SAY-YI-AATEE BIA'F-WIK	follow up my evil deeds with Thy pardon,
وَلَا تَجْزِنِي جَزَائِي مِنْ عُقُوبَتِكَ	WA LAA TAJ-ZINEE JAZAAA-EE MIN U'QOOBATIK	repay me not with the punishment that is my proper repayment,
وَأَبْسُطْ عَلَيَّ طَوْلَكَ	WAB-SUT' A'LAY-YA TAW-LAK	spread over me Thy graciousness,
وَجَلِّنِي بِسِتْرِكَ	WA JAL-LIL-NEE BISIT-RIK	wrap me in Thy covering,
وَأَفْعَلْ بِي فِعْلَ	WAF-A'L BEE FIA'-L	and do with me what is done by
عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ	A'ZEEZIN TAZ"AR-RAA' ILAY- HEE A'B-DUN D'ALEELUN FARAH'IMAH	a mighty man, when a lowly slave pleads to him and he shows him mercy,
أَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ	AW GHANEE-YIN TAA'R-RAZ"A LAHOO A'B-DUN FAQEERUN FANAA'SHAH	or a rich man, when a poor slave submits himself and he raises him to wealth!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا خَفِيرَ لِي مِنْكَ فَلْيَخْفُرْنِي عِزُّكَ	LAA KHAFEERA LEE MINK FAL- YAKH-FUR-NEE I'Z-ZUK	I have no protector against Thee, so let Thy might be my protector!
وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ	WLAA SHAFEEA' LEE ILAY-KA FAL-YASH-FAA' LEE FAZ"-LUK	I have no intercessor with Thee, so let Thy bounty be my intercessor!

وَقَدْ أَوْجَلَّتَنِي خَطَايَايَ فَلْيُؤْمِنِي
عَفْوُكَ

WA QAD AW-JALAT-NEE
KHATA'AYAYAA FAL-YOO-MIN-
NEE A'F-WUK

My offenses have set me
quaking, so let Thy pardon
give me security!

فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ

FAMAA KUL-LU MAA NAT'AQ-
TU BIHEE A'N-

Not all that I have said rises
up from

جَهْلٍ مِّنِّي بِسُوءِ أَثَرِي

JAH-LIM-MIN-NEE BISOOO-I
ATHAREE

my ignorance of my evil
footsteps

وَلَا نِسْيَانٍ لِّمَا سَبَقَ مِنْ ذَمِيمٍ

WA LAA NIS-YAANIL-LIMAA
SABAQA MIN D'AMEEMI FIA'-
LEE

or forgetfulness of my
blameworthy acts in the
past,

فَعَلِي

وَلَكِنْ لِّتَسْمَعَ سَمَاوُكَ وَمَنْ فِيهَا

WA LKIL-LITAS-MAA'
SAMAAAW-UKA WAMAN

but in order that Thy heaven
and those within it and Thy
earth and those upon it may
hear

وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا

FEEHAA WA AR-Z'UKA
WAMAN A'LAY-HAA MAA

أَظْهَرْتُ لَكَ مِنَ الدَّامِ

AZ'-HAR-TU LAKA MINAN-
NADAM

the remorse which I have
professed to Thee and

وَلَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ

WA LAJAA-TU ILAY-KA FEEHEE
MINAT-TAW-BAH

the repentance through
which I have sought[†] asylum
with Thee.

فَعَلَّ بَعْضُهُمْ بِرَحْمَتِكَ

FALAA'L-LA BAA'-Z'AHUM
BIRAH'-MATIK

Then perhaps one of them,
through Thy mercy, may

يَرْحَمُنِي لِسُوءِ مَوْقِفِي

YAR-H'AMUNEE LISOOO-I
MAW-QIFEE

show mercy upon my evil
situation or

أَوْ تَذَرِكُهُ الرِّقَّةُ عَلَى لِسُوءِ

AW TUD-RIKUHUR-RIQ-QATU
A'LAY-YA LISOOO-I H'AALEE

be seized by tenderness for
my evil state.

حَالِي

فَيَنَالَنِي مِنْهُ

FAYANAALANEE MIN-H

There may come from him
for my sake a

بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِي

BIDAA'-WATIN HEEA AS-MAU'
LADAY-KA MIN DUA'AA-EE

supplication to which Thou
givest ear more than to my
supplication or

أَوْ شَفَاعَةٍ أَوْ كَدُ عِنْدَكَ مِنْ شَفَاعَتِي تَكُونُ بِهَا	AW SHAFAAA'TIN AW-KADU I'NDAKA MIN SHAFAAA'TEE TAKOONU BIHAA	an intercession surer with Thee than my intercession through which I may
نَجَاتِي مِنْ غَضَبِكَ	NAJAATEE MIN GHAZ"ABIK	be delivered from Thy wrath and
وَفَوْزِي بِرِضَاكَ	WA FAW-ZEE BIRIZ"AAK	attain to Thy good pleasure!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنْ يَكُنْ أَلَدَمُ تَوْبَةٍ إِلَيْكَ فَأَنَا أَلَدَمُ النَّادِمِينَ	EE-YAKUNIN-NADAMU TAW- BATAN ILAY-KA FAANAA ANDAMUN-NAADIMEEN	if remorse is a repentance toward Thee, ¹³¹ then I am the most remorseful of the remorseful!
وَإِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً فَأَنَا أَوَّلُ الْمُنِيبِينَ	WA EE-YAKUNIT-TAR-KU LIMAA'-S'EEATIKA INAABATAN FAANAA AW-WALUL- MUNEEBEEN	If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back!
وَإِنْ يَكُنِ الْإِسْتِغْفَارُ حِطَّةً لِلذُّبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ	WA EE-YAK-NILIS-TIGH-FAARU H'IT'-TATAL-LILD'-D'UNOOBI FA IN-NEE LAKA MINAL-MUS- TAGH-FIREEN	If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness!
اللَّهُمَّ فَكَمَا	AL-LAAHUM-MA FAKAMAA	O ALLAH,
أَمَرْتَ بِالتَّوْبَةِ وَصَدَّقْتَ الْقَبُولَ	AMAR-TA BIT-TAW-BATI WAZ"AMINTAL-QABOOL	as Thou hast commanded repentance and guaranteed acceptance,
وَحَثَّ عَلَى الدُّعَاءِ وَعَدْتَ الْإِجَابَةَ	WA H'ATHATH-TA A'LAAD- DUA'AA-I WA WAA'T-TAL- IJAABAH	as Thou hast urged supplication, and promised to respond,

¹³¹ Allusion to the well-known prophetic saying: 'Remorse is a repentance' (BIN MAJA, ZUHD 30/AHMAD 376, 423; VI, 264),

فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household,
وَأَقْبَلْ تَوْبَتِي	WAQ-BAL TAW-BATEE	accept my repentance,
وَلَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ	WA LAA TAR-JIA'-NEE MAR-JIA'L-KHAY-BATI MIR-RAH'-MATIK	and return me not to the returning place of disappointment in Thy mercy!
إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ	IN-NAKA ANTAT-TAW-WAABU A'LAAL-MUD'-NIBEEEN	Surely Thou art Ever-turning toward the sinners.
وَالرَّحِيمُ لِلْخَاطِئِينَ الْمُنِيرِينَ	WAR-RAH'EEMU LIL-KHAATI'-EENAL-MUNEEBEEN	All-compassionate ¹³² toward the offenders who turn back!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAA HADAY-TANAA BIH	O ALLAH, bless MUHAMMAD and his Household just as Thou hast guided us by him!
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَذْتَنَا بِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAS-TANQAD'-TANAA BIH	Bless MUHAMMAD and his Household just as Thou hast rescued us through him! ¹³³
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN TASH-FAU' LANAA YAW-MAL-QEEAAMATI WAYAW-MAL-FAAQATI ILAY-K	Bless MUHAMMAD and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee!

¹³² 2: 128

¹³³ There is probably an allusion here to 3: 103: You were upon the brink of a pit of Fire, and He rescued you from it.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything, ¹³⁴

وَهُوَ عَلَيْكَ يَسِيرٌ

WA HUWA A'LAY-KA YASEER

and that is easy for Thee!

وكان من دعائه عليه السلام

بعد الفراغ من صلاة الليل

لنفسه

في الاعتراف

بالذنوب

—32—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU BAA'-
DAL-FARAAGHI MIN
S'ALAATIL-LAY-LI
LINAF-SIHEE FEELIA'-
TIRAAFI BID'-D'AMB

His Supplication
(A.S)

FOR HIMSELF IN
CONFESSING
SINS AFTER
FINISHING THE
NIGHT PRAYER

اللَّهُمَّ يَا ذَا

AL-LAAHUM-MA YAA D'AAL-

O ALLAH, O Possessor of

الْمُلْكِ الْمُبَادِبِ بِالْخُلُودِ

MUL-KIL-MUTAAB-BIDI BIL-
KHULOOD

kingdom perpetual in
everlastingness,

وَالسُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُودٍ وَ

WAS-SUL-T'AANIL-MUM-TANII'
BIGHAY-RI JUNOODIW-WA
LAAA AA'-WAAN

authority invincible without
armies or helpers,

لَا أَعْوَانِ

وَالْغَيْرِ الْبَاقِي عَلَى مَرِّ الدُّهُورِ وَ

WAL-I'Z-ZIL-BAAQEE A'LAA
MAR-RID-DUHOORI WA

might abiding through
aeons past, years gone by,
times and days elapsed!

خَوَالِي الْأَعْوَامِ وَمَوَاضِي الْأَنْزِمَانِ

KHAWAALEEL-AA'-WAAMI
WAMAWAAZ"EEL-AZ-MAANI
WAL-AY-YAAM

وَالْأَيَّامِ

عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأُولِيَّةٍ وَلَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ	A'Z-ZA SUL-T'AANUKA I'Z-ZAL- LAA H'AD-DA LAHOO BIW- WALEE-YATIW-WA LAA MUNTAHAA LAHOO BIAAKHAREE-YAH	Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last!
وَأَسْتَغْلَى مُلْكُكَ عُلُوًّا سَقَطَتْ أَلْأَشْيَاءُ دُونَ بُلُوغِ أَمَدِهِ	WAS-TAA'-LAA MUL-KUKA U'LOO-WANA SAQAT'ATIL- ASH-YAAA-U DOONA BULOOGHI AMADIH	Thy kingdom towers high with a towering before which all things fall down without reaching its term;
وَلَا يَبْلُغُ أَذُنِي مَا آسْتَأْثَرْتُ بِهِ مِنْ ذَلِكَ أَقْصَى نَعْتِ النَّاعِتِينَ	WA LAA YAB-LUGHU AD-NAA MAS-TAA-THAR-TA BIHEE MIN D'ALIKA AQ-S'AA NAA'-TIN- NAAI'TEEN	the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers!
صَلَّتْ فِيكَ الصِّفَاتُ وَتَفَسَّخَتْ دُونَكَ النُّعُوتُ	Z'AL-LAT FEEKAS'-S'IFAAT WA TAFAS-SAKHAT D- DOONAKAN-NUU'WT	Attributes go astray in Thee, descriptions fall apart below Thee,
وَحَامَرَتْ فِي كِبَرِيَّاتِكَ لَطَائِفُ الْأَوْهَامِ	WA H'AARAT FEE KIB-REEAAA- IKA LAT'AAA-IFUL-AW-HAAMI	the subtlest of imaginations are bewildered by Thy magnificence!
كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلَتِكَ	KAD'ALIKA ANTAL-LAAHUL- AW-WALU FEE AW-WALEE- YATIK	So art Thou: ALLAH, the First in Thy firstness, and
وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ وَأَنَا الْعَبْدُ	WA A'LAA D'ALIKA ANTA DAAA-IMUL-LAA TAZOOL WA ANAAL-A'B-D	so art Thou everlastingly. Thou dost not pass away. But I am the slave,
الضَّعِيفُ عَمَلًا	AZ"-Z"AE'EFU A'MALAA	feeble in works,
الْجَسِيمُ أَمَلًا	AL-JASEEMU AMALAA	immense in hopes.

خَرَجَتْ مِنْ يَدِي أَسْبَابُ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ	KHARAJAT MEE-YADEEE AS- BAABUL-WUS'ULAATI IL-LAA MAA WAS'ALAHOO RAH'- MATUK	The tying links are outside my hand, except what is tied by Thy mercy;
وَقَطَّعْتَ عَنِّي عِصْمَ الْأَمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ	WA TAQAT'-TAA'T A'N-NEE I'S'AMUL-AAAMAALI IL-LAA MAAA ANA MUA'-TAS'IMUM- BIHEE MIN A'F-WIK	the bonds of hopes have been cut away from me, except the pardon to which I hold fast.
قَلَّ عِنْدِي مَا أَعْتَدُ بِهِ مِنْ طَاعَتِكَ	QAL-LA I'NDEE MAAA AA'- TAD-DU BIHEE MIN T'AAA'TIK	Little on my part is the obedience toward Thee upon which I count, and
وَكَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ	WA KATHURA A'LAY-YA MAAA ABOOO-U BIHEE MIM-MAA'- S'EEATIK	great against me the disobedience toward Thee to which I have reverted.
وَلَنْ يَضِيقَ عَلَيْكَ عَفْوُ عَنْ عَبْدِكَ وَ إِنْ أَسَاءَ فَأَعْفُ عَنِّي اللَّهُمَّ	WA LAY-YAZ'EEQA A'LAY-KA A'F-WUN A'N A'B-DIKA WA IN ASAAA-A FAA'-FU A'N-NEE AL-LAAHUM-MA	But pardoning Thy slave will not constrain Thee, even if he be bad, so pardon me! O ALLAH,
وَقَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ	WAQAD ASH-RAFA A'LAA KHAFAAYAAL-AA'-MAALI I'L- MUK	Thy knowledge watches over hidden works,
وَأَنْكَشَفَ كُلَّ مَسْتَوْرٍ دُونَ خُبْرِكَ	WANKASHAFA KUL-LU MAS- TOORIN DOONA KHUB-RIK	every covered thing is exposed before Thy awareness,
وَلَا تَطْوِي عَنْكَ دَفَائِقُ الْأُمُورِ وَلَا تَغْرُبُ عَنْكَ غَيْبَاتُ السَّرَائِرِ	WA LAA TANT'AWEE A'NKA DAQAAA-IQUL-UMoor WA LAA TAA'-ZUBU A'NKA GHAY-YIBAATUS-SARAAA-IR	the intricacies of things are not concealed from Thee, and unseen mysteries slip not away from Thee.
وَقَدْ اسْتَحْوَذَ عَلَى عَدُوِّكَ الَّذِي	WA QADI AS-TAH'-WAD'A A'LAY-YA A'DOO-WUKAL- LAD'EE	But over me Thy enemy has gained mastery:

أَسْتَنْظِرُكَ لِنُغْوَايَتِي فَأَنْظِرْتَهُ	S-TANZ'ARAKA LIGHAWAAYATEE FAANZ'AR-TAH	He asked a delay from Thee to lead me astray, and Thou gavest him the delay!
وَاسْتَمَهَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ	WAS-TAM-HALAKA ILAA YAW-MID-DEENI LIIZ"-LAALEE FAAM-HAL-TAH	He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite! ¹³⁵
فَأَوْفَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ مِنْ	FAAW-QAA'NEE WA QAD HARAB-TU ILAY-KA MIN-	So he threw me down, though I had fled to Thee from
صَغَائِرِ ذُنُوبٍ مُوبِقَةٍ	S'AGHAAA-IRI D'UNOOBIM-MOOBIQAH	small, ruinous sins and
وَكَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ	WA KABAAA-IRI AA'-MAALIM-MUR-DEEAH	great, deadly works,
حَتَّى إِذَا قَامَرْتُ مَعْصِيَتَكَ	H'AT-TAAA ID'AA QAARAF-TU MAA'-S'EEATAK	until, when I had yielded to disobeying Thee and
وَاسْتَوْجِبْتُ بِسُوءِ سَعْيِي سَخَطَكَ	WAS-TAW-JAB-TU BISOOO-I SAA'-YEE SAKH-T'ATAK	merited Thy anger through my bad efforts, he
فَقَلَّ عَنِّي عِذَامَ غَدَمِهِ	FATALA A'N-NEE I'D'AARA GHAD-RIH	turned the bridle of his treachery away from me,
وَتَلَقَّانِي بِكَلِمَةٍ كُفْرِهِ	WA TALAQ-QAANEE BIKALIMATI KUF-RIH	met me with the word of his ingratitude,
وَتَوَلَّى الْبَرَاءَةَ مِنِّي	WA TAWAL-LAAL-BARAAA-ATA MIN-NEE	undertook to be quit of me, ¹³⁶
وَأَدْبَرَ مُوَكِّبًا عَنِّي	WA AD-BARA MUWAL-LEEANA A'N-NEE	turned his back to flee from me,

¹³⁵ Reference to the QURANIC account of IBLEES, in which IBLEES asks from ALLAH and is given permission to try to lead His servants astray until the Day of Resurrection (7: 14-18, 15: 36-43, 38: 79-86).

¹³⁶ Reference to 59: 16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear ALLAH, the Lord of the worlds.'

فَأُصْحِرَ لِي لِعَصَبِكَ فَرِيدًا	FAAS'-H'ARANEE LIGHAZ"ABIKA FAREEDAA	threw me to the desert of Thy wrath alone, and
وَأَخْرَجَنِي إِلَى فَنَاءٍ تَقَمَّتْكَ طَرِيدًا	WA AKH-RAJANEER ILAA FINAAA-I NAQIMATIKA T'AREEDAA	sent me as an outcast into the courtyard of Thy vengeance. There is
لَا شَفِيعَ يَشْفَعُ لِي إِلَيْكَ	LAA SHAFEEU'Y-YASH-FAU' LEEE ILAY-K	no intercessor to intercede for me with Thee,
وَلَا خَفِيرَ يُؤَمِّنُنِي عَلَيْكَ	WA LAA KHAFEERUY-YOO- MINUNEE A'LAY-K	no protector to make me feel secure against Thee,
وَلَا حِصْنَ يَحْجُبُنِي عَنْكَ	WA LAA H'IS'-NUY-YAH'- JUBUNEE A'NK	no fortress to veil me from Thee,
وَلَا مَلَأَ الْجَأْإِلَيْهِ مِنْكَ	WA LAA MALAAD'UN AL-JAA ILAY-HEE MINK	no shelter in which to seek asylum apart from Thee!
فَهَذَا مَقَامُ الْعَاذِبِ بِكَ وَمَحَلُّ الْمُعْتَرِفِ لَكَ	FAHD'AA MAQAAMUL-A'AA- ID'I BIK WA MAH'AL-LUL- MUA'-TARIFI LAK	This is the station of him who takes refuge with Thee, the place of the confessor to Thee:
فَلَا يَضِيقَنَّ عَنِّي فَضْلُكَ	FALAA YAZ"EEQAN-NA A'N- NEE FAZ"-LUK	Let not Thy bounty be too narrow for me,
وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ	WA LAA YAQ-S'URAN-NA DOONEE A'F-WUK	let not Thy pardon fall short of me!
وَلَا أَكُنْ أَخِيبَ عِبَادِكَ الْتَائِبِينَ	WA LAAA AKUN AKH-YABA I'BAADIKAT-TAAA-IBEEN	Let me not be the most disappointed of Thy repentant servants,
وَلَا أَقْطَ وَفُودَكَ الْآمِلِينَ	WA LAAA AQ-NATA' WFOODIKAL-AAAMILEEN	nor the most despairing of those who come to Thee with expectations!
وَاعْفِرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ	WAGH-FIR LEE IN-NAKA KHAY-RUL-GHAAFIREEEN	Forgive me, surely Thou art the best of the forgivers!
اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH,
أَمَرْتَنِي فَتَرَكْتُ	AMAR-TANEE FATARAK-T	Thou commanded me, and I refrained,
وَنَهَيْتَنِي فَرَكَبْتُ	WA NAHAY-TANEE FARAKIB-T	Thou prohibited me, and I committed.

وَسَوَّلَ لِيَ الْخَطَاءَ خَاطِرُ السُّوءِ
فَفَرَطْتُ

WA SAW-WALA LEEAL-
KHAT'AAA-A KHAAT'IRUS-
SOOO-I FAFAR-RAT'-T

Evil thoughts tempted me to
offend, and I was negligent.

وَلَا أَسْتَشْهَدُ عَلَى صِيَامِي نَهَارًا
وَلَا أَسْتَجِيرُ بِتَهْجُدِي لَيْلًا
وَلَا تُثْنِي عَلَيَّ بِإِحْيَائِهَا سُنَّةً
حَاشَى فُرُوضِكَ أَلَّتِي مَنْ ضَيَعَهَا
هَلَكَ

WA LAAA AS-TASH-HIDU A'LAA
S'EEAAMEE NAHAARAA

I cannot call upon daytime
to witness my fasting,

WA LAAA AS-TAJEERU
BITAHAJ-JUDEE LAY-LAA

nor can I seek sanctuary in
night because of my vigil;

WA LAA TUTH-NEE A'LAY-YA
BIIH'-YAAA-IHAA SUN-NATUN
H'AASHAA FUROOZ'"IKAL-
LATEE MAN Z'AY-YAA'HAA
HALAK

no SUNNA praises me for
keeping it alive, only Thy
obligations, he who neglects
which has perished.

وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ
كَثِيرٍ

WA LAS-TU ATAWAS-SALU
ILAY-KA BIFAZ'"-LI NAAFILATIM-
MAA' KATHEER

I cannot seek access to
Thee through the excellence
of a supererogatory work,
given the many

مَا أَغْفَلْتُ مِنْ وَظَائِفِ فُرُوضِكَ
وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ

MAAA AGH-FAL-TU MIW-
WAZ'AAA-IFI FUROOZ'"IK

duties of Thy obligations of
which I have been heedless

WA TAA'D-DAY-TU A'M-
MAQAAMAATI H'UDOODIKA

and the stations of Thy
bounds which I have
transgressed, thereby

إِلَى حُرْمَاتٍ أَنْتَهَكْتُهَا

ILAA H'URUMAATIN ANTAHAK-
TUHAA

violating sacred things and

وَكَبَائِرِ ذُنُوبٍ أَجْتَرَحْتُهَا

WA KABAAA-IRI D'UNOOBIN
AJ-TARAH'-TUHAA

committing great sins,

كَأَنْتَ عَافَيْتُكَ لِي مِنْ فَضَائِحِهَا
سِتْرًا

KAANAT A'AFEEATUKA LEE MIN
FAZ'AAA-IH'IHAA SIT-RAA

though Thou hast given me
safety from their disgraces
as a covering.,

وَهَذَا مَقَامُ مَنْ

WA HAD'AA MAQAAMU MAN

This is the station of him who

أَسْتَحْيَا لِنَفْسِهِ مِنْكَ وَسَخِطَ عَلَيْهَا وَمَرْضَى عَنْكَ	AS-TAH'-YAA LINAF-SIHEE MINK WA SAKHIT'A A'LAY-HAA WA RAZ"EEA A'NKA	is ashamed of himself before Thee, angry with himself, and satisfied with Thee.
قَتَلَاكَ	FATALAQ-QAAKA	He meets Thee with
بَنَفْسٍ خَاشِعَةٍ وَمَرْقَبَةٍ خَاضِعَةٍ	BINAF-SIN KHAASHIA'H WA RAQABATIN KHAAZ"IA'H	a humble soul, a neck bent down,
وَوَظْهَرٍ مُثْقَلٍ مِنَ الْخَطَايَا وَاقِفًا بَيْنَ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ	WA Z'AH-RIM-MUTH-QALIM- MINA ALKHAT'AAYAA WAAQIFAM-BAY-NAR-RAGH- BATI ILAY-KA WAR-RAH-BATI MINK	a back heavy with offenses, hesitating between longing for Thee and fear of Thee. Thou art
وَأَنْتَ أَوْلَىٰ مِنْ رَجَاءِهِ وَأَحَقُّ مِنْ خَشْيَتِهِ وَاتَّقَاهُ	WA ANTA AW-LAA MAR- RAJAAHOO WA AH'AQ-QU MAN KHASHEEAHOO WA AT- TAQAAH	the most worthy of those in whom he might hope, the most deserving for him to dread and fear.
فَأَعْظِنِي يَا رَبِّ مَا رَجَوْتُ وَأَمِّنِي مَا خَذَرْتُ	FAAA'-T'INEE YAA RAB-BI MAA RAJAW-T WA AAAMIN-NEE MAA H'AD'IR-T	So give me, my Lord, what I hope for, make me secure against what frightens me, and
وَعُدُّ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ	WA U'D A'LAY-YA BIA'AA-IDATI RAH'-MATIK IN-NAKA AK-RAMUL-MAS- OOLEEN	act kindly toward me with the kindly act of mercy! Surely Thou art the most generous of those from whom are asked
اللَّهُمَّ وَإِذْ سَرَرْتَنِي بِعَفْوِكَ	AL-LAAHUM-MA WA ID' SATAR-TANEE BIA'F-WIK	O ALLAH, since Thou hast covered me with Thy pardon and

وَتَعَمَّدَنِي بِفَضْلِكَ فِي دَامِرِ الْفَنَاءِ بِحَضْرَةِ الْأَكْفَاءِ	WA TAGHAM-MAT-TANEE BIFAZ"-LIKA FEE DAARIL- FANAAA-I BIH'AZ"-RATIL-AK- FAAA-I	shielded me with Thy bounty in the abode of annihilation and the presence of equals,
فَأَجِرْنِي مِنْ فَضِيحَاتِ دَامِرِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ	FAAJIR-NEE MIN FAZ"EEH'AATI DAARIL-BAQAAA-I I'NDA MAWAAQIFIL-ASH-HAAD	grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses
مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالرُّسُلِ الْمُكْرَمِينَ	MINAL-MALAAA-IKATIL- MUQAR-RABEEN	(the angels brought nigh, the messengers honored,
وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارٍ كُنْتُ أَكْتُمُهُ سَيِّئَاتِي	WASH-SHUHADAAA-I WAS'- S'AALIH'EEN	the martyrs, the righteous)
وَمِنْ ذِي رَحِمٍ كُنْتُ أَحْتَشِمُهُ فِي سَرِيرَاتِي	MIN JAARIN KUNTU UKAATIMUHOO SAY-YI-AATEE	before the neighbor from whom I have hidden my evil deeds and
لَمْ أَتَّقِ بِهِمْ رَبِّي فِي السِّرِّ عَلَى وَوَيْتُ بِكَ رَبِّي فِي الْمَغْفِرَةِ لِي	WA MIN D'EE RAH'IMIN KUNTU AH'-TASHIMU MIN-HOO FEE SAREERAATEE	the womb relative before whom I feel ashamed in my secret thoughts!
وَأَنْتَ أَوْلَى مِنْ وَثْقَ بِهِ وَأَعْطَى مَنْ رُغِبَ إِلَيْهِ وَأَرْأَفُ مَنْ أَسْتُرِحَ فَأَمْرِحْنِي	LAM ATHIQ BIHIM RAB-BI FIS- SIT-RI A'LAY	I trust them not, my Lord, to cover me over,
	WA WATHIQ-T BIKI RAB-BI FIL- MAGH-FIRATI LEE	but I trust Thee, my Lord, to forgive me!
	WA ANTA AW-LAA MAW- WUTHIQA BIH	Thou art the most worthy of those in whom confidence is had,
	WA AA'-TAA MAR-RUGHIBA ILAY-H	the most giving of those who are besought, and
	WA AR-AFU MANI AS-TUR-H'IM FAR-H'AM-NEE	the most clement of those from whom mercy is asked. So have mercy upon me!

اللَّهُمَّ وَأَنْتَ حَدَرْتَنِي مَاءً مَهِينًا	AL-LAAHUM-MA WA ANTA H'ADAR-TANEE MAAA-AM- MAHEENAA	O ALLAH, Thou caused me to descend as mean water
مِنْ صُلْبٍ مُتَصَابِقِ الْعِظَامِ حَرِجِ الْمَسَالِكِ	MIN S'UL-BIM-MUTAZ"AAA- IQIL-I'Z'AAMI H'ARIJIL- MASAALIK	from loins of narrow bones and tight passages
إِلَى مَرْحَمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ	ILAA RAH"IMIN Z"AY-YQATIN SATAR-TAHAA BIL-H'UJUB	into a constricted womb which Thou hadst covered with veils; ¹³⁷
تَصَرَّفْنِي حَالًا عَنْ حَالٍ حَتَّى	TUS'AR-RIFUNEE H'AALANA A'N H'AALIN H'AT-TAA	Thou turned me about from state to state until Thou
أَتَمَّيْتَنِي إِلَى تَمَامِ الصُّوْمَةِ	ANTAHAY-TA BEEE ILAA TAMAAMIS'-S'OORAH	tookest me to the completion of the form
وَأَثَبْتَنِي الْجَوَارِحِ	WA ATH-BAT-TA FEE-YAL- JAWAARIH'	fixed within me the bodily parts,
كَمَا نَعَتَ فِي كِتَابِكَ	KAMAA NAA'T-TA FEE KITAABK	as Thou hast described in Thy Book:
﴿نُطْقَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوْتَ الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْتَنِي خَلْقًا آخَرَ﴾	(NUT'-FATAN THUM-MA A'LAQATAN THUM-MA MUZ"- GHATAN THUM-MA I'Z'AAMANA THUM-MA KASAW-TAL-I'Z'AAMA LAH'- MANA THUM-MA ANSHAA- TANEE KHAL-QAN AAAKHAR)	(a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature
كَمَا شِئْتَ	KAMAA SHI-T	as Thou willed. ¹³⁸

¹³⁷ Reference to 32: 7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.

¹³⁸ Reference to a number of QURANIC passages, especially 23: 12-14: We created man out of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him as another creature.

حَتَّى إِذَا أَحْتَجْتُ إِلَى مَرْزُقِكَ وَ
لَمْ أَسْتَغْنِ عَنْ عِيَاثِ فَضْلِكَ

H'AT-TAAA ID'AA AH'-TAJ-TU
ILAA RIZ-QIKA WA LAM AS-
TAGH-NI A'N GHEEAATHI
FAZ"-LIK

Then, when I needed Thy
provision, and could not do
without the aid of Thy
bounty,

جَعَلْتَ لِي قُوَّتًا مِّنْ فَضْلِ طَعَامٍ وَ
شَرَابٍ أَجْرِيَّتَهُ لَا مِمَّاكَ الَّتِي

JAA'L-TA LEE QOOTAM-MIN
FAZ"-LI T'AA'AMIW-WA
SHARAABIN AJ-RAY-TAHOO
LIAMATIKAL-LATEE

Thou appointed for me a
nourishment from the bounty
of the food and drink which
Thou bestowed upon Thy
handmaid

أَسْكَنْتَنِي جَوْفَهَا

AS-KANTANEE JAW-FAHAA

in whose belly Thou gavest
me to rest and

وَأَوْدَعْتَنِي قَرَارًا مَّرْحِمَهَا

WA AW-DAA'-TANEE
QARAARA RAH'IMIHA

in the lodging of whose
womb Thou deposited me.

وَلَوْ تَكَلَّنِي يَا رَبِّ فِي تِلْكَ
الْحَالَاتِ إِلَى حَوْلِي أَوْ تَضَطَّرُّنِي
إِلَى قُوَّتِي

WA LAW TAKIL-NEE YAA RAB-
BI FEE TIL-KAL-H'AALAATI ILAA
H'AW-LEEE AW TAZ"-TAR-
RUNEEE ILAA QOO-WATEE

Hadst Thou entrusted me in
those states, my Lord, to my
own force or driven me to
have recourse to my own
strength,

لَكَانَ الْحَوْلُ عَنِّي مُعْتَرِلًا

LAKAANAL-H'AW-LU A'N-NEE
MUA'-TAZILAA

force would have been
removed from me and

وَلَكَانَتْ الْقُوَّةُ مِنِّي بَعِيدَةً

WA LAKAANATI ALQOO-WATU
MIN-NEE BAE'EDAH

strength taken far away.

فَغَذَوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ
اللطيفِ

FAGHAD'AW-TANEE BIFAZ"-
LIKA GHID'AAA-AL-BAR-RIL-
LAT'EEF

So Thou hast fed me through
Thy bounty with the food of
the Good, the Gentle;

تَفَعَّلُ ذَلِكَ بِي تَطَوُّلاً عَلَى إِلَيَّ غَايَتِي
هَكَذَا

TAF-A'LU D'ALIKA BEE TAT'AW-
WULANA A'LAY-YA ILAA
GHAAYATEE HAD'IH

Thou hast done that for me
in graciousness toward me
up to this my present point.

لَا أَعْدَمُ بَرَكَ

LAAA AA'-DAMU BIR-RAK

I do not lack Thy goodness,

وَلَا يُطِئُنِي بِحُسْنِ صَنِيعِكَ

WA LAA YUB-TI-U BEE H'US-NU
S'ANEEI'K

nor does Thy benefaction
keep me waiting.

وَلَا تَتَّكِدُ مَعَ ذَلِكَ ثِقَتِي

WA LAA TATAAK-KADU MAA'
D'ALIKA THIQATEE FAATAFAR-
RAGHA LIMAA HUWA AH'-ZA
LEE I'NDAK

Yet with all that, my trust has
not become firm enough
that I might free myself for
that which is more favored
by Thee.

قَدْ مَلَكَ الشَّيْطَانُ عِنَانِي فِي سُوءِ

QAD MALAKASH-SHAY-T'AANU
I'NAANEE FEE SOOO-IZ'-ZAN-
NI WAZ"AA'-FIL-YAQEEN

SATAN has taken possession
of my reins through my
distrust and frail certainty.

الظَّنِّ وَصَعْفِ الْيَقِينِ

فَأَنَا أَشْكُو

FAANAA ASH-KOO

I complain of

سُوءِ مُجَاوَرَتِهِ لِي

SOOO-A MUJAAWARATIHEE
LEE

his evil neighborhood with
me and

وَطَاعَةِ نَفْسِي لَهُ

WA T'AAATA NAF-SEE LAH

my soul's obedience toward
him!

وَأَسْتَعِصِمُكَ مِنْ مَلَكِهِ

WA AS-TAA'-S'IMUKA MIM-
MALAKATIH

I ask Thee to preserve me
against his domination,

وَأَتَضَرَّعُ إِلَيْكَ فِي صَرْفِ

WA ATAZ"AR-RAU' ILAY-KA FEE
S'AR-FI KAY-DIHEE A'N-NEE

and I plead with Thee to turn
his trickery away from me!

كَيْدِهِ عَنِّي

وَأَسْأَلُكَ فِي أَنْ تُسَهِّلَ إِلَيَّ مِرْزُقِي

WA AS-ALUKA FEE AN TUSAH-
HILA ILAA RIZ-QEE SABEELANA

I ask Thee to make the path
to my provision easy,

سَيِّلاً

فَلَكَ الْحَمْدُ عَلَى ابْتِدَائِكَ بِالنِّعَمِ

FALAKAL-H'AM-DU A'LAA AB-
TIDAAA-IKA BIN-NIA'MIL-

since to Thee belongs praise
for Thy beginning with

الْجِسَامِ وَالْهَامِكِ الشُّكْرِ عَلَى

JISAAMI WA IL-HAAMIKASH-
SHUK-RA A'LAAL-IH'-SAANI

immense favors and Thy
inspiring gratitude for
beneficence and bestowing
favor!

الْإِحْسَانِ وَالْإِنْعَامِ

WAL-IN-A'AM

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

Bless MUHAMMAD and his
Household, and

وَسَهِّلْ عَلَيَّ مِرْزُقِي

WASAH-HIL A'LAY-YA RIZ-QEE

make the way to my
provision easy for me!

وَأَنْ تُقْنِي بِتَقْدِيرِكَ لِي

WA AN TUQ-NIA'NEE BITAQ-
DEERIKAA LEE

[I ask Thee] to make me
content with Thy ordainment
for me,

وَأَنْ تُرْضِيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ
لِي

WA AN TUR-Z"EEANEE BIH'IS'-
S'ATEE FEEMAA QASAM-TA
LEE

to make me satisfied with
my lot in that which Thou
hast apportioned for me

وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي
وَعُمْرِي فِي سَبِيلِ طَاعَتِكَ

WA AN TAJ-A'LA MAA
D'AHABA MIN JIS-MEE
WAU'M-REE FEE SABEELI
T'AAA'TIK

and to place what has gone
of my body and my life-
span into the path of Thy
obedience!¹³⁹

إِنَّكَ خَيْرُ الرَّازِقِينَ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارٍ

IN-NAKA KHAY-RUR-
RAAZIQEEN

Surely Thou art the Best of
providers!

تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاكَ

AL-LAAHUM-MA IN-NEEE
SU'WD'U BIKA MIN-NAAR

O ALLAH, I seek refuge in
Thee from the Fire

وَتَوَعَّدْتَ بِهَا مَنْ صَدَفَ عَنْ
مَرْضَاكَ

TAGHAL-LAZ'-TA BIHAA A'LAA
MAN A'S'AAK

through which Thou art harsh
toward him who disobeys
Thee and

وَمِنْ نَارٍ نُورُهَا ظُلْمَةٌ
وَهِيَئَهَا أَلِيمٌ

WA TAWAA'-A'T-TA BIHAA
MAN S'ADAF A'R-RIZ"AAK

by which Thou hast
threatened him who turns
away from Thy good
pleasure;

وَبَعِيدُهَا قَرِيبٌ

WA MIN-NAARIN-NOORUHAA
Z'UL-MAH

from the Fire whose light is
darkness,

وَمِنْ نَارٍ يَأْكُلُ بَعْضُهَا بَعْضٌ

WA HAY-YINUHAAA ALEEM

whose ease is pain, and

WA BAE'EDUHAA QAREEB

whose far is near;

WA MIN-NAAREE-YAA-KULU
BAA'-Z"AHAA BAA'-Z"

from the Fire parts of which
devour parts and

¹³⁹ As the commentators point out, this 'placing' is connected to the QURANIC doctrine of the transformation of evil deeds into good deeds, e.g.: Whosoever does that shall meet the price of sin...save him who repents, has faith, and does righteous works—those, ALLAH will change their evil deeds into good deeds (25: 68-70).

وَيَصُولُ بَعْضُهَا عَلَى بَعْضٍ	WA YAS'OOLU BAA'-Z"UHAA A'LAA BAA'-Z"	parts of which leap upon parts;
وَمِنْ نَّارٍ تَذَرُ الْعِظَامَ مَرِمًا	WA MIN-NAARIN TAD'ARUL- I'Z'AAMA RAMEEMAA	from the Fire which leaves bones decayed and
وَتَسْقِي أَهْلَهَا حَمِيمًا	WA TAS-QEEE AH-LAHAA H'AMEEMAA	lets its people drink boiling water;
وَمِنْ نَّارٍ لَا تُثْقِي عَلَى مَنْ تَضَرَّعَ إِلَيْهَا	WA MIN-NAARIL-LAA TUB-QEE A'LAA MAN TAZ"AR-RAA' ILAY- HAA	from the Fire which 'does not spare him who pleads to it, ,140
وَلَا تَرْحَمُ مَنْ اسْتَغْطَفَهَا	WA LAA TAR-H'AMU MANI AS- TAA'-TAFAHAA	has no mercy on him who seeks sympathy from it,
وَلَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ	WA LAA TAQ-DIRU A'LAAT- TAKH-FEEFI A'M-MAN	and has no power to relieve him who humbles himself
خَشَعَ لَهَا وَاسْتَسَلَمَ إِلَيْهَا	KHASHAA' LAHAA WAS-TAS- LAMA ILAY-HAA	before it and yields himself to it;
تَلْقَى سُكَّانَهَا بِأَحَرِّ مَا لَدَيْهَا مِنْ	TAL-QAA SUK-KAANAHA BIH'AR-RI MAA LADAY-HAA	it meets its inhabitants with the hottest that it possesses:
أَلِيمِ النَّكَالِ وَشَدِيدِ الْوَبَالِ	MIN ALEEMIN-NAKAALI WASHADEEDIL-WABAAL	painful punishment and intense noxiousness.
وَأَعُوذُ بِكَ مِنْ	WA AU'WD'U BIKI MIN-	I seek refuge in Thee from
عَقَّارِبِهَا الْفَاغِرَةِ أَفْوَاهِهَا	A'QAARIBIHAAL-FAAGHIRATI AF-WAAHUHAA	its gaping-jawed scorpions,
وَحَيَّاتِهَا الصَّاقَةِ بِأَنْبِإِهَا	WA H'AY-YAATIHAAS'- S'ALIQATI BINYAABIHAA	its scraping-toothed serpents, and
وَشَرَابِهَا الَّذِي يَقْطَعُ أَمْعَاءَ وَأَفْدَةَ	WA SHARAABIHAAL-LAD'EE YUQAT'-TIU' AM-A'AA-A WA	its drinks, which tear apart the intestines and hearts of
سُكَّانَهَا وَيَنْزِعُ قُلُوبَهُمْ	AF-IDATA SUK-KAANIHA YANZIU' QULOBAHUM	its inhabitants and root out their marrows.

وَأَسْأَلُكَ لِمَا بَاعَدَ مِنْهَا وَآخَرَ
عَنْهَا

WA AS-TAH-DEEKA LIMAA
BAAA'DA MIN-HAA WA AKH-
KHARA A'N-HAA

I ask guidance from Thee to
that which will keep far from
it and make it retreat!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَأَجِرْنِي مِنْهَا بِفَضْلِ مَرْحَمَتِكَ

WA AJIR-NEE MIN-HAA
BIFAZ'-LI RAH'-MATIK

grant me sanctuary from it
through the bounty of Thy
mercy,

وَأَقِلْنِي عَشْرَاتِي بِحُسْنِ إِقَالَتِكَ

WA AQIL-NEE A'THARAATEE
BIH'US-NI IQAALATIK

release me from my
stumbles through Thy good
releasing, and

وَلَا تَخْذُلْنِي يَا خَيْرَ الْمَجِيرِينَ

WA LAA TAKH-D'UL-NEE YAA
KHAY-RAL-MUJEEREEN

abandon me not, O Best of
the sanctuary-granters!

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH, Thou

تَقِي الْكَرِيهَةَ

TAQEEL-KAREEHAH

protectest from the disliked,

وَتُعْطِي الْحَسَنَةَ

WTUA'-TEEL-H'ASANAHAH

givest the good,

وَتَفْعَلُ مَا تُرِيدُ

WA TAF-A'LU MAA TUREED

dost what Thou wilt, and

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

WA ANTA A'LAA KUL-LI SHAY-
IN QADEER

Thou art powerful over
everything.¹⁴¹

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ
الْأَنْبِيَاءُ

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEEE ID'AA
D'UKIRAL-AB-RAAR

bless MUHAMMAD and his
Household when the pious
are mentioned and

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ مَا
اَخْتَلَفَ اللَّيْلُ وَالنَّهَارُ

WA S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE MAKH-
TALAFAL-LAY-LU WAN-
NAHAAR

bless MUHAMMAD and his
Household as long as night
and day come and go with
a blessing

صَلَاةٌ لَا يَنْقَطِعُ مَدَدُهَا

S'ALAATAL-LAA YANQAT'IU'
MADADUHAA

whose replenishment is
never cut off and

وَلَا يُحْصَى عَدَدُهَا

WA LAA YUH'-S'AA
A'DADUHAA

whose number cannot be
counted,

صَلَاةٌ تَشْحُنُ الْهَوَاءَ

S'ALAATAN TASH-H'ANUL-
HAWAAA-A

a blessing that will fill up the
air and

وَتَمْلَأُ الْأَرْضَ وَالسَّمَاءَ

WA TAM-LAAL-AR-Z"A WAS-
SAMAAA-

crowd the earth and the
heaven!

صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى

S'AL-LAAL-LAAHOO A'LAY-HEE
H'AT-TAA YARZ"AA

O ALLAH bless him until he is
well pleased and

وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ
الرِّضَا

WA S'AL-LAAL-LAAHOO A'LAY-
HEE WA AAALIHEE BAA'-DAR-
RIZ"AA

O ALLAH bless him and his
Household after good
pleasure with

صَلَاةٌ لَا حَدَّ لَهَا وَلَا مُنْتَهَى

S'ALAATAL-LAA H'AD-DA
LAHAA WA LAA MUNTAHAA

a blessing that has neither
bound nor utmost limit!

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—33—

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEELIS-
TIKHAARAH

His Supplication
(A.S)

IN ASKING FOR
THE BEST

فِي الْاِسْتِخَارَةِ

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ

AL-LAAHUM-MA IN-NEEE AS-
TAKHEERUKA BII'L-MIK

O ALLAH, I ask from Thee the
best in Thy knowledge,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

so bless MUHAMMAD and his
Household and

وَاقْضِ لِي بِالْخَيْرِ

WAQ-Z'I LEE BIL-KHEEARAH

decree for me the best!

وَالْهِنَّا مَعْرِفَةَ الْاَخْتِيَارِ

WA AL-HIM-NAA MAA'-
RIFATALIKH-TEEAAR

Inspire us with knowledge to
chose the best and

وَأَجْعَلْ ذَلِكَ ذَمِيرَةً إِلَى	WAJ-A'L D'ALIK D'AREEA'TAN ILAA	make that a means to
الرِّضَا بِمَا قَضَيْتَ لَنَا	R-RIZ'AA BIMAA QAZ'AY-TA LANAA	being pleased with what Thou hast decreed for us
وَأَتَسْلِمِ لِمَا حَكَمْتَ	WAT-TAS-LEEMI LIMAA H'AKAM-T	and submitting to what Thou hast decided!
فَانْرِجْ عَنَّا رَيْبَ الْآمُرِ تَيَابَ	FAAZIH' A'N-NAA RAY-BALIR- TEEAAB	Banish from us the doubt of misgiving and
وَأَيِّدْنَا بِبَقِيَّةِ الْمُخْلِصِينَ	WA AY-YID-NAA BEEAQEENIL- MUKH-LIS'EEN	confirm us with the certainty of the sincere!
وَلَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ عَمَّا	WA LAA TASUM-NAA A'J-ZAL- MAA'-RIFATI A'M-MAA	Visit us not with incapacity to know what Thou hast
تَخَيَّرْتَ	TAKHAY-YAR-T	chosen, lest we
فَتَغْطِ قَدْرَكَ	FANAGH-MIT'A QAD-RAK	despise Thy measuring out,
وَنَكْرَهُ مَوْضِعَ مَرْضَاكَ	WA NAK-RAHA MAW-Z'IA' RIZ'AAK	dislike the place of Thy good pleasure, and
وَنَجْنَحْ إِلَى الَّتِي هِيَ	WA NAJ-NAH'A ILAAL-LATEE HEE	incline toward that which is
أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ	AB-A'DU MIN H'US-NIL- A'AQIBAH	further from good outcome and
وَأَقْرَبُ إِلَى ضِدِّ الْعَافِيَةِ	WA AQ-RABU ILAA Z'ID-DIL- A'AFEEAH	nearer to the opposite of well-being!
حَبِّ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ	H'AB-BIB ILAY-NAA MAA NAK- RAHOO MIN QAZ'AAA-IK	Make us love what we dislike in Thy decree and
وَسَهِّلْ عَلَيْنَا مَا نَسْتَعْصِبُ مِنْ	WA SAH-HIL A'LAY-NAA MAA NAS-TAS'-I'BU MIN H'UK-MIK	make easy for us what we find difficult in Thy decision!
حُكْمِكَ		
وَالْهَمْنَا الْإِقْيَادَ لِمَا أَوْمَرَدْتَ عَلَيْنَا	WA AL-HIM-NAALINQEEAADA LIMAAA AW-RAT-TA A'LAY- NAA MIM-MASHEE-YATIK	Inspire us to yield to that which Thou bringest upon us by Thy will,
مِنْ مَشِيَّتِكَ		

حَتَّى لَا نُحِبَّ	H'AT-TAA LAA NUH'IB	lest we love
تَأْخِيرَ مَا عَجَّلْتَ	TAA-KHEERA MAA A'J-JAL-T	the delay of what Thou hast hastened and
وَلَا تُعْجِلَ مَا أَخَّرْتَ	WA LAA TAA'-JEELA MAAA SKH-KHAR-T	the hastening of what Thou hast delayed,
وَلَا نَكْرَهَ مَا أَحْبَبْتَ	WA LAA NAK-RAHA MAAA AH'-BAB-T	dislike what Thou lovest, and
وَلَا نَتَخَيَّرَ مَا كَرِهْتَ	WA LAA NATAKHAY-YARA MAA KARIH-T	choose what Thou dislikest!
وَاخْتِمْ لَنَا بِالتِّي هِيَ	WAKH-TIM LANAA BIL-LATEE HEE	Seal us with that which is
أَحْمَدُ عَاقِبَةٍ	AH'-MADU A'AQIBAH	most praised in outcome
وَأَكْرَمُ مَصِيرٍ	WA AK-RAMU MAS'EERAA	and most generous in issue!
إِنَّكَ تُفِيدُ الْكَرِيمَةَ	IN-NAKA TUFEEDUL-KAREEMAH	Surely Thou givest generous gain,
وَتُعْطِي الْجَسِيمَةَ	WA TUA'-TEEL-JASEEMAH	bestowest the immense,
وَتَفْعَلُ مَا تُرِيدُ	WA TAF-A'LU MAA TUREED	dost what Thou wilt, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything. ¹⁴²

وكان من دعائه عليه السلام

إذا ابتلي أو رأى

مبتلى بفضيحة

بذنوب

—34—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AB-TULEEA AW RAAA
MUB-TALANA
BIFAZ"EEH'ATIM-
BID'AMB

His Supplication
(A.S)

WHEN HE WAS
AFFLICTED OR
SAW SOMEONE
AFFLICTED WITH
THE DISGRACE
OF SIN

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى

AL-LAAHUM-MA LAKAL-H'AM-
DU A'LAA

O ALLAH, to Thee belongs
praise

سِتْرِكَ بَعْدَ عِلْمِكَ

SIT-RIKA BAA'-DA I'L-MIK

for Thy covering over after
Thy knowledge and

وَمُعَاْفَاتِكَ بَعْدَ خُبْرِكَ

WA MUA'AFAATIKA BAA'-DA
KHUB-RIK

Thy pardon after Thy
awareness!

فَكُلُّنَا قَدْ

FAKUL-LUNAA QAD

Each of us has

اَقْتَرَفَ الْعَآيِبَةَ فَلَمْ تَشْهَرْهُ

AQ-TARAFAL-A'AA-IBATA
FALAM TASH-HAR-H

committed faults, but Thou
hast not made him notorious

وَأَمَرْتَ كَبَ الْفَآحِشَةِ فَلَمْ

WAR-TAKABAL-FAAH'ISHATA
FALAM TAF-Z"AH'-H

done indecencies, but Thou
hast not disgraced him, and

تَفَضَّحْهُ

وَتَسْتَرَّ بِالْمَسَاوِي فَلَمْ تَدُلُّ عَلَيْهِ

WA TASAT-TARA BIL-
MASAAWI-I FALAM TAD-LUL
A'LAY-H

covered over evil deeds,
but Thou hast not pointed to
him.

كَمْ

KAM

How many are

نَهَى لَكَ قَدْ أَتَيْنَاهُ

NAH-YIL-LAKA QAD ATAY-
NAAH

Thy prohibited acts which
we have performed,

وَأَمْرٍ قَدْ وَقَفْنَا عَلَيْهِ قَعْدَيْنَاهُ

WA AM-RIN QAD WAQAF-
TANAA A'LAY-HEE FATAA'D-
DAY-NAAH

Thy commandments of
which Thou hast told us
which we have
transgressed,

وَسَيِّئَةً اَكْتَسَبَهَا	WA SAY-YI-ATIN AK-TASAB- NAAHAA	the evil deeds which we have earned,
وَخَطِيئَةً اَمَرْتَكُنْهَا	WA KHAT'EE-ATIN AR-TAKAB- NAAHAA	the offenses which we have committed!
كُنْتَ الْمُطْلَعُ عَلَيْهَا دُونَ النَّاطِرِينَ	KUNTAL-MUT-T'ALIA' A'LAY- HAA DWNAN-NAAZ'IREEN	Thou seest them to the exclusion of all observers;
وَالْقَادِرُ عَلَى اِغْلَافِهَا فَوْقَ الْقَادِرِينَ	WAL-QAADIRA A'LAAA IA'- LAANIHAA FAW-QAL- QAADIREEN	Thou hast the power to make them public above all the powerful!
كَانَتْ عَافِيَتُكَ لَنَا	KAANAT A'AFEEATUKA LANAA	By giving us safety Thou hast
حِجَابًا دُونَ اَبْصَارِهِمْ	H'IJAABANA DOONA AB- S'AARHIM-	veiled their eyes and
وَمَرَدَّمًا دُونَ اَسْمَاعِهِمْ	WA RAD-MANA DOONA AS- MAAI'HIM-	stoppled their ears.
فَاَجْعَلْ مَا سَتَرْتَ مِنَ الْعُورَةِ وَ اَخْفَيْتَ مِنَ الدَّخِيلَةِ	FAJ-A'L MAA SATAR-TA MINAL-A'W-RATI WA AKH-FAY- TA MINAD-DAKHEELAH	So make the shameful things Thou hast covered over and the inward reality Thou hast concealed
وَاعْظًا لَنَا	WAAI'Z'AL-LANAA	our admonisher,
وَمُرَاجِرًا عَنِ سُوءِ الْخُلُقِ وَ اَقْتِرَافِ الْخَطِيئَةِ	WA ZAAJIRANA A'N SOOO-IL- KHUL-QI WAQ-TIRAAFIL- KHAT'EE-ATI	a restrainer upon bad character traits and committing offenses, and
وَسَعْيًا اِلَى التَّوْبَةِ الْمَاحِيَةِ وَ الطَّرِيقِ الْمَخْمُودَةِ	WA SAA'-YAN ILAAT-TAW- BATIL-MAAH'EEATI WAT'- TAREEQIL-MAH'-MOODAH	a striving toward the repentance that erases [sins] and the praiseworthy path!
وَقَرِيبِ الْوَقْتِ فِيهِ	WA QAR-RIBIL-WAQ-TA FEEH	Bring the time of striving near and

وَلَا تَسْمُنَا الْغَفْلَةَ عَنْكَ

WA LAA TASUM-NAAL-GHAF-
LATA A'NK

visit us not with heedlessness
of Thee!

إِنَّا إِلَيْكَ مَرَاغِبُونَ

IN-NAAA ILAY-KA
RAAGHIBOON

Surely we are Thy
beseechers,

وَمِنَ الذُّنُوبِ تَائِبُونَ

WA MINAD'-D'UNOOBI TAA-
IBOON

the repenters of sins.

وَصَلِّ عَلَى خَيْرِكَ اللَّهُمَّ مِنْ

WA S'AL-LI A'LAA
KHEEARATIKAL-LAAHUM-MA

And bless Thy chosen, O
ALLAH, from Thy creation,

خَلْقِكَ مُحَمَّدٍ وَعَشِيرَتِهِ الصَّفْوَةِ مِنْ

MIN KHAL-QIKA MUH'AM-
MADIW-WAIT-RATIHIS'-S'AF-

MUHAMMAD and his
descendants, the friends

بَرِيَّتِكَ الطَّاهِرِينَ

WATI MIM-BAREE-YATIKAT'-
T'AAHIREEN

selected from among Thy
creatures, the pure, and

وَاجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ

WAJ-A'L-NAA LAHUM
SAAMIE'ENA WAMUTE'EE'ENA
KAMAAA AMAR-T

make us listeners to them
and obeyers, as Thou hast
commanded!¹⁴³

كَمَا أَمَرْتَ

—35—

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIR-
RIZ"AAA ID'AA
NAZ'ARA ILAAA AS'-
H'AABID-DUNYAA

His Supplication
(A.S)

IN SATISFACTION
WHEN HE
LOOKED UPON
THE
COMPANIONS
OF THIS WORLD

فِي الرِّضَا إِذَا نَظَرَ

إِلَى أَصْحَابِ الدُّنْيَا

الْحَمْدُ لِلَّهِ مَرْضَى بِحُكْمِ اللَّهِ

AAL-H'AM-DU LL-LAHEE
RIZ"AN BIH'UK-MIL-LAAH

Praise belongs to ALLAH in
satisfaction with ALLAH's
decision!

شَهِدْتُ أَنَّ اللَّهَ

SHAHIT-TU AN-NAL-LAAH

I bear witness that ALLAH has

¹⁴³ Allusion to 4: 59: O you who have faith, Obey ALLAH, obey the Messenger and those in authority among you! (4: 59)

قَسَمَ مَعَاشَ عِبَادِهِ بِالْعَدْلِ	QAS-SAMA MAA'AYISHA I'BAADIHEE BIL-A'D-L	apportioned the livelihoods of His servants with justice
وَأَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ	WA AKHAD'A A'LAA JAMEEI' KHAL-QIHEE BIL-FAZ"-L	and undertaken bounty for all His creatures.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا تَقْنَنِي بِمَا آغْطَيْتَهُمْ	WA LAA TAF-TIN-NEE BIMAAA AA'-T'AY-TAHUM-	tempt me not with what Thou hast given to Thy creatures and
وَلَا تَقْنَنُهُمْ بِمَا مَنَعْنِي	WA LAA TAF-TIN-HUM BIMAA MANAA'-TANEE	tempt them not with what Thou hast withheld from me,
فَأَحْسَدُ خَلْقَكَ	FAAH'-SUDA KHAL-QAK	lest I envy Thy creatures
وَأَغْطِ حُكْمَكَ	WA AGH-MIT'A H'UK-MAK	and despise Thy decision!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَطِيبْ بِقَضَائِكَ نَفْسِي	WA T'AY-YIB BIQAZ"AAA-IKA NAF-SEE	delight my soul through Thy decree,
وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي	WA WAS-SIA' BIMAWAAQII' H'UK-MIKA S'AD-REE	expand my breast through the instances of Thy decision,
وَهَبْ لِي الشِّقَّةَ لِأَقْرَمِ مَعَهَا بَأْنَ	WA HAB LEEATH-THIQATA LIUQIR-RA MAA'HAA BIN-NA	give to me a trust through which I may admit that Thy
قَضَاءُكَ لَمْ يَجْرِ إِلَّا بِالْخَيْرَةِ	QAZ"AAA-AKA LAM YAJ-RI IL- LAA BIL-KHEEARAH	decree runs only to the best, and
وَاجْعَلْ شُكْرِي لَكَ عَلَى مَا	WAJ-A'L SHUK-REE LAKA A'LAA MAA ZAWAY-TA A'N-NEEE AW-	let my gratitude to Thee for what Thou hast taken away
مَرَوَيْتَ عَنِّي أَوْفَرَ مِنْ شُكْرِي	FARA MIN SHUK-REEE EE- YAAKA A'LAA MAA KHAW-	from me be more abundant than my gratitude to Thee
إِيَّاكَ عَلَى مَا خَوَّلْتَنِي	WAL-TANEE	for what Thou hast conferred upon me!
وَاعْصِمْنِي مِنْ أَنْ	WAA'-S'IM-NEE MIN AN	Preserve me from

أَطَنَّ بِذِي عَدَمٍ خَسَاسَةً	AZ'UN-NA BID'EE A'DAMIN KHAASAASAH	imagining any meanness in someone who is destitute or
أَوْ أَطَنَّ بِصَاحِبِ ثَرَوَةٍ فَضْلًا	AW AZ'UN-NA BIS'AAH'IBI THAR-WATIN FAZ'-LAA	imagining any superiority in someone who possesses wealth,
فَإِنَّ الشَّرِيفَ مَنْ شَرَقَّتْهُ طَاعَتُكَ	FA IN-NASH-SHAREEFA MAN SHAR-RAFAT-HOO T'AAA'TUK	for the noble is he whom obedience to Thee has ennobled and
وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ	WAL-A'ZEEZA MAN AA'Z-ZAT- HOO I'BAADATUK	the exalted is he whom worship of Thee has exalted!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَمِنَعْنَا بِشَرِّهِ لَا تَنْفَدُ	WA MAT-TIA'-NAA BITHAR- WATIL-LAA TANFAD	give us to enjoy a wealth which does not run out,
وَأَيُّدُنَا بَعِيرٌ لَا يُقَدُّ	WA AY-YID-NAA BII'Z-ZIL-LAA YUF-QAD	confirm us with an exaltation which will never be lost, and
وَأَسْرِحْنَا فِي مُلْكِ الْآبَدِ	WA AS-RIH'-NAA FEE MUL-KIL- ABAD	let us roam freely in the kingdom of everlastingness!
إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ	IN-NAKAL-WAAH'IDUL- SH'ADUS'-S'AMAD	Surely Thou art the One, the Unique, the Eternal Refuge;
الَّذِي لَمْ تَلِدْ وَلَمْ تُوَلَدْ	AL-LAD'EE LAM TALID WALAM TOOLAD-	Thou hast not begotten, nor hast Thou been begotten, and
وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ	WA LAM YAKUL-LAKA KUFUWAN AH'AD	equal to Thee is not any one! ¹⁴⁴

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا نَظَرَ إِلَى

السَّحَابِ وَالْبَرْقِ

وَسَمِعَ صَوْتَ الرَّعْدِ

—36—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
NAZ'ARA ILAAS-
SAH'AABI WAL-BAR-
QI WASAMIA' S'AW-
TAR-RAA'-D

His Supplication
(A.S)

WHEN HE

LOOKED UPON

CLOUDS AND

LIGHTENING AND

HEARD THE

SOUND OF

THUNDER

اللَّهُمَّ إِنَّ	AL-LAAHUM-MA	O ALLAH,
هَذَيْنِ آيَاتِنِ مِنْ آيَاتِكَ	IN-NA HD'AY-NI AAAYATAANI MIN AAAYAAATIK	these are two of Thy signs and
وَهَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ	WA HD'AY-NI A'W-NAANI MIN AA'-WAANIK	these are two of Thy helpers.
يَتَدَرَّانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نِقَمَةٍ ضَارِرَةٍ	YAB-TADIRAANI T'AAA'TAKA BIRAH'-MATIN-NAAFIA'TIN AW NAQIMATIN Z'AAAR-RAH	They rush to obey Thee with beneficial mercy or injurious vengeance,
فَلَا تُنْطِرْنَا بِهَمَا مَطَرِ السَّوِّءِ	FALAA TUM-T'IR-NAA BIHIMAA MAT'ARAS-SAW-	so rain not down upon us from them the evil rain ¹⁴⁵ and
وَلَا تَلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَاءِ	WA LAA TUL-BIS-NAA BIHIMAA LIBAASAL-BALAAA-	clothe us not through them in the garment of affliction!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَنْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَبَرَكَاتِهَا	WA ANZIL A'LAY-NAA NAF-A' HAD'IHS-SAH'AAA-IBI WA BARAKATAHAA	send down upon us the benefit of these clouds and their blessing,
وَأَصْرِفْ عَنَّا أَذَاهَا وَمَضَرَّتِهَا	WAS'-RIF A'N-NAAA AD'AAHAA WAMAZ"AR-RATAHAA	turn away from us their harm and their injury,
وَلَا تُصِبْنَا فِيهَا بَاقَةٌ	WA LAA TUS'IB-NAA FEEHAA BIAAFAH	strike us not through them with blight, and
وَلَا تُرْسِلْ عَلَى مَعَايِشِنَا عَاقَةً	WA LAA TUR-SIL A'LAA MAA'AYISHINAA A'AHAAH	loose not upon our livelihoods any bane!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَإِنْ كُنْتَ بَعَثْتَهَا نِقَمَةً	WA IN KUNTA BAA'TH-TAHAA NAQIMAH	if Thou hast incited them as vengeance and

¹⁴⁵ Allusion to 25: 40

وَأَمْرَسَلْتَهَا سَخَطَةً	WA AR-SAL-TAHAA SAKH-T'AH	loosed them in anger,
فَإِنَّا نَسْتَجِيرُكَ مِنْ غَضَبِكَ	FA IN-NAA NAS-TAJEERUKA MIN GHAZ"ABIK	we seek sanctuary with. Thee from Thy wrath and
وَبَتَّهَلُّ إِلَيْكَ فِي سَوَالِ عَفْوِكَ	WA NAB-TAHILU ILAY-KA FEE SOO-AALI A'F-WIK	implore Thee in asking Thy pardon!
فَعِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ	FAMIL BIL-GHAZ"ABI ILAAL- MUSH-RIKEEN	So incline with wrath toward the idolaters and
وَأَدِمِ مَرَحِي نَقْمَتِكَ عَلَى الْمُلْحِدِينَ	WA ADIR RAH'AA NAQIMATIKA A'LAAL-MUL- H'IDEEN	set the millstone of Thy vengeance turning upon the heretics! ¹⁴⁶
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَذْهَبِ مَحْلَ بِلَادِنَا بِسُغْيَاكَ	AD'-HIB MAH'-LA BILAADINAA BISUQ-YAAK	take away the barrenness of our lands with Thy watering,
وَأَخْرِجْ وَحَرَ صُدُورِنَا بِرِزْقِكَ	WA AKH-RIJ WAH'ARA S'UDOORINAA BIRIZ-QIK	dislodge the malice from our breasts with Thy providing,
وَلَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ	WA LAA TASH-GHAL-NAA A'NKA BIGHAY-RIK	distract us not from Thee through other than Thee,
وَلَا تَقْطَعْ عَنَّا كَأَقْنَانَا مَادَّةَ بَرِّكَ	WA LAA TAQ-TAA' A'N KAAAF- FATINAA MAAAD-DATA BIR- RIK	and cut none of us off from the stuff of Thy goodness,
فَإِنَّ الْغَنَى مَنْ أَغْنَيْتَ	FA IN-NAL-GHANEY-YA MAN AGH-NAY-T	for the rich is he to whom Thou hast given riches, and
وَإِنَّ السَّالِمَ مَنْ وَقَيْتَ	WA IN-NAS-SAALIMA MAW- WAQAY-T	the safe he whom Thou hast protected!
مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعٌ	MAA I'NDA AH'ADIN DOONAKA DIFAAA'	No one has any defense against Thee,

¹⁴⁶ Literally, those who 'deviate' from the right way.

وَلَا بِأَحَدٍ عَنْ سَطَوْنِكَ أَمْتِنَاُ	WA LAA BIH'ADIN A'N SAT'- WATIKA AM-TINAAA'	nor any means to bar Thy penalty.
تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ	TAH'-KUMU BIMAA SHI-TA A'LAA MAN SHI-T	Thou decidest what Thou wilt for whom Thou wilt and
شِئْتَ		
وَتَقْضِي بِمَا أَرَدْتَ فِي مَنْ أَرَدْتَ	WA TAQ-Z'EE BIMAAA ARAT- TA FEE MAN ARAT-T	Thou decreest what Thou desirest for any whom Thou desirest!
فَلَكَ الْحَمْدُ عَلَى مَا وَقَيْتَنَا مِنَ	FALAKAL-H'AM-DU A'LAA MAA WAQAY-TANAA MINAL-	to Thee belongs praise for protecting us from affliction and
الْبَلَاءِ	BALAAA-	
وَلَكَ الشُّكْرُ عَلَى مَا خَوَّلْتَنَا مِنْ	WA LAKASH-SHUK-RU A'LAA MAA KHAW-WAL-TANAA	to Thee belongs thanks for conferring upon us blessings,
النِّعَمَاءِ	MINAN-NAA'-MAAA-I	
حَمْدًا يُخَلِّفُ حَمْدَ الْحَامِدِينَ	H'AM-DAY-YUKHAL-LIFU H'AM- DAL-H'AAMIDEENA WARAAA-	a praise which will leave behind the praise of the praisers,
وَمِرَّانَهُ	AH	
حَمْدًا يَمَلَأُ أَرْضَهُ وَسَمَاءَهُ	H'AM-DAY-YAM-LAA AR- Z'AHOO WASAMAAA-AH	a praise which will fill the earth and the heaven!
إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمَنِّ	IN-NAKAL-MAN-NAANU BIJASEEMIL-MINAN	Surely Thou art the All-kind through immense kindnesses,
الْوَهَّابُ لِعَظِيمِ النِّعَمِ	AL-WAH-HAABU LIA'Z'EEMIN- NIA'M	the Giver of abounding favors,
الْقَابِلُ بِسِيرِ الْحَمْدِ	AL-QAABILU YASEERAL-H'AM- D	the Acceptor of small praise,
الشَّاكِرُ قَلِيلِ الشُّكْرِ	ASH-SHAAKIRU QALEELASH- SHUK-R	the Grateful for little gratitude,
الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ	AL-MUH'-SINUL-MUJ-MILU D'OOT'-TAW-L	the Beneficent, the Benevolent, Possessor of graciousness!

لَا إِلَهَ إِلَّا أَنْتَ

LAAA ILAHA IL-LAAA ANTA

There is no god but Thou;

إِلَيْكَ الْمَصِيرُ

ILAY-KAL-MAS'EER

unto Thee is the
homecoming.¹⁴⁷

وكان من دعائه عليه السلام

إذا اعترف بالتقصير عن تأدية الشكر

—37—

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AA'-TARAFAT-BIT-TAQ-
S'EERI A'N TAA-
DEETISH-SHUK-R

His Supplication
(A.S)
WHEN
CONFESSING HIS
SHORTCOMINGS
IN GIVING
THANKS

اللَّهُمَّ إِنِّ أَحَدًا

AL-LAAHUM-MA IN-NA
AH'ADAL-

لَا يَلُغُ مِنْ شُكْرِكَ غَايَةَ إِلَّا

LAA YAB-LUGHU MIN SHUK-
RIKA GHAAYATAN IL-LAA

حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ مَا

H'AS'ALA A'LAY-HEE MIN IH'-
SAANIKA MAA YUL-ZIMUHOO
SHUK-RAK

يُلْزِمُهُ شُكْرَكَ

O ALLAH, no one

reaches a limit in thanking
Thee without acquiring that
of Thy beneficence which
enjoins upon him
thanksgiving,

وَلَا يَلُغُ مَبْلَغًا مِّنْ طَاعَتِكَ وَإِن

WA LAA YAB-LUGHU MAB-
LAGHAM-MIN T'AAA'TIKA

أَجْتَهَدَ إِلَّا كَانَ مَقْصَرًا دُونَ

WAANI AJ-TAHADA IL-LAA
KAANA MUQAS'-S'IRANA

أَسْتَحْقَاقِكَ بِفَضْلِكَ

DOONA AS-TIH'-QAAQIKA
BIFAZ'-LIK

nor does anyone reach a
degree in obeying Thee,
even if he strives, without
falling short of what Thou
deservest because of Thy
bounty.

فَأَشْكُرُ عِبَادَكَ عَاجِزٌ عَنْ

FAASH-KARU I'BAADIK
A'AJIZUN A'N SHUK-RIK

شُكْرِكَ

The most thankful of Thy
servants has not the
capacity to thank Thee, and

وَأَعْبُدُهُمْ لَكَ مَقْصَرٌ عَنْ طَاعَتِكَ

WA AA'-BADUHUM LAK
MQAS'-S'IRUN A'N T'AAA'TIK

the most worshipful of them
falls short of obeying Thee.

لَا يَجِبُ لِأَحَدٍ مِنْهُمْ

LAA YAJIBU LIAH'ADIM-MIN-
HUM

To none of them is due

أَنْ تَغْفِرَ لَهُمْ بِأَسْتَحْقَاقِهِ

AN TAGH-FIRA LAHOO BIS-
TIH'-QAAQIH

Thy forgiveness through what
he himself deserves

وَلَا يَحِقُّ لَهُ أَنْ تَرْضَى عَنْهُ بِاسْتِجَابَةٍ	WA LAA YAH'IQ-QU LAHOOO AN TAR-Z'AA A'N-HOO BIS- TEEJAABIH	or Thy good pleasure for his own merit.
فَمَنْ غَفَرْتَ لَهُ فَبَطُولِكَ	FAMAN GHAFAR-TA LAHOO FABIT'AW-LIK	When Thou forgivest someone, it is through Thy graciousness, and
وَمَنْ مَرَّضْتَ عَنْهُ فَبِفَضْلِكَ	WA MAR-RAZ'EETA A'N-HOO FABIFAZ'-LIK	when Thou art pleased with someone, it is through Thy bounty.
تَشْكُرُ يُسِيرَ مَا شُكِرْتَهُ	TASH-KURU YASEERA MAA SHUKIR-TAH	Thou showest gratitude for the paltry for which Thou showest gratitude ¹⁴⁸ and
وَتُثِيبُ عَلَى قَلِيلٍ مَا تَطَاعُ فِيهِ	WA TUTHEEBU A'LAA QALEELI MAA TUT'AAU' FEEH	Thou rewardest the small act in which Thou art obeyed,
حَتَّى كَانَ شُكْرَ عِبَادِكَ الَّذِي	H'AT-TAA KAAN-NA SHUK-RA I'BAADIKAL-LAD'EE	so that it seems as if Thy servants' thanksgiving for which Thou hast
أَوْجَبْتَ عَلَيْهِمْ ثَوَابَهُمْ	AW-JAB-TA A'LAY-HEE THAWAABAHUM-	made incumbent their reward and
وَأَعْظَمْتَ عَنْهُمْ جَزَاءَهُمْ	WA AA'-Z'AM-TA A'N-HOO JAZAAA-AHUM-	made great their repayment
أَمْرٌ مَلَكُوا اسْتِطَاعَةَ الْإِمْتِنَاعِ	AM-RUM-MALAKOOS- TIT'AAA'TALIM-TINAAI' MIN-	is an affair from which they could have held back
مِنْهُ دُونَكَ فَكَافَأْتَهُمْ	HOO DOONAKA FAKAAFAA- TAHUM-	without Thee, and hence Thou wilt recompense them, and

¹⁴⁸ The commentator suggests that the expression TASH-KURU 'for which Thou showest gratitude', which is found in most texts, means QABALTAHU, 'which Thou acceptest'. He adds that another ancient text has SHUKIR-TAH, 'for which Thou are thanked', and that this is clearer and more appropriate in the context.

وَلَمْ يَكُن سَيِّئُهُ بِيدِكَ
فَجَازَيْتَهُمْ

WA LAM YAKUN SABABUHOO
BEEADIK FAJAAZAY-TAHUM-

whose cause is not in Thy
hand, and hence Thou wilt
repay them.

بَلْ مَلَكَتْ يَا إِلَهِي أَمْرَهُمْ قَبْلَ
أَنْ يَتْلِكُوا عِبَادَكَ

BAL MALAK-TA YAAA
ILAAHEEE AM-RAHUM QAB-LA
AY-YAM-LIKOO I'BAADATK

Nay, my God, Thou hadst
power over their affair
before they had power to
worship Thee, and

وَأَعَدَدْتَ ثَوَابَهُمْ قَبْلَ أَنْ يُفِيضُوا فِي
طَاعَتِكَ

WA AA'-DAT-TA
THAWAABAHUM QAB-LA AY-
YUFEEZ"OO FEE T'AAA'TIK

Thou hadst prepared their
reward before they began
to obey Thee; and

وَذَلِكَ أَنَّ

WA D'ALIKA AN-NA

that because

سُنَّتِكَ الْإِفْضَالُ

SUN-NATAKAL-IF-Z"AAL

Thy wont is bestowal of
bounty,

وَعَادَتِكَ الْإِحْسَانُ

WA A'ADATKAL-IH'-SAAN

Thy custom beneficence,

وَسَبِيلِكَ الْغَفْوُ

WA SABEELAKAL-A'F-W

Thy way pardon.

فَكُلُّ الْبَرِيَّةِ

FAKUL-LUL-BAREE-YAH

So all creatures confess

مُعْتَرِفَةً بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ
عَاقَبْتَ

MUA'-TARIFATUM-BI N-NAKA
GHAY-RU Z'AALIMIL-LIMAN
A'AQAB-T

that Thou wrongest not him
whom Thou punishest and

وَشَاهِدَةً بِأَنَّكَ مُنْفَضِلٌ عَلَى مَنْ
عَافَيْتَ

WA SHAAHIDATUM-BI N-NAKA
MUTAFAZ"-Z"ILUN A'LAA MAN
A'AFAY-T

bear witness that Thou
bestowest bounty upon him
whom Thou pardonest.

وَكُلُّ مُقِرٍّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ
عَمَّا اسْتَوْجَبْتَ

WA KUL-LU MUQIR-RU A'LAA
NAF-SIHEE BIT-TAQ-S'EERI A'M-
MAS-TAW-JAB-T

Each admits that he has
fallen short of what Thou
meritest.

فَلَوْلَا أَنَّ الشَّيْطَانَ يَخْتَدِعُهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ	FALAW-LAAA AN-NASH-SHAY- T'AANA YAKH-TADIU'HUM A'N T'AAA'TIKA MAA A'S'AAKA A'AS'	Had SATAN not misled them from Thy obedience, no disobeyer would have disobeyed Thee, and
وَلَوْلَا أَنَّهُ يُصَوِّرُ لَهُمُ الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ	WA LAW-LAAA AN-NAHOO YUS'AW-WIRU LAHUMUL- BAAT'ILA FEE MITHAALIL-H'AQ- QI MAA Z"AL-LA A'N T'AREEQIKA Z"AAAL	had he not shown falsehood to them in the likeness of truth no strayer would have gone astray from Thy path.
فَسُبْحَانَكَ	FASUB-H'AANAK	So Glory be to Thee!
مَا أَتَيْنَكَ كَرَمَكَ فِي مُعَامَلَةٍ مِنْ أَطَاعَكَ أَوْ عَصَاكَ	MAAA AB-YANA KARAMAKA FEE MUA'AMALATI MAN AT'AAA'KA AW A'S'AAK	How manifest is Thy generosity in dealing with him who obeys or disobeys Thee!
تَشْكُرُ الْمُطِيعَ عَلَى مَا أَنْتَ تَوَكَّلْتُ لَهُ	TASH-KURUL-MUT'EEA' A'LAA MAAA ANTA TAWAL-LAY- TAHOO LAH	Thou showest gratitude to the obedient for that which Thou undertakest for him,
وَتُغْنِي لِلْعَاصِي فِيمَا تَمْلِكُ مُعَاجَلَتَهُ فِيهِ	WA TUM-LEE LIL-A'AS'EE FEEMAA TAM-LIKU MUA'AJALATAHOO FEEH	and Thou grantest a respite to the disobedient in that within which Thou art able to hurry him.
أَعْطَيْتَ كُلَّ مِنْهُمَا مَا لَا يَجِبُ لَهُ	AA'-TAY-TA KUL-LAM-MIN- HUMAA MAA LAA YAJIBU LAH	Thou givest to each of them that which is not his due, and
وَقَضَّيْتَ عَلَى كُلِّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ	WA TAFAZ"-Z"AL-TA A'LAA KUL- LIM-MIN-HUMAA BIMAA YAQ- S'URU A'MALUHOO A'N-H	Thou bestowest bounty upon each in that wherein his works fall short.

وَلَوْ كَانَتْ الْمُطِيعَ عَلَى مَا أَنْتَ
تَوَكَّلْتُ لَهُ لَا وَشَكَ

WA LAW KAAFAY-TAL-MUT'EEA'
A'LAA MAAA ANTA TAWAL-
LAY-TAHOO LAHOO LAAW-
SHAKA

Wert Thou to
counterbalance for the
obedient servant that which
Thou Thyself hadst
undertaken, he would be on
the point of

أَنْ يَقْدَرُوا بِكَ

AY-YAF-QIDA THAWAABAK

losing Thy reward and

وَأَنْ تَرَوْهُ عَنْ نِعْمَتِكَ

WA AN TAZOOLA A'N-HOO
NIA'-MATUK

seeing the end of Thy favor,

وَلَكِنْ بِكَرَمِكَ جَانِيَتُهُ

WA LKIN-NAKA BIKARAMIKA
JAAZAY-TAHOO

but through Thy generosity
Thou hast repaid him

عَلَى الْمُدَّةِ الْقَصِيرَةِ الْغَايَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ

A'LAAL-MUD-DATIL-
QAS'EERATIL-FAANEEATI BIL-
MUD-DATIT'-TAWHEELATIL-
KHAALIDAH

for a short, perishing term
with a long, everlasting
term, and

وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ
بِالْغَايَةِ الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ

WA A'LAAL-GHAAYATIL-
QAREEBATIZ-ZAAA-ILATI BIL-
GHAAYATIL-MADEEDATIL-
BAAQEEAH

for a near, vanishing limit
with an extended, ??? limit.
Then

لَمْ تَسْمُهُ الْقِصَاصَ فِيمَا أَكَلَ
مِنْ مَرْتَرِكَ الَّذِي يَقْوَى بِهِ عَلَى
طَاعَتِكَ

THUM-MA LAM TASUM-HUL-
QIS'AAS'A FEEMAAA AKALA
MIR-RIZ-QIKAL-LAD'EE YAQ-
WAA BIHEE A'LAA T'AAATIK

Thou dost not visit him with a
settling of accounts for Thy
provision through which he
gained strength to obey
Thee,

وَلَمْ تَحْمِلْهُ عَلَى الْمُنَاقَشَةِ فِي
الْأَلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى
مَغْفِرَتِكَ

WA LAM TAH'-MIL-HOO
A'LAAL-MUNAAQASHATI FIL-
AAALAATIL-LATEE TASAB-BABA
BIS-TIA'-MAALIHAAA ILAA
MAGH-FIRATIK

nor dost Thou force him to
make reckonings for the
organs he employed to find
the means to Thy
forgiveness.

وَلَوْ فَعَلْتَ ذَلِكَ بِهِ لَذَهَبَ

WA LAW FAA'L-TA D'ALIKA
BIHEE LAD'AHAB

Wert Thou to do that to him,
it would take away

جَمِيعُ مَا كَدَحَ لَهُ

JAMEEU' MAA KADAH'A LAH

everything for which he had
labored and

وَجُمْلَةُ مَا سَعَى فِيهِ

WA JUM-LATU MAA SAA'A
FEEHEE

all wherein he had exerted
himself

جَزَاءَ لِلصُّغْرَى مِنْ أَيْدِيكَ وَمِنْكَ

JAZAAA-AL-LILS'-S'UGH-RAA
MIN AYAADDEKA WMINANIK

as repayment for the
smallest of Thy benefits and
kindnesses, and

وَلَقَىٰ مَرْهِنًا بَيْنَ يَدَيْكَ بِسَائِرِ
نِعَمِكَ

WA LABAQEEA RAHEENAM-
BAY-NA YADAY-KA BISAAA-IRI
NIA'MIK

he would remain hostage
before Thee for Thy other
favors.

فَمَتَىٰ كَانَ يَسْتَحِقُّ شَيْئًا مِّنْ
ثَوَابِكَ؟ لَا مَتَىٰ؟

FAMATAA KAANA YASTAH'IQ-
QU SHAY-AM-MIN
THAWAABIKA? LAA MATAA?

So how can he deserve
something of Thy reward?
Indeed, how?

هَذَا يَا إِلَهِي حَالُ مَنْ أَطَاعَكَ وَ
سَبِيلُ مَنْ تَعَبَّدَ لَكَ

HAD'AA YAAA ILAAHEE H'AALU
MAN ATAAA'KA WA SABEELU
MAN TAA'B-BADA LAK

This, my God, is the state of
him who obeys Thee and
the path of him who
worships Thee.

فَأَمَّا الْعَاصِي أَمْرَكَ وَالْمُؤَافِقُ نَهْيَكَ

FAAM-MAAL-A'AS'EEE AM-
RAKA WAL-MUWAAQIU' NAH-
YAK

But as for him who disobeys
Thy command and goes
against Thy prohibition,

فَلَمْ تُعَاجِلْهُ بِنِقْمَتِكَ لَكُنْ
يَسْتَبْدِلُ بِحَالِهِ فِي مَعْصِيَتِكَ حَالِ
الْإِنَابَةِ إِلَى طَاعَتِكَ

FALAM TUA'AJIL-HOO
BINAQIMATIKA LIKAY YAS-TAB-
DILA BIH'AALIHEE FEE MAA'-
S'EEATIKA H'AALAL-INAABATI
ILAA TAAA'TIK

Thou dost not hurry him to
Thy vengeance, so that he
may seek to replace his
state in disobeying Thee with
the state of turning back to
obey Thee,

وَلَقَدْ كَانَ يَسْتَحِقُّ يَا إِلَهِي فِي
أَوَّلِ مَا هَمَّ بِعِصْيَانِكَ كُلَّ مَا
أَعْدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ عُقُوبَتِكَ

WA LAQAD KAANA YAS-
TAH'IQ-QU YAAA ILAAHEE
FEEE AW-WALI MAA HAM-MA
BII'S'-YAANIKA KUL-LA MAAA
AA'-DAT-TA LIJAMEEI' KHAL-
QIKA MIN U'QOOBATIK

though he deserved from
the time he set out to
disobey Thee every
punishment which Thou hast
prepared for all Thy
creatures.

فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ

FAJAMEEU' MAAA AKH-KHAR-
TA A'N-HOO MINAL-A'D'AAB

Through each chastisement
which Thou hast kept back
from him

وَأَبْطَأْتَ عَلَيْهِ مِنْ سَطَوَاتِ النَّقْمَةِ
وَالْعِقَابِ

WA AB-T'AA-TA A'LAY-HEE MIN
SAT'AWAATIN-NIQ-MATI WAL-
I'QAAB

and each penalty of Thy
vengeance and Thy
punishment which Thou hast
delayed from him,

تَرَكَ مِنْ حَقِّكَ وَمَرْضَى بِدُونِ
وَأَجْبِكَ

TAR-KUM-MIN H'AQ-QIKA
WARIZ"AN BIDOONI WAAJIBIK

Thou hast refrained from Thy
right and shown good
pleasure in place of what
Thou hast made obligatory.

فَمَنْ أَكْرَمُ يَا إِلَهِي مِنْكَ؟

FAMAN AK-RAMU YAAA
ILAAHEE MINKA?

So who is more generous,
my God, than Thou? and

وَمَنْ أَشَقَى مِمَّنْ هَلَكَ عَلَيْكَ؟ لَا
مَنْ؟!

WAMAN ASH-QAA MIM-MAN
HALAKA A'LAY-KA? LAA MAN-
?!

who is more wretched than
he who perishes in spite of
Thee? Indeed, who?

فَبَارَكْتَ أَنْ تُوصَفَ إِلَّا
بِالْإِحْسَانِ

FATABAARAK-TA AN TOOS'AFA
IL-LAA BIL-IH'-SAAN

Thou art too blessed to be
described by any but
beneficence and

وَكَرَّمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا
الْعَدْلُ

WA KARUM-TA AY-YUKHAAFA
MINKA IL-LAAL-A'D-L

too generous for any but
justice to be feared from
Thee!

لَا يُخْشَى جَوْرُكَ عَلَى مَنْ عَصَاكَ

LAA YUKH-SHAA JAW-RUKA
A'LAA MAN A'S'AAK

There is no dread that Thou
wilt be unjust toward him
who disobeys Thee,

وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ
أَرْضَاكَ

WA LAA YUKHAAFU IGH-
FAALUKA THAWAABA MAN
AR-Z"AAKA

nor any fear of Thy
neglecting to reward him
who satisfies Thee.¹⁴⁹

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

¹⁴⁹ Allusion to such QURANIC verses as Whoso brings a good deed shall have ten the like of it; Whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged. Cf. 40: 40.

وَهَبْ لِي مِنْكَ أَمَلِي

WA HAB LEE MINKA AMALEE

give me my hope, and

وَزِدْنِي مِنْ هَذَاكَ مَا أَصِلُ بِهِ إِلَى

WA ZID-NEE MIN HUDAAKA

increase me in that of Thy

MAAA AS'ILU BIHEEE ILAAT-

guidance through which I

TAW-FEEQI FEE A'MALEE

may be successful in my works!

التَّوْفِيقِ فِي عَمَلِي

إِنَّكَ مَنَّانٌ كَرِيمٌ

IN-NAKA MAN-NAANUN

Surely Thou art All-kind,

KAREEM

Generous.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

His Supplication
(A.S)

فِي الْاِعْتِذَارِ مِنْ

IN ASKING

تَبَعَاتِ الْعِبَادِ وَ

PARDON FOR

MISDEEDS TO

ALLAH'S

مِنَ التَّقْصِيرِ فِي

SERVANTS AND

FOR FALLING

حَقُوقِهِمْ وَفِي

SHORT IN THEIR

RIGHTS AND

فَكَاكَ رَقَبَتَهُ مِنْ

THAT HIS NECK

BE SET FREE

النَّارِ

FROM THE FIRE

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
FEELIA'-TID'AARI MIN
TABIA'ATI ALI'BAADWA
MINAT-TAQ-S'EERI
FEE H'UQOOQIHIM-
WAFEE FAKAAKI
RAQABATIHEE
MIANAN-NAAR

اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ

AL-LAAHUM-MA IN-NEEE AA'-
TAD'IRU ILAY-KA

O ALLAH, I ask pardon from
Thee for

مِنْ مَظْلُومٍ ظَلَمَ بِحَضْرَتِي فَلَمْ
أَنْصُرْهُ

MIM-MAZ'-LOOMIN Z'ULIMA
BIH'AZ"-RATEE FALAM ANS'UR-
H

the person wronged in my
presence whom I did not
help,

وَمِنْ مَعْرُوفٍ أُسْدِيَ إِلَيَّ فَلَمْ
أَشْكُرْهُ

WA MIM-MAA'-ROOFIN US-
DEEA ILAY-YA FALAM ASH-
KUR-H

the favor conferred upon
me for which I returned no
thanks,

وَمِنْ مُسِيٍّ أَعْتَذَرَ إِلَى فُلَمْ أَعْذَرُهُ	WA MIM-MUSEE-IN AA'- TAD'ARA ILAY-YA FALAM AA'- D'IR-H	the evildoer who asked pardon from me and whom I did not pardon,
وَمِنْ ذِي فَاقَةٍ سَأَلَنِي فُلَمْ أُؤْتِرُهُ	WA MIN D'EE FAAQATIN SAALANEE FALAM OO-THIR-H	the needy person who asked from me and whom I preferred not over myself,
وَمِنْ حَقِّ ذِي حَقٍّ لَنَزِمَنِي لِمُؤْمِنٍ فُلَمْ أُؤَفِّرُهُ	WA MIN H'AQ-QI D'EE H'AQ- QIL-LAZIMANEE LIMOO-MININ FALAM UWAF-FIR-H	the right of a believer who possesses a right incumbent upon me which I did not fulfill,
وَمِنْ عَيْبٍ مُؤْمِنٍ ظَهَرَ لِي فُلَمْ أَسْتُرُهُ	WA MIN A'Y-BI MOO-MININ Z'AHARA LEE FALAM AS-TUR-H	the fault of a believer which became evident to me and which I did not conceal, and
وَمِنْ كُلِّ إِثْمٍ عَرَضَ لِي فُلَمْ أَهْجُرُهُ	WA MIN KUL-LI ITH-MIN A'RAZ"A LEE FALAM AH-JUR-H	every sin which presented itself to me and which I failed to avoid.
أَعْتَذَرُ إِلَيْكَ يَا إِلَهِي مِنْهُمْ وَمِنْ نَظَائِرِهِمْ	AA'-TAD'IRU ILAY-KA YAAA ILAAHEE MIN-HUN-NA WAMIN-NAZ'AAA-IRIHIN	I ask pardon, my God, for all of these and their likes,
أَعْتَذَرُ نَدَامَةً يَكُونُ وَاعِظًا لِّمَا بَيْنَ يَدَيَّ مِنْ أَشْبَاهِهِمْ	AA'-TID'AARA NADAAMATEE- YAKOONU WAAI'Z'AL-LIMAA BAY-NA YADAY-YA MIN ASH- BAAHIHIN	with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنْ النِّزَالَاتِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH WAJ-A'L NADAAMATEE A'LAA MAA WAQAA'-TU FEEHEE MINAZ- ZAL-LAAT	So bless MUHAMMAD and his Household and make my remorse for the slips into which I have fallen and

وَعَزَمِي عَلَى تَرْكِ مَا يَعْزِضُ لِي مِنَ

WA A'Z-MEE A'LAA TAR-KI
MAA YAA'-RIZ"U LEE MINAS-
SAY-YI-AAT

my determination to refrain
from the evil deeds which
present themselves to me

السَّيِّئَاتِ

تَوْبَةٍ تُوجِبُ لِي مَحَبَّتَكَ

TAW-BATAN TOOJIBU LEE
MAH'AB-BATAKA

a repentance which will
make Thy love for me
obligatory,

يَا مُحِبَّ التَّوَّابِينَ

YAA MUH'IB-BAT-TAW-
WAABEEN

O lover of those who repent!
150

150 Allusion to 2: 222: Truly ALLAH loves those who repent.

وكان من دعائه عليه السلام

—39—

فِي طَلَبِ الْعَفْوِ وَالرَّحْمَةِ

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
TALABIL-A'F-WI WAR-
RAH'-MAH

His Supplication (A.S) IN SEEKING PARDON AND MERCY

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَ اكْسِرْ شَهْوَتِي عَنْ كُلِّ
مُحَرَّمٍ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

WAK-SIR SHAH-WATEE A'N
KUL-LI MUH'AR-RAM

break my passion for every
unlawful thing,

وَ اَمْرِ حِرْصِي عَنْ كُلِّ مَأْثِمٍ
وَ اَمْنِنِي عَنْ أَذَى كُلِّ مُؤْمِنٍ وَ
مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ
اللَّهُمَّ وَ أَيُّمَا عَبْدٍ

WAZ-WI H'IR-S'EE A'N KUL-LI
MAA-THAM

take away my craving for
any sin, and

WAM-NAA'-NEE A'N AD'A KUL-
LI MOO-MINIW-WA MOO-
MINATIW-WA MUS-LIMIW-WA
MUS-LIMAH

bar me from harming any
believer, male or female,
and any Muslim, male or
female!

AL-LAAHUM-MA WA AY-
YUMAA A'B-D

O ALLAH, if any of Thy
servants

نَالَ مِنِّي مَا حَظَرْتَ عَلَيْهِ

NAALA MIN-NEE MAA
H'AZ'AR-TA A'LAY-H

should harm me in what
Thou hast forbidden

وَ أَنْتَهَكَ مِنِّي مَا حَجَرْتَ عَلَيْهِ

WANTAHAKA MIN-NEE MAA
H'AJAR-TA A'LAY-H

or violate me in what Thou
hast interdicted, and

فَمَضَى بِظُلَامَتِي مَيِّتًا

FAMZ'AA BIZ'ULAAMATEE
MAY-YITAA

if he should pass into death
with my complaint

أَوْ حَصَلَتْ لِي قَبْلَهُ حَيًّا

AW H'AS'ALAT LEE
QIBALAHOO H'AY-YAA

or I come to have a
complaint against him while
he is alive,

فَاغْفِرْ لَهُ مَا أَلَمَ بِهِ مِنِّي

FAGH-FIR LAHOO MAAA
ALAM-MA BIHEE MIN-NEE

forgive him what he did to
me and

وَ آغْفِرْ لَهُ عَمَّا أَذْبَرَ بِهِ عَنِّي

WAA'-FU LAHOO A'M-MAAA
AD-BARA BIHEE A'N-NEE

pardon him that through
which he turned his back on
me!

وَلَا تَقْفُ عَلَى مَا أَمَرَكَ فِي
WA LAA TAQIF-HOO A'LAA
MAR-TKABA FEE
Inquire not from him about
what he committed toward
me and

وَلَا تَكْشِفْهُ عَمَّا أَكْتَسَبَ
WA LAA TAK-SHIF-HOO A'M-
MAK-TASABA BEE
expose him not through
what he earned by me!

بِ

وَأَجْعَلْ مَا
WAJ-A'L MAA
And Make

سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ
SAMAH'-TU BIHEE MINAL-A'F-
WI A'N-HUM-
my open-handedness in
pardoning such servants

وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ
WA TABAR-RAA'-TU BIHEE
MINAS'-S'ADAQATI A'LAY-HIM-
and my contribution in
charity toward them

أَمْزَكِي صَدَقَاتِ الْمُتَصَدِّقِينَ
AZ-KAA S'ADAQAATIL-
MUTAS'AD-DIQEEN
the purest charity of the
charitable and

وَأَعْلَى صَلَاتِ الْمُتَقَرِّبِينَ
WA AA'LAA S'ILAATIL-
MUTAQAR-RIBEEN
the highest gift of those
seeking nearness to Thee!

وَعَوَّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ
WA A'W-WIZ"-NEE MIN A'F-
WEE A'N-HUM A'F-WAK
Recompense me for my
pardoning them with Thy
pardon and

وَمِنْ دُعَائِي لَهُمْ مَرَحْمَتَكَ حَتَّى
WA MIN DUA'AA-EE LAHUM
RAH'-MATAK H'AT-TAA
for my supplicating for them
with Thy mercy so

يَسْعَدَ كُلُّ وَاحِدٍ مِّنَّا بِفَضْلِكَ
YAS-A'DA KUL-LU WAAH'IDIM-
MIN-NAA BIFAZ"-LIK
that each one of us may
gain felicity through Thy
bounty and

وَيَنْجُو كُلُّ مَنَّا بِمَنَّاكَ
WA YANJUWA KUL-LUM-MIN-
NAA BIMAN-NIK
each may attain
deliverance through Thy
kindness!

اللَّهُمَّ وَآيَمَا عَبْدٍ مِّنْ عِبِيدِكَ
AL-LAAHUM-MA WA AY-
YUMAA A'B-DIM-MIN
A'BEEDIKA
O ALLAH, if there is a servant
from among Thy servants
whom

أَذْرَكَهُ مِنِّي دَرَاكَ
AD-RAKAHOO MIN-NEE
DARAK
an ill visits on my account,

أَوْ مَسَّهُ مِنْ نَّاحِيَّتِي أَدَى
AW MAS-SAHOO MIN-
NAAH'EEATEEE AD'ANA
a harm touches from my
direction,

أَوْ لِحَقُّهُ بِي أَوْ بِسَبَبِي ظُلْمٌ

AW LAH'IQAHOO BEEE AW
BISABABEE Z'UL-M

or a wrong overtakes
through me or because of
me, and

فَقْتُهُ بِحَقِّهِ

FAFUT-TUHOO BIH'AQ-QIH

should I fail to take care of
his right

أَوْ سَبَقْتُهُ بِمَظْلَمَتِهِ

AW SABAAQ-TUHOO BIMAZ'-
LAMATIH

or go before him [in death]
with his complaint,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

bless MUHAMMAD and his
Household,

وَأَرْضِهِ عَنِّي مِنْ وَجْدِكَ

WA AR-Z'IHEE A'N-NEE MIW-
WJ-DIK

satisfy him toward me
through Thy wealth, and

وَأَوْفِهِ حَقُّهُ مِنْ عِنْدِكَ

WA AW-FIHEE H'AQ-QAHOO
MIN I'NDIK

give him his full right from
Thyself

ثُمَّ قِنِي مَا يُوجِبُ لَكَ حُكْمَكَ

THUM-MA QINEE MAA
YOOJIBU LAHOO H'UK-MUK

Then protect me from what
Thy decision mandates

وَاخْلَصْنِي مِمَّا يَحْكُمُ بِهِ

WA KHAL-LIS'-NEE MIM-MAA
YAH'-KUMU BIHEE A'D-LUK

and save me from what Thy
justice decides, for

عَدْلِكَ

فَإِنْ قُوَّتِي لَا تَسْتَقِلُّ بِثِقَمَتِكَ

FA IN-NA QOO-WATEE LA
TAS-TAQIL-LU BINAQIMATIK

my strength cannot bear Thy
vengeance and

وَإِنْ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ

WA IN-NA TAAQATEE LA
TAN-HAZ'U BISUKH-T'IK

my obedience cannot
stand up to Thy displeasure!

فَإِنَّكَ إِنْ تُكَافِئَنِي بِالْحَقِّ

FA IN-NAKA IN TUKAAFINEE
BIL-H'AQ-QI TUH-LIK-NEE

If Thou recompensest me
with the right, Thou wilt
destroy me, and

تُهْلِكَنِي

وَالَا تَعْمَدْنِي بِرَحْمَتِكَ تُوبِقَنِي

WA IL-LA TAGHAM-MAD-NEE
BIRAH'-MATIKA TOOBIG-NEE

if Thou dost not shield me in
Thy mercy, Thou wilt lay me
waste.

اللَّهُمَّ إِنِّي

AL-LAAHUM-MA IN-NEE

O ALLAH,

أَسْتَوْهَبُكَ يَا إِلَهِي مَا لَا يَنْقُصُكَ
بَذْلُهُ

AS-TAW-HIBUKA YAAA
ILAAHEE MAA LAA
YANQUS'UKA BAD'-LUH

I ask Thee to grant, my God,
that whose giving will not
decrease Thee, and

وَأَسْتَحْمِلُكَ مَا لَا يَهْطُكَ حَمْلُهُ

WA AS-TAH'-MILUKA MAA LAA
YAB-HAZ'UKA H'AM-LUH

I ask Thee to carry that
whose carrying will not
weigh Thee down:

أَسْتَوْهَبُكَ يَا إِلَهِي نَفْسِي
الَّتِي لَمْ تَخْلُقْهَا

AS-TAW-HIBUKA YAAA
ILAAHEE NAF-SEEAL-LATEE
LAM TAKH-LUQ-HAA

My God, I ask Thee to give
my soul, which
Thou didst not create

لَتَمْتَنِعَ بِهَا مِنْ سُوءٍ

LITAM-TANIA' BIHAA MIN
SOOO-IN

to keep Thyself from evil

أَوْ لَتَطَّرِقَ بِهَا إِلَى نَفْعٍ

AW LITAT'AR-RAQA BIHAAA
ILAA NAF-A'

nor to find the way to
profit.

وَلَكِنْ أَنْشَأْتَهَا

WA LKIN ANSHAA-TAHAA

No, Thou brought it forth

إِبْنَاتًا لَقَدْ مَرَكَ عَلَى مِثْلِهَا

ITH-BAATAL-LIQUD-RATIKA
A'LAA MITH-LIHAA

to demonstrate Thy power
over its like and

وَأَخْتِجَا بِهَا عَلَى شَكْلِهَا

WAH'-TIJAAJAM-BIHAA A'LAA
SHAK-LIHAA

to provide an argument
against its similar.

وَأَسْتَحْمِلُكَ مِنْ ذُنُوبِي مَا قَدْ بَهْطَنِي
حَمْلُهُ

WA AS-TAH'-MILUKA MIN
D'UNOOBEE MAA QAD
BAHAZ'ANEE H'AM-LUH

I ask Thee to carry those of
my sins whose carrying
weighs me down and

وَأَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَسَنِي
ثِقَلُهُ

WA AS-TAE'ENU BIK A'LAA
MAA QAD FADAH'ANEE THIQ-
LUH

I seek help from Thee in that
whose heaviness oppresses
me.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَهَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي	WA HAB LINAF-SEE A'LAA Z'UL-MIHAA NAF-SEE	give to me my soul in spite of its wrong-doing, ¹⁵¹ and
وَوَكِّلْ مَرْحَمَتَكَ بِأَحْتِمَالِ إِصْرِي	WA WAK-KIR-R-RAH'-MATAKA BIH'-TIMAALI IS'-REE	appoint Thy mercy to carry my burden!
فَكَمْ قَدْ لَحِقَتْ مَرْحَمَتُكَ	FAKAM QAD LAH'IQAT RAH'-MATUKA BIL-MUSEE-EEN	How many evildoers Thy mercy has overtaken!
بِالْمُسِيئِينَ		
وَكَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ	WA KAM QAD SHAMILA A'F-WUKAZ'-ZAALIMEEN	How many wrongdoers Thy pardon has embraced!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household and
وَاجْعَلْنِي أُسْوَةً مَنْ	WAJ-A'L-NEEE US-WATA MAN	make me the model of him whom Thou hast
أَنْهَضْتَهُ بِتَجَاوُزِكَ عَنْ مَصَارِعِ	AN-HAZ'-TAHOO BITAJAAWZIKA A'M-	aroused through Thy forbearance from the
الْخَاطِئِينَ	MAS'AARII'L-KHAAT'I-EEN	deadly infirmities of the offenders and

¹⁵¹ The Persian translators read this as meaning, 'pardon me in spite of my wrongdoing against myself', and MOHANI's English translation agrees: 'Pardon my soul despite its having worked to its own hurt.' However, this suggests a different reading. Hence I follow the interpretation of SAYYID A'LIKHAN' who explains the text as follows: 'The soul is pledged to fulfill the covenant which it has made with ALLAH. This covenant for which it is held accountable when it is sent down into this world, is that it must return to ALLAH safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of ALLAH. If the soul fulfills its covenant, it emerges from the ties or its pledge and its recompense is multiplied, just as ALLAH has Said:

Whoso fulfills his covenant made with ALLAH, ALLAH will give him a mighty wage (48: 10). But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his words, just as ALLAH has said:

Every soul shall be a pledge for what it has earned (74: 38).

Hence in this verse the IMAM asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

وَ خَلَّصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ

الْمُجْرِمِينَ

WA KHAL-LAS'-TAHOO
BITAWFEEQIKA MIW-
WARAT'AATIL-MUJ-RIMEEN

saved through Thy giving
success from the tangled
plights of the sinners,

فَأَصْبَحَ

FAAS'-BAH'A

so that I may rise up

طَلِيقَ عَفْوِكَ مِنْ إِسَارِ سُخْطِكَ

T'ALEEQA A'F-WIKA MN ISAARI
SUKH-T'IK

freed by Thy pardon from
the bonds of Thy displeasure
and

وَعَتِيقَ صُنْعِكَ مِنْ وَثَاقِ عَذْلِكَ

WA A'TEEQA S'UN-I'KA MIW-
WATHAAQI A'D-LIK

released by Thy benefaction
from the ties of Thy justice!

إِنَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِي تَفْعَلْهُ

IN-NAKA IN TAF-A'L D'ALIKA
YAAA ILAAHEE TAF-A'L-HOO
BIMAN

Surely if Thou dost that, my
God, Thou wilt do it to one
who does not

بِمَنْ

لَا يَجْحَدُ اسْتِحْقَاقَ عِقَابِكَ

LAA YAJ-H'ADU AS-TIH'-
QAAQA U'QOOBATIK

deny deserving Thy
punishment

وَلَا يَبْرِي نَفْسَهُ مِنْ اسْتِجَابِ

WA LAA YUBAR-RI-U NAF-
SAHOO MIN AS-TEEJAABI
NAQIMATIK

or acquit himself from merit
for Thy vengeance.

نَقِمَتِكَ

تَفْعَلْ ذَلِكَ يَا إِلَهِي

TAF-A'LU D'ALIKA YAAA
ILAAHEE

Do that, my God, for one

بِمَنْ خَوْفُهُ مِنْكَ أَكْثَرُ مِنْ طَمَعِهِ

BIMAN KHAW-FUHOO MINKA
AK-THARU MIN T'AMAI'HEE
FEEK

whose fear of Thee is
greater than his craving
from Thee,

فِيكَ

وَبِمَنْ يَأْسُهُ مِنَ النِّجَاةِ أَوْ كَدُ مِنْ

WA BIMAY-YAA-SUHOO
MINAN-NAJAATI AW-KADU
MIR-RAJAAA-IHEE LIL-
KHALAAS'

whose hopelessness of
deliverance is firmer than his
hope for salvation!

مَرْجَائِهِ لِلْخَلَاصِ

لَا أَنْ يَكُونَ يَأْسُهُ قُتُولًا

LAAA AY-YAKOONA YAA-
SUHOO QUNOOT'AA

Not that his hopelessness is
despair,

أَوْ أَنْ يَكُونَ طَمَعُهُ اغْتِرَامًا

AW AY-YAKOONA
T'AMAU'HOO AGH-TIRAARAA

nor that his expectation is
deluded.

بَلْ لَقَلَّةٌ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ

BAL-LIQIL-LATI H'ASANAATIHEE
BAY-NA SAY-YI-AATIH

No, rather his good deeds
are few among his evil
deeds and

وَصَغْفٌ حُجْبُهُ فِي جَمِيعِ تَبَاعَاتِهِ

WA Z'AA'-FI H'UJAJIHEE FEE
JAMEEI' TABIA'ATIH

his arguments are frail in
face of everything due from
his acts.

فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلُ أَنْ

FAAM-MAAA ANTA YAAA
ILAAHEE FAAH-LUN AN

But Thou, my God, art worthy
that

لَا يَغْتَرِّكَ الصِّدِّيقُونَ

LAA YAGH-TAR-RA BIKAS'-S'ID-
DEEQOON

the righteous not be
deluded concerning Thee

وَلَا يَيْئَسُ مِنْكَ الْمُجْرِمُونَ

WA LAA YAY-ASA MINKAL-
MUJ-RIMOON

and the sinners not lose
hope in Thee,

لَإِنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي

LIAN-NAKAR-RAB-BUL-
A'ZEEMUL-LAD'EE

for Thou art the All-mighty
Lord who

لَا يَمْنَعُ أَحَدًا فَضْلَهُ

LAA YAM-NAU' AH'ADANA
FAZ'-LAH

holds back His bounty from
none and

وَلَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ

WA LAA YAS-TAQ-S'EE MIN
AH'ADIN H'AQ-QAH

takes His full right from no
one.

تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ

TAA'ALAA D'IK-RUKA A'NIL-
MAD'-KOOREEN

High exalted is Thy mention
above those mentioned!

وَتَقَدَّسَتْ أَسْمَاؤُكَ عَنِ الْمُسَوِّينَ

WA TAQAD-DASAT AS-
MAAAW-UKA A'NIL-
MANSOUBEEN

Holy are Thy names beyond
those described!

وَفَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ

WA FASHAT NIA'-MATUKA FEE
JAMEEI'L-MAKH-LWQEEEN

Spread is Thy favor among
all creatures!

فَلَكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ

FALAKAL-H'AM-DU A'LAA
D'ALIKA YAA RAB-BAL-
A'ALAMEEN

Thine is the praise for that, O
Lord of the worlds!

الْعَالَمِينَ

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا نَعِيَ إِلَيْهِ

مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ

—40—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
NUI'YA ILAY-HEE
MAY-YITUN AW
D'AKARAL-MAW-T

WHEN
SOMEONE'S
DEATH WAS
ANNOUNCED TO
HIM OR WHEN HE
REMEMBERED
DEATH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اكْفِنَا طُولَ الْأَمَلِ	WAK-FINAA T'OOLAL-AMAL	spare us drawn out expectations and
وَقَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ	WA QAS'-S'IR-HOO A'N-NAA BIS'ID-QIL-A'MAL	cut them short in us through sincerity of works,
حَتَّى لَا نُوَمِّلَ	H'AT-TAA LAA NOO-AM-MILA	that we may not hope expectantly for
أَسْتَتِمَّ سَاعَةً بَعْدَ سَاعَةٍ	IS-TIT-MAAMA SAAA'TIM-BAA'-DA SAAA'H	completing an hour after an hour,
وَلَا أَسْتَيْفَأَ يَوْمًا بَعْدَ يَوْمٍ	WA LAA AS-TEEFAAA-A YAW-MIM-BAA'-DA YAW-M	closing a day after a day,
وَلَا أَتَّصِلَ نَفْسًا بِنَفْسٍ	WA LAA AT-TIS'AALA NAFASIM-BINAFAS	joining a breath to a breath,
وَلَا لُحُوقَ قَدَمٍ بِقَدَمٍ	WA LAA LUH'OOQA QADAMIM-BIQADAM	or overtaking a step with a step!
وَسَلِّمْنَا مِنْ غُرُورِهِ	WA SAL-LIM-NAA MIN GHUROORIH	Keep us safe from the delusions of expectations,
وَأَمِّنَّا مِنْ شُرُورِهِ	WA AAAMIN-NAA MIN SHUROORIH	make us secure from their evils,
وَأَنْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَضْبًا	WANS'IBIL-MAW-TA BAY-NA AY-DEENAA NAS'-BAA	set up death before us in display. and
وَلَا تَجْعَلْ ذِكْرًا لَهُ غِيًّا	WA LAA TAJ-A'L D'IK-RANAA LAHOO GHIB-BAA	let not our remembering of it come and go!
وَأَجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا	WAJ-A'L-LANAA MIN S'AALIH'IL-AA'-MAALI A'MALANA	Appoint for us from among the righteous works a work through which we will
نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ	NAS-TAB-TI-U MAA'HUL-MAS'EERA ILAY-K	feel the homecoming to Thee as slow and
وَنَخْرِصْ لَهُ عَلَى وَشِكِ اللَّحَاقِ	WA NAH'-RIS'U LAHOO A'LAA WASH-KIL-LAH'AAQI BIK H'AT-TAA YAKOONAL-MAW-T	crave a quick joining with Thee, so that death may be
بِكَ حَتَّى يَكُونَ الْمَوْتُ		

مَأْنَسَنَا الَّذِي نَأْنَسُ بِهِ	MAA-NASANAAL-LAD'EE NAA-NASU BIH	our intimate abode with which we are intimate,
وَمَا لَفْنَا الَّذِي نَشْتَقُ إِلَيْهِ	WA MAA-LAFANAAL-LAD'EE NASH-TAAQU ILAY-H	our familiar place toward which we yearn, and
وَحَامَتْنَا الَّتِي نُحِبُّ الدُّثُورَ مِنْهَا	WA H'AAAM-MATANAAL-LATEE NUH'IB-BUD-DUNOO-WA MIN-HAA	our next of kin whose coming we love!
فَإِذَا أَوْرَدْتَهُ عَلَيْنَا وَأَنْزَلْتَهُ بِنَا	FAAD'AAA AW-RAT-TAHOO A'LAY-NAA WA ANZAL-TAHOO BINAA	When Thou bringest it to us and sendest it down upon us,
فَأَسْعِدْنَا بِهِ زَمَائِرًا	FAAS-I'D-NAA BIHEE ZAAA-IRAA	make us happy with it as a visitor,
وَأَسْنَا بِهِ قَادِمًا	WA AAANIS-NAA BIHEE QAADIMAA	comfort us with its arrival,
وَلَا تُشْقِنَا بِضِيَافَتِهِ	WA LAA TUSH-QINAA BIZ"EEAAFATIH	make us not wretched through entertaining it,
وَلَا تُخْزِنَا بِزِيَارَتِهِ وَاجْعَلْهُ	WA LAA TUKH-ZINAA BIZEEAARATIH	degrade us not through its visit, and appoint it one of
بَابَا مِنْ أَبْوَابِ مَغْفِرَتِكَ	WAJ-A'L-HOO BAABAM-MIN AB-WAABI MAGH-FIRATIK	the gates to Thy forgiveness and
وَمِفْتَاحًا مِنْ مَفَاتِيحِ رَحْمَتِكَ	WA MIF-TAAH'AM-MIM-MAFAATEEHEE RAH'-MATIK	the keys to Thy mercy!
أَمِتْنَا	AMIT-NAA	Make us die
مُهْتَدِينَ غَيْرَ ضَالِّينَ	MUH-TADEENA GHAY-RA Z"AAAL-LEEN	guided, not astray,
طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ	T'AAA-IE'ENA GHAY-RA MUS-TAK-RIHEEN	obedient, not averse,
تَائِبِينَ غَيْرَ عَاصِينَ وَلَا مُصِرِّينَ	TAAA-IBEENA GHAY-RA A'AS'EENA WA LAA MUS'IR-REEN	repentant, not disobedient or persisting,
يَا ضَامِنَ جَزَاءِ الْمُحْسِنِينَ	YAA Z"AAMINA JAZAAA-IL-MUH'-SINEEN	O He who guarantees the repayment of the good-doers and

وَمُسْتَضِاحَ عَمَلِ الْمُفْسِدِينَ

WA MUS-TAS'-LIH'A A'MALIL-
MUF-SIDEEN

seeks to set right the work of
the corrupt!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—41—

His Supplication
(A.S)

فِي طَلَبِ السُّتْرِ وَ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
TALABIS-SIT-RI WAL-
WAQAAYAH

IN ASKING FOR
COVERING AND
PROTECTION

الْوَقَايَةِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَأَفْرِشْنِيْ مِهَادَ كَرَامَتِكَ

WA AF-RISH-NEE MIHAADA
KARAAMATIK

spread for me the bed of
Thy honor,

وَأَوْرِدْنِيْ مَشَارِعَ رَحْمَتِكَ

WA AW-RID-NEE MASHAARIA'
RAH'-MATIK

bring me to the watering
holes of Thy mercy,

وَأَخْلِنِيْ بُجُوْحَةَ جَنَّتِكَ

WA AH'-LIL-NEE BUH'-
BOOH'ATA JAN-NATIK

set me down in the midst of
Thy Garden,

وَلَا تَسْمِنِيْ بِالرَّدِّ عَنْكَ

WA LAA TASUM-NEE BIR-RAD-
DI A'NK

stamp me not with rejection
by Thee,

وَلَا تَحْرِمْ نِيْ بِالْخَيْبَةِ مِنْكَ

WA LAA TAH'-RIM-NEE BIL-
KHAY-BATI MINK

deprive me not through
disappointment by Thee,

وَلَا تُقَاصِّنِيْ بِمَا أَجْتَرَحْتُ

WA LAA TUQAAAS'-S'ANEE
BIMAJ-TARAH'-T

settle not accounts with me
for what I have committed,

وَلَا تُنَاقِشْنِيْ بِمَا أَكْتَسَبْتُ

WA LAA TUNAAQISH-NEE
BIMAK-TASAB-T

make no reckoning with me
for what I have earned,

وَلَا تُبْرِزْ مَكْتُومِيْ

WA LAA TUB-RIZ MAK-
TOOMEE

display not what I have
hidden,

وَلَا تَكْشِفْ مَسْتُورِيْ

WA LAA TAK-SHIF MAS-
TOOREE

expose not what I have
covered over,

وَلَا تَحْمِلْ عَلَيَّ مِيزَانَ الْإِنصَافِ

WA LAA TAH'-MIL A'LAA
MEEZAANIL-INS'AAFI A'MALEE

weigh not my works on the
scales of fairness, and

عَمَلِيْ

وَلَا تُغْلِنِ عَلَى عِيُونِ الْمَلَا خَبْرِي	WA LAA TUA'-LIN A'LAA U'YOONIL-MALAA KHABAREE	make not my tidings known to the eyes of the crowd!
أَخْفِ عَنْهُمْ مَا يَكُونُ نَشْرُهُ عَلَى عَامَرَا	AKH-FI A'N-HUM MAA YAKOONU NASH-RUHOO A'LAY-YA A'ARAA	Conceal from them everything whose unfolding would shame me and
وَأَطْوِعُهُمْ مَا يُلْحِقُنِي عِنْدَكَ شَامَرَا	WAT-WI A'N-HUM MAA YUL- H'IQUNEE I'NDACA SHANAARAA	roll up before them all which would join me to disgrace with Thee
شَرَّفْ دَرَجَتِي بِرِضْوَانِكَ	SHAR-RIF DARAJATEE BIRIZ'- WAANIK	Ennoble my degree through Thy good pleasure,
وَأَكْمِلْ كَرَامَتِي بِغُفْرَانِكَ	WA AK-MIL KARAAMATEE BIGHUF-RAANIK	perfect my honor through Thy forgiveness,
وَأَنْظِمْنِي فِي أَصْحَابِ الْيَمِينِ	WA ANZ'IM-NEE FEEE AS'- H'AABIL-YAMEEN	rank me among the companions of the right hand,
وَوَجِّهْنِي فِي مَسَالِكِ الْأَمِينِ	WA WAJ-JIH-NEE FEE MASAALIKIL-AAAMINEEN	direct me to the roads of the secure,
وَأَجْعَلْنِي فِي فَوْجِ الْفَائِزِينَ	WAJ-A'L-NEE FEE FAW-JIL- FAAA-IZEEN	place me in the throng of the triumphant, and
وَأَغْمُرْ بِي مَجَالِسَ الصَّالِحِينَ	WAA'-MUR BEE MAJAALISAS'- S'AALIH'EEN	through me let the sessions of the righteous thrive! ¹⁵²
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL- A'ALAMEEN	Amen, Lord of the worlds!

—42—

وكان من دعائه عليه السلام
عند ختم القرآن

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU I'NDA
KHAT-MIL-QUR-AAAN

His Supplication
(A.S)
UPON
COMPLETING A
READING OF
THE QURAN

¹⁵² Reference to several QURANIC names for the people of paradise. The Companions of the Right Hand are mentioned in 56: 27, 38, 90, 91, and 74: 39; the Secure in 27: 89,34: 37, etc.; the

اَللّٰهُمَّ اِنَّكَ اَعْتَنِيْ عَلَى خَتْمِ

كِتَابِكَ الَّذِيْ

اَنْزَلْتَهُ نُورًا

AL-LAAHUM-MA IN-NAKA
AA'NTANEE A'LAA KHAT-MI
KITAABIKAL-LAD'EE

O ALLAH, Thou hast helped
me complete Thy Book,
which Thou

وَجَعَلْتَهُ مְهِمًّا عَلَى كُلِّ

كِتَابٍ اَنْزَلْتَهُ

WA JAA'L-TAHOO MUHAY-
MINAN A'LAA KUL-LI KITAABIN
ANAZAL-TAH

appointed as a guardian
over every book Thou hast
sent down, ¹⁵⁴

وَفَضَّلْتَهُ عَلَى كُلِّ حَدِيثٍ

قَصَصْتُهُ

WA FAZ"-Z"AL-TAHOO A'LAA
KUL-LI H'ADEETHIN QAS'AS'-
TAH

preferring it over every
narrative which Thou hast
recounted, ¹⁵⁵

وَفُرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَالِكَ وَ

حَرَامِكَ

WA FUR-QAANANA FARAQ-TA
BIHEE BAY-NA H'ALAALIKA WA
H'ARAAMIK

a separator, through which
Thou hast separated Thy
lawful from Thy unlawful, ¹⁵⁶

Triumphant in 9: 20, 23: 111, 59: 20; the righteous in 2: 130, 12: 101, etc.

¹⁵³ Allusion to 4: 174: We have sent down to you a manifest light.

¹⁵⁴ Allusion to 5: 48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.

¹⁵⁵ There are allusions here to several QURANIC verses, including 4: 174, 5: 48, and 39: 23.

¹⁵⁶ The QURAN calls itself a 'separator' in 2: 185, 3: 4, and 25: 1

وَقُرْآنًا أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ
أَحْكَامِكَ

WA QUR-AAANAN AA'-RAB-TA
BIHEE A'N SHARAAA-II' AH'-
KAAMIK

a QURAN, through which
Thou hast made plain the
approaches to Thy
ordinances, ¹⁵⁷

وَكِتَابًا فَصَّلْتَ لِعِبَادِكَ تَفْصِيلًا

WA KITAABANA FAS'-S'AL-
TAHOO LII'BAADIK TAF-
S'EELAA

a book, which Thou hast
distinguished very distinctly
for Thy servants, ¹⁵⁸

وَوَحْيًا أَنْزَلْنَاهُ عَلَى نَبِيِّكَ مُحَمَّدٍ
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا

WA WAH'-YAN ANZAL-TAHOO
A'LAA NABEE-YIKA MUH'AM-
MADIN S'ALAWAATUKA A'LAY-
HEE WA AAALIHEE TANZEELAA

a revelation, which Thou
hast sent down, a sending
down, upon Thy prophet
MUHAMMAD ¹⁵⁹ (Thy
blessings be upon him and
his Household).

وَجَعَلْتَهُ

WA JAA'L-TAHOO

Thou appointed it

نُورًا نَهْتَدِي مِنْ ظُلَمِ الضَّلَالَةِ وَ
الْجَهَالَةِ بِاتِّبَاعِهِ

NOORAN-NAH-TADEE MIN
Z'ULAMIZ"-Z'ALAALATI WAL-
JAHAAALATI BIT-TIBAAI'H

a light through following
which we may be guided
from the shadows of error
and ignorance, ¹⁶⁰

وَشِفَاءً لِمَنْ أَنْصَتَ بِهِمْ
التَّصْدِيقَ إِلَى اسْتِمَاعِهِ

WA SHIFAAA-AL-LIMAN
ANS'ATA BIFAH-MIT-TAS'-
DEEQI ILAA AS-TIMAAI'H

a-healing for him who turns
ear toward hearing it with
the understanding of
attestation, ¹⁶¹

¹⁵⁷ Allusion to the title given to itself by the QURAN, the Arabic recitation 12: 2, 20: 113, et al). To 'make plain' (IA'-RAB) also means to express in Arabic'

¹⁵⁸ Cf. 41: 3 A book whose signs have been distinguished as an Arabic QURAN for a people having knowledge.

¹⁵⁹ Cf. 76: 23 Surely We have sent down the QURAN on thee, a sending down.

¹⁶⁰ Cf. 14: 1: A Book We have sent down to thee that you mayest bring forth mankind from the shadow to the light by the leave of their Lord; Cf. see also 57: 9, 65: 11.

¹⁶¹ For the name 'healing', Cf. 10: 57 and 17: 82.

وَمِيزَانٍ قَسَطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ	WA MEEZAANA QIS-T'IL-LAA YAH'EEFU A'NIL-H'AQ-QI LISAANUH	a just balance whose tongue does not incline away from truth, ¹⁶²
وَنُورٍ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ وَعَلَمَ نَجَاةٍ	WA NOORA HUDANA LAA YAT'-FAA A'NISH- SHAAHIDEENA BUR-HAANUH WA A'LAMA NAJAATIN	a light of guidance whose proof is not extinguished before the witnesses, ¹⁶³ and a guidepost of deliverance, so that
لَا يَضِلُّ مَنْ أَمَرَ قَصْدَ سُنَّتِهِ	LAA YAZ'IL-LU MAN AM-MA QAS'-DA SUN-NATIH	he who repairs straight way to its prescription will not go astray and
وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ	WA LAA TANAALU AY-DEEL- HALAKAATI MAN TAA'L-LAQA BIU'R-WATI I'S'-MATIH	he who clings to its preservation's handhold will not be touched by the hands of disasters.
اللَّهُمَّ فَإِذَا	AL-LAAHUM-MA FAAD'-	O ALLAH, since Thou hast
أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ	AFAT-TANAAL-MAU'WNATA A'LAA TILAAWATIH	given us help to recite it and
وَسَهَّلْتَ جَوَاسِي السِّنِّتِ بِحُسْنِ عِبَارَتِهِ	WA SAH-HAL-TA JAWAASEEA AL-SINATINAA BIH'US-NI I'BAARATIH	made smooth the roughness of our tongues through the beauty of its expression,
فَاجْعَلْنَا مِمَّنْ	FAJ-A'L-NAA MIM-MAN	place us among those who

¹⁶² Cf. 57: 25

¹⁶³ According to SAYYID A'LIKHAN, by 'witnesses' the IMAM means either those who bear witness to ALLAH's Unity and to the prophets, since the QURAN is their greatest proof, or the Prophet and his Household, who are ' according to the SHI-A'H interpretation) the Witnesses referred to in the verse:

Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2: 143).

يُرْغَاهُ حَقَّ رِعَايَتِهِ	YAR-A'AHOO H'AQ-QA RIA'AYATIH	observe it as it should be observed,
وَيَدِينُ لَكَ بِأَعْتِقَادِ التَّسْلِيمِ	WA YADEENU LAKA BIA'- TIQAADIT-TAS-LEEMI LIMUH'- KAMI AAAYAATIH	serve Thee by adhering in submission to the firm text of its verses, and
لِمُحْكَمِ آيَاتِهِ		
وَيُفْزِعُ إِلَى الْإِقْرَارِ بِمُشَابِهِهِ	WA YAF-ZAU' ILAAL-IQ-RAARI BAMUTASHAABIHIHEE	seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs
وَمُوضِحَاتِ بَيِّنَاتِهِ	WAMOOZ'AH'AATI BAY- YINAATIH	
اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAKA	O ALLAH, Thou
أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ	ANZAL-TAHOO A'LAA NABEE- YIKA MUH'AM-MADIN S'AL-	sent it down upon Thy prophet MUHAMMAD (ALLAH
عَلَيْهِ وَآلِهِ مُجْمَلًا	LAAL-LAAHOO A'LAY-HEE WA AAALIHEE MUJ-MALAA	bless him and his household) in summary form
وَالْهَمَّتُهُ عِلْمَ عَجَائِبِهِ مُكْمَلًا	WA AL-HAM-TAHOO I'L-MA A'JAAA-IBIHEE MUKAM- MALAA	inspired him with the science of its wonders to complement it,
وَوَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا	WA WAR-RATH-TANAA I'L- MAHOO MUFAS-SARAA	made us the heirs of its knowledge as interpreters, 164
وَفَضَّلْتَنَا عَلَى مَنْ جَهِلَ عِلْمَهُ	WA FAZ'"-Z"AL-TANAA A'LAA MAN JAHILA I'L-MAH	made us to surpass him who is ignorant of its knowledge, and
وَقَوَّيْتَنَا عَلَيْهِ لَتَرْفَعَنَا فَوْقَ مَنْ لَمْ	WA QAW-WAY-TANAA A'LAY- HEE LITAR-FAA'NAA FAW-QA MAL-LAM YUT'IQ H'AM-LAH	gave us strength over it to raise us above those not able to carry it.
يُطِقُ حَمْلَهُ		

164 Here the prayer's specific reference to the IMAM's own situation leads the commentators to suggest altering the text when it is recited. SAYYID A'LIKHAN suggests that the words should end with hum (them) instead of NA (us) to translate into: 'Thou madest his executors the heirs of its Knowledge as interpreters Thou preferred them over him who is ignorant of its knowledge and Thou gavest them strength to lift them above...!'.
 164

اللَّهُ فَكَمَا

AL-LAAHUM-MA FAKAMAA

O ALLAH, just as Thou hast

جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً

JAA'L-TA QULOOBANAA
LAHOO H'AMALAH

appointed our hearts as its
carriers and

وَعَرَّفَتْنَا بِرَحْمَتِكَ شَرَفَهُ
وَفَضْلَهُ

WA A'R-RAF-TANAA BIRAH'-
MATIKA SHARAFAHOO
WAFAZ"-LAH

made known to us through
Thy mercy its nobility and
excellence,

فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَ
عَلَى آلِهِ الْخَزَنَانِ لَهُ

FAS'AL-LI A'LAA MUH'AM-
MADINL-KHAT'EEBI BIHEE WA
A'LAAA AAALIHIL-KHUZ-ZAANI
LAH

so also bless MUHAMMAD, its
preacher, and his
Household, its guardians,
and

وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ بَأَنَّهُ مِنْ
عِنْدِكَ حَتَّى

WAJ-A'L-NAA MIM-MAY-YAA'-
TARIFU BI N-NAHOO MIN
I'NDIKA H'AT-TAA

place us among those who
confess that it has come
from Thee, lest

لَا يَعامِرُنَا الشَّكُّ فِي تَصَدِيقِهِ

LAA YUA'ARIZ"ANAASH-SHAK-
KU FEE TAS'-DEEQIH

doubt about attesting to it
assail us,

وَلَا يَحْتَلِبُنَا الزَّيْغُ عَنْ قَصْدِ
طَرِيقِهِ

WA LAA YAKH-TALIJANAAZ-
ZAY-GHU A'N QAS'-DI
TAREEQIH

or deviation from its
straightforward path shake
us

اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَاجْعَلْنَا مِمَّنْ

WAJ-A'L-NAA MIM-MAN

make us one of those who

يَعْتَصِمُ بِحَبْلِهِ

YAA'-TAS'IMU BIH'AB-LIH

hold fast to its cord,

وَيَأْوِي مِنَ الْمُسَابَهَاتِ إِلَى حِصْنِهِ
مَعْقَلِهِ

WA YAA-WEE MINAL-
MUTASHAABIHAATI ILAA H'IR-ZI
MAA'-QILIH

seek haven from its
ambiguities in its fortified
stronghold,

وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ

WA YAS-KUNU FEE Z'IL-LI
JANAAH'IH

rest in the shadow of its
wing,

وَيَهْدِي بِضَوْءِ صَبَاحِهِ	WA YAH-TADEE BIZ"AW-I S'ABAAH'IH	find guidance in the brightness of its morning,
وَيَقْتَدِي بِتَبْلُجِ إِسْفَارِهِ	WA YAQ-TADEE BITABAL-LUJI IS-FAARIH	follow the shining of its disclosure,
وَيَسْتَضِيحُ بِمِصْبَاحِهِ	WA YAS-TAS'-BIHOO BIMIS'- BAAH'IH	acquire light from its lamp, and
وَلَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ	WA LAA YAL-TAMISUL-HUDAA FEE GHAY-RIH	beg not guidance from any other
اللَّهُمَّ وَكَمَا	AL-LAAHUM-MA WA KAMAA	O ALLAH, just as
نَضَيْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ	NAS'AB-TA BIHEE MUH'AM- MADANA A'LAMAL-LILD-	through it Thou hast set up MUHAMMAD as a guidepost
عَلَيْكَ	DALAATI A'LAY-K	to point to Thee and
وَأَنْهَجْتَ بِالْهِ سُبُلَ الرِّضَا إِلَيْكَ	WA AN-HAJ-TA BI AALIHEE SUBULAR-RIZ"AAA ILAY-K	through his Household Thou hast made clear Thy good pleasure's roads to Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so also bless MUHAMMAD and his Household and
وَأَجْعَلِ الْقُرْآنَ	WAJ-A'LIL-QUR-AAAN	make the QURAN
وَسِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ	WASEELATAL-LANAAA ILAAA ASH-RAFI MANAAZILIL-	our mediation to the noblest stations of Thy honor,
الْكَرَامَةِ	KARAAMAH	
وَسُلَّمًا نَقْرُجُ فِيهِ إِلَى مَحَلِّ	WA SUL-LAMAN-NAA'-RUJU FEEHEEE ILAA MAH'AL-LIS-	a ladder by which we may climb to the place of safety,
السَّلَامَةِ	SALAAMAH	
وَسَبَبًا نُجْزَى بِهِ النَّجَاةَ فِي عَرْصَةِ	WA SABABAN-NUJ-ZAA BIHIN- NAJAATA FEE A'R-S'ATIL-	a cause for our being repaid with deliverance at
الْقِيَامَةِ	QEEAAMAH	the Plain of Resurrection, and

وَذَرِيعَةً تَقْدُمُ بِهَا عَلَى نَعِيمٍ دَامِرٍ
الْعُقَامَةِ

WA D'AREEA'TAN-NAQ-DUMU
BIHAA A'LAA NAE'EMI DAARIL-
MUQAAMAH

a means whereby we may
reach the bliss of the House
of Permanence

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَ أَخْطُطُ بِالْقُرْآنِ عَنَّا ثِقَلَ
الْأَوْزَانِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

WAH'-TUT' BIL-QUR-AAANI
A'N-NAA THIQ-LAL-AW-ZAAR

lessen for us through the
QURAN the weight of heavy
sins,

وَهَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ
وَ أَتَقُبْ بِنَا أَعْمَارَ الَّذِينَ قَامُوا لَكَ بِهِ
آثَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ حَتَّى
تُظَهِّرَنَا مِنْ كُلِّ دَسٍّ بِتَطْهِيرِهِ

WA HAB LANAA H'US-NA
SHAMAAA-ILIL-AB-RAAR

give to us the excellent
qualities of the pious, and

WAQ-FU BINAAA
AAATHAARAL-LAD'EENA
QAAMOO LAKA BIHEEE
AAANAAA-AL-LAY-LI WA AT'-
RAAFAN-NAHAAR

make us follow the tracks of
those who stood before
Thee in the watches of the
night and the ends of the
day,¹⁶⁵ such that Thou

H'AT-TAA TUTAH-HIRANAA
MIN KUL-LI DANASIM-BITAT'-
HEERIH

purifiest us from every
defilement through its
purification and

وَ تَقْفُو بِنَا أَعْمَارَ الَّذِينَ
أَسْتَضَاءُوا بِنُورِهِ

WA TAQ-FUWA BINAAA
AAATHAARAL-LAD'EENA

makest us to follow the
tracks of those

AS-TAZ'AAA-OO BINOORIH

who have taken illumination
from its light

وَلَمْ يُلْهِمُ الْأَمَلُ عَنْ الْعَمَلِ
فَيَقْطَعَهُمْ بِخَدَعِ غُرُورِهِ

WA LAM YUL-HIHIMUL-AMALU
A'NIL-A'MALI FAYAQ-TAA'HUM
BIKHUDAI' GHUROORIH

and whom expectation has
not distracted from works,
cutting them off through its
delusions' deceptions!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

¹⁶⁵ Allusion to 20: 130: Proclaim thy Lord's praise...In the watches of the night, and the ends of the day.

وَاجْعَلِ الْقُرْآنَ لَنَا	WAJ-A'LIL-QUR-AAANA LANAA	appoint the QURAN for us
فِي ظِلِّهِ اللَّيَالِي مُؤَسَا	FEE Z'ULAMIL-LAYAALEE MOO-NISAA	an intimate in the shadows of nights and
وَمِنْ نَزَغَاتِ الشَّيْطَانِ وَخَطَرَاتِ	WA MIN-NAZAGHAATISH-SHAY-T'AANI WA	a guardian against the instigations of SATAN and
الْوَسَاوِسِ حَامِرِيسَا	KHAT'ARAATIL-WASAAWISI H'AARISAA	confusing thoughts,
وَلَا قُدَامَنَا عَنْ قَهْلَهَا إِلَى الْمَعَاصِي	WA LIAQ-DAAMINAA A'N-NAQ-LIHAANA ILAAL-MAA'AS'EE	for our feet an obstruction from passing to acts of
حَاسَا	H'AABISAA	disobedience,
وَلَا لُسْنِنَا عَنْ الْخَوْضِ فِي الْبَاطِلِ	WA LIAL-SINATINAA A'NIL-KHAW-Z'I FIL-BAAT'ILI MIN	for our tongues a silencer without blight preventing a
مِنْ غَيْرِ مَا آفَةٍ مُخْرِيسَا	GHAY-RI MAAA AAAFATIM-MUKH-RISAA	plunge into falsehood,
وَلِجَوَامِرِ حَنَا عَنْ اقْتِرَافِ الْآثَامِ	WA LIJAWAARIH'INAA A'NI AQ-TIRAAFIL-AAATHAAMI	for our limbs a restrainer from committing sins, and
مَرَا جِرَا	ZAAJIRAA	
وَلَمَّا طَوَّتِ الْغَفْلَةُ عَنَّا مِنْ تَصَفِّحِ	WA LIMAA TAWATIL-GHAF-LATU A'N-NAA MIN TAS'AF-FUH'ILIA'-TIBAARI NAASHIRAA	for the scrutiny of heedfulness rolled up in heedlessness an unroller,
الْأَعْيُنِ نَاشِرَا		
حَتَّى تُوَصِّلَ إِلَى قُلُوبِنَا فَهَمَ	H'AT-TAA TOOS'ILA ILAA QULOOBINAA FAH-MA	such that Thou attachest to our hearts the understanding
عَجَائِبِهِ وَنَزَوَاجِرِ أَمْثَالِهِ الَّتِي	A'JAAA-IBIHEE WA ZAWAAJIRA AM-THAALIHIL-LATEE	of the QURAN's wonders and its restraining similitudes
ضَعُفَتِ الْجِبَالُ الرُّوَاسِي عَلَى	Z'AU'FATIL-JIBAALUR-RAWAASEE A'LAA	which immovable mountains in all their solidity were too
صَلَابَتِهَا عَنْ أَحْتِمَالِهِ	S'ALAABATIHA A'NI AH'-TIMAALIH	weak to carry! ¹⁶⁶

¹⁶⁶ Allusion to 59: 21: If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of ALLAH.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَدِمِ بِالْقُرْآنِ صَلَاحَ ظَاهِرِنَا

WA ADIM BIL-QUR-AAANI
S'ALAAH'A Z'AAHIRINAA

through the QURAN make
permanent the rightness of
our outward selves,

وَ أَحْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ

WAH'-JUB BIHEE
KHAT'ARAATIL-WASAAWISI A'N
S'IH'-H'ATI Z'AMAAA-IRINAA

veil the ideas of confusing
thoughts from the soundness
of our innermost minds,

عَنْ صِحَّةِ ضَمَائِرِنَا

وَ اغْسِلْ بِهِ دَمْرَ قُلُوبِنَا وَ عِلَاقِ

WAGH-SIL BIHEE DARANA
QULOOBINAA WA A'LAAA-IQA
AW-ZAARINAA

wash away the dirt of our
hearts and the ties of our
heavy sins,

أَوْزَامِرِنَا

وَ اجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا

WAJ-MAA' BIHEE
MUNTASHARA UMOORINAA

gather our scattered affairs,

وَ آمُرُو بِهِ فِي مَوْقِفِ الْعَرْضِ

WAR-WI BIHEE FEE MAW-
QIFIL-A'R-Z'I A'LAY-KA Z'AMAA
HAWAAJIRINAA

quench the thirst of our
burning heat in the standing
place of the presentation to
Thee, and

عَلَيْكَ ظَمًا هَوَاجِرِنَا

وَ اكْسُنَا بِهِ حُلَّ الْأَمَانِ يَوْمَ

WAK-SUNAA BIHEE H'ULALAL-
AMAAANI YAW-MAL-FAZAI'L-
AK-BARI FEE NUSHOORINAA

clothe us in the robes of
security on the Day of the
Greatest Terror at our
uprising!¹⁶⁷

الْفَرَجِ الْأَكْبَرِ فِي نُشُورِنَا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَ اجْبُرْ بِالْقُرْآنِ خَلْتَنَا مِنْ عَدَمِ

WAJ-BUR BIL-QUR-AAANI
KHAL-LATANAA MIN A'DAMIL-
IM-LAAQ

through the QURAN redress
our lack—our destitution in
poverty—

الْأَمْلَاقِ

¹⁶⁷ Allusion to two QURANIC verses: They shall be secure from terror on that day (27: 80) and The Greatest Terror shall not grieve them (21: 103).

وَسُقْ إِلَيْنَا بِهِ مَرَعَدَ الْعَيْشِ وَحُصْبَ سَعَةِ الْأَمْرِزَاقِ	WA SUQ ILAY-NAA BIHEE RAGHADAL-A'Y-SHI WAKHIS'- BA SAA'TIL-AR-ZAAQ	drive toward us the comforts of life and an abundance of plentiful provisions,
وَجَنِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ وَ مَدَانِي الْأَخْلَاقِ	WA JAN-NIB-NAA BIHIZ"- Z"ARAAA-IBAL-MAD'- MOOMATA WA MADAANEEAL-AKH-LAAQ	turn aside blameworthy . character traits and base moral qualities, and
وَاعْصِمْنَا بِهِ مِنْ هَوَّةِ الْكُفْرِ وَ دَوَاعِي النَّفَاقِ	WAA'-S'IM-NAA BIHEE MIN HOO-WATIL-KUF-RI WA DAWAAE'EN-NIFAAQ	preserve us from the pit of unbelief and the motives for hypocrisy,
حَتَّى يَكُونَ	H'AT-TAA YAKOONA	such that the QURAN may be
لَنَا فِي الْقِيَامَةِ إِلَى مَرْضَوَانِكَ وَ جَنَّاتِكَ قَائِدًا	LANAA FIL-QEEAAMATI ILAA RIZ"-WAANIKA WA JINAANIKA QAAA-IDAA	for us at the resurrection a leader to Thy good pleasure and Thy gardens,
وَلَنَا فِي الدُّنْيَا عَنْ سُخْطِكَ وَ تَعْدِي حَدُودِكَ ذَائِدًا	WA LANAA FID-DUNYAA A'N SUKH-T'IKA WA TAA'D-DEE H'UDOODIKA D'AAA-IDAA	for us in this world a protector against Thy displeasure and transgressing Thy bounds,
وَلَمَّا عِنْدَكَ بِتَحْلِيلِ حَلَالِهِ وَتَحْرِيمِ حَرَامِهِ شَاهِدًا	WA LIMAA I'NDAKA BITAH'- LEELI H'ALAALIHEE WATAH'- REEMI H'ARAAMIHEE SHAAHIDAA	and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَيَّ أَنْفُسِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA HAW-WIM-BIL-QUR-AAANI I'NDAL-MAW-TI A'LAAA ANFUSINAA	O ALLAH, bless MUHAMMAD and his Household and through the QURAN make easy for our souls at death

كَرَبَ السَّيَاقِ	KAR-BAS-SEEAQ	the distress of the driving, 168
وَجَهْدَ الْأَنِينِ	WA JAH-DAL-ANEEN	the effort of the moaning,
وَتَرَادُفَ الْحَشَارِجِ	WA TARAADUFAL-H'ASHAARIJ	and the succession of the rattling,
﴿إِذَا بَلَغَتِ النَّفُوسُ التَّرَاقِيَّ وَقِيلَ مَنْ رَاقٍ﴾	(ID'AA BALAGHATIN- NUFOOSUT-TARAAQEEA WAQEELA MAR-RAAQ)	(when souls reach the throats and it is said, 'Where is the enchanter?); ¹⁶⁹
وَتَجَلَّى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ	WATAJAL-LAA MALAKUL- MAW-TI LIQAB-Z'IHAA MIN H'UJUBIL-GHUYOOB	when the angel of death discloses himself to seize them from behind the veils of unseen things,
وَرَمَاهَا عَنْ قَوْسِ الْمَنَآيَا بِأَسْهُمِ وَحْشَةِ الْفِرَاقِ	WA RAMAAHAA A'N QAW-SIL- MANAAYAA BI S-HUMI WAH'- SHATIL-FIRAAQ	letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, and
وَدَافَ لَهَا مِنْ دَعَاكِ الْمَوْتِ كَأَسَا مَسْمُومَةَ الْمَذَاقِ	WA DAAFA LAHAA MIN D'UA'AFIL-MAW-TI KAA-SAM- MAS-MOOMATAL-MAD'AAQ	mixing for them from sudden death a cup poisoned to the taste; and
وَدَنَا مِنَّا إِلَى الْآخِرَةِ مَرَجِيلٌ وَ أَنْطَلَقُ	WA DANAA MIN-NAAA ILAAL- AAAKHIRATI RAH'EELoo- WANTILAAQ	when departure and release for the hereafter come close to us,

¹⁶⁸ Allusion to 8: 6: As though they were being driven into death with their eyes open and 50: 21; And death's agony comes in truth...And every soul will come, with it a driver and a witness.

¹⁶⁹ 5: 26-7

وَصَارَتْ الْأَعْمَالُ قَلَائِدَ فِي

WA S'AARATIL-AA'-MAALU
QALAAA-IDA FIL-AA'-NAAQ

works become collars
around the necks, ¹⁷⁰ and

الْأَغْنَانِ

وَكَانَتْ الْقُبُورُ هِيَ الْمَأْوَى إِلَى

WA KANATIL-QUBWRU
HEEAL-MAA-WAAA ILAA
MEEQAATI YAW-MIT-TALAAQ

the graves become the
haven until the appointed
time of the Day of
Encounter!

مِيقَاتِ يَوْمِ التَّلَاقِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَبَارِكْ لَنَا فِي حُلُولِ دَارِ الْبَلَى وَ

WA BAARIK LANAA FEE
H'ULOOLI DAARIL-BILAA WA
TOOLIL-MUQAAMATI BAY-NA
AT-BAAQITH-THARAA

make blessed for us the
arrival at the house of
decay and the drawn out
residence between the
layers of the earth,

طُولِ الْمَقَامَةِ بَيْنَ أَطْبَاقِ الشَّرَى

وَأَجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا

WAJ-A'LIL-QUBWRA BAA'-DA
FIRAAQID-DUNYAA KHAY-RA
MANAAZILINAA

appoint the graves, after
separation from this world,
the best of our way stations,

خَيْرَ مَنَازِلِنَا

وَأَفْسَحْ لَنَا بِرَحْمَتِكَ فِي ضَيْقِ

WAF-SAH' LANAA BIRAH'-
MATIKA FEE Z'EEQI
MALAAH'IDINAA

make roomy for us through
Thy mercy the narrowness of
our tombs, and

مَلَاَحِدِنَا

وَلَا تَفْضَحْنَا فِي حَاضِرِ الْقِيَامَةِ

WA LAA TAF-Z'AH'-NAA FEE
H'AAZ'IRIL-QEEAAMATI
BIMOQBQAATI
AAATHAAMINAA

disgrace us not among
those present at the
Resurrection through our
ruinous sins!

بِمُوقَاتِ آثَامِنَا

وَأَرْحَمْ بِالنُّقْرَانِ فِي مَوْقِفِ

WAR-H'AM BIL-QURAAANI FEE
MAW-QIFIL-A'R-Z'I A'LAY-KA
D'UL-LA MAQAAMINAA

Through the QURAN have
mercy upon the lowliness of
our station at the standing
place of presentation to
Thee,

الْعَرَضِ عَلَيْكَ ذُلُّ مَقَامِنَا

¹⁷⁰ Allusion to 17: 13: And every man—We have fastened to him the bird of omen upon his neck.

وَتَبَّتْ بِهِ عِنْدَ أَصْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَاجِرِ عَلَيْهَا نَزَلَ أَقْدَامُنَا	WA THAB-BIT BIHEE I'NDA AZ"- T'IRAABI JIS-RI JAHAN-NAMA YAW-MAL-MAJAAZI A'LAY- HAA ZALALA AQ-DAAMINAA	make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it,
وَوَرِّ بِهٖ قَبْلَ الْبُعْثِ سُدْفَ قُبُورِنَا	WA NAW-WIR BIHEE QAB-LAL- BAA'-THI SUDAFU QUBOORINAA	illuminate the darkness of our graves before the Uprising, and
وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَشَدَّائِدِ أَهْوَالِ يَوْمِ الْطَّامَةِ	WA NAJ-JINAA BIHEE MIN KUL-LI KAR-BEE-YAW-MAL- QEEAAMATI WA SHADAAA-IDI AH-WAALI YAW-MIT'-T'AAAM- MAH	deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster!
وَبَيِّضْ وَجُوهَنَا يَوْمَ تَسْوَدُ وَجُوهُ الظَّالِمَةِ فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ	WA BAY-YIZ" WJOOHANAA YAW-MA TAS-WAD-DU WUJOOHUZ'-Z'ALAMATI FEE YAW-MIL-H'AS-RATI WAN- NADAAMAH	Whiten our faces on the day when the faces of wrongdoers are blackened ¹⁷¹ during the Day of Regret and Remorse,
وَأَجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وَدًّا	WAJ-A'L-LANAA FEE S'UDOORIL-MOO-MINEENA WUD-DAA	appoint love for us in the breasts of the faithful, and
وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكَدًا	WA LAA TAJ-A'LIL-H'AYAATA A'LAY-NAA NAKADAA	make not life for us troublesome!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَمُرْسُولِكَ كَمَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN A'B-DIKA WARASOOLIKA KAMAA	O ALLAH, bless MUHAMMAD, Thy servant and Thy messenger, just as He
بَلَغَ مِرْسَالَتَكَ	BAL-LAGHA RISAAALATAK	delivered Thy message,
وَصَدَعَ بِأَمْرِكَ	WA S'ADAA' BI M-RIK	executed Thy command,

¹⁷¹ Cf. 3: 106.

وَنُصِّحَ لِعِبَادِكَ	WA NAS'AH'A LII'BAADIK	and counseled Thy servants!
اللَّهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَاتِكَ عَلَيْهِ وَعَلَى آلِهِ يَوْمَ الْقِيَامَةِ	AL-LAAHUM-MA AJ-A'L NABEE-YANAA S'ALAWAATUKA A'LAY-HEE WAA'LAAA AAALIHEE YAW-MAL- QEEAAMATI	O ALLAH, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household)
أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِسًا وَأَمْكَنَهُمْ مِنْكَ شَفَاعَةً وَأَجْلَهُمْ عِنْدَكَ قَدْرًا وَأَوْجَهَهُمْ عِنْدَكَ جَاهًا	AQ-RABAN-NABEE-YEENA MINKA MAJ-LISAA WA AM-KANAHUM MINKA SHAFAAA'H WA AJAL-LAHUM I'NDAKA QAD-RAA WA AW-JAHAHUM I'NDAKA JAAHAA	the nearest of the prophets to Thee in seat, the ablest of them before Thee with intercession, the greatest of them with Thee in measure, and the most eminent of them with Thee in rank!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَشَرِّفْ بَيْتَانَهُ	WA SHAR-RIF BUNYAANAH	ennoble his edifice,
وَعَظِّمْ بُرْهَانَهُ	WA A'Z'-Z'IM BUR-HAANAH	magnify his proof, make
وَتَقَلِّ مِيزَانَهُ	WA THAQ-QIL MEEZAANAH	weighty his balance,
وَتَقَبَّلْ شَفَاعَتَهُ	WA TAQAB-BAL SHAFAAA'TAH	accept his intercession,
وَقَرِّبْ وَسِيلَتَهُ	WA QAR-RIB WASEELATAH	bring near his mediation, 172

¹⁷² The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission ALLAH will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the MUEZZIN, repeat what he says, then call down

وَبَيَّضُ وَجْهَهُ	WA BAY-YZ' WAJ-HAH	whiten his face,
وَأَتِمَّ نُورَهُ	WA ATIM-MA NOORAH	complete his light, and
وَأَرْفَعْ دَرَجَتَهُ	WAR-FAA' DARAJATAH	raise his degree!
وَأَحْيَا عَلَى سُنَّتِهِ	WA AH'-YINAA A'LAA SUN-NATIH	Make us live according to his SUNNA,
وَنُوفِّتَا عَلَى مِلَّتِهِ	WA TAWAF-FANAA A'LAA MIL-LATIH	make us die in his creed,
وَاخْذُ بِنَا مِنْهَاجَهُ	WA KHUD' BINAA MIN-HAAJAH	take us on his road,
وَأَسْلُكْ بِنَا سَبِيلَهُ	WAS-LUK BINAA SABEELAH	make us travel his path,
وَأَجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ	WAJ-A'L-NAA MIN AH-LI TAAATIH	place us among the people who obey him,
وَأَحْشُرْنَا فِي زُمْرَتِهِ	WAH'-SHUR-NAA FEE ZUM-RATIH	muster us in his band,
وَأَوْرِدْنَا حَوْضَهُ	WA AW-RID-NAA H'AW-Z'AH	lead us to up his pool, ¹⁷³
وَأَسْقِنَا بِكَأْسِهِ	WAS-QINAA BIKAA-SIH	and give us to drink of his cup!
وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LIL-LAAHUM-MA A'LAA MUH'AM-MADIW-WA AAALIHEE	And bless MUHAMMAD and his Household, with a blessing through which

blessings upon me. If someone calls down a blessing upon me, ALLAH will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of ALLAH's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim/ SALAT 11; TIRMID'I, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMs see note 217.

¹⁷³ Allusion to the 'Pool of Abundance in Paradise, which, according to several HADEETH, is the meaning of the 'Abundances' which ALLAH gave to the Prophet as mentioned in 108: 1.

سَلَاةٌ تُبَلِّغُهُ بِهَا أَفْضَلَ مَا يَأْمُلُ مِنْ
خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ

S'ALAATAN TUBAL-LIGHUHOO
BIHAAA AF-Z'ALA MAA YAA-
MULU MIN KHAY-RIKA
WAFAZ"-LIKA WAKARAAMATIK

Thou wilt take him to the
most excellent of Thy good,
Thy bounty, and Thy
generosity for which he
hopes!

إِنَّكَ ذُو مَرْحَمَةٍ وَأَسِعَةٍ وَفَضْلٍ
كَرِيمٍ

IN-NAKA D'OO RAH'-MATIW-
WAASII'TIW-WAFAZ"-LIN
KAREEM

Thou art Possessor of
boundless mercy and
generous bounty.

اللَّهُمَّ اجْزِهِ بِمَا

AL-LAAHUM-MA AJ-ZIHEE
BIMAA

O ALLAH, repay him for

بَلَّغَ مِنْ رِسَالَاتِكَ

BAL-LAGHA MIR-RISAALAATIK

Thy messages which he
delivered,

وَأَدَّى مِنْ آيَاتِكَ

WA AD-DAA MIN AAAYAATIK

Thy signs which he passed
on,

وَنَصَحَ لِعِبَادِكَ

WA NAS'AH' LII'BAADIK

the good counsel he gave
to Thy servants, and

وَجَاهَدَ فِي سَبِيلِكَ

WA JAAHADA FEE SABEELIK

the struggle he undertook in
Thy way,

أَفْضَلَ مَا جَزَيْتَ أَحَدًا

AF-Z'ALA MAA JAZAY-TA
AH'ADANA

with the best Thou hast
repaid any of

مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ

MIM-MALAAA-IKATIKAL-
MUQAR-RABEEN

Thy angels brought nigh and

وَأَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ

WA AMBEEAAA-IKAL-MUR-
SALEENAL-MUS'-TAFAY-N

Thy prophets sent out and
chosen!

وَالسَّلَامُ عَلَيْهِ وَعَلَى آلِهِ الطَّيِّبِينَ

WAS-SALAAMU A'LAY-H
WAA'LAAA AAALIHIT'-TAY-

And upon him and his
Household, the good, the
pure, be peace, ALLAH's
mercy, and His blessings!

الطَّاهِرِينَ وَمَرْحَمَةُ اللَّهِ وَ

WARAH'-MATUL-LAAHEE

WABARAKAATUH

بَرَكَاتُهُ

43

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا نَظَرَ إِلَى الْهَالِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
NAZ'ARA ILAAL-
HILAAL

His Supplication
(A.S)

WHEN LOOKED
AT THE NEW
CRESCENT
MOON

أَيُّهَا الْخَلْقُ الْمُطِيعُ	AY-YUHAAL-KHAL-QUL-MUTEEU'	O obedient creature,
الذَّائِبُ السَّرِيعُ	AD-DAAA-IBUS-SAREEA'	speedy and untiring,
الْمُسَرِّدُ فِي مَنَازِلِ التَّقْدِيرِ	AL-MUTARAD-DIDU FEE MANAAZILIT-TAQ-DEER	frequenter of the mansions of determination, ¹⁷⁴
الْمُتَصَرِّفُ فِي فَلَكَ التَّدْبِيرِ	AL-MUTAS'AR-RIFU FEE FALAKIT-TAD-BEER	moving about in the sphere of governancel
أَمْتُ بِيَمَنِ	AAAMANTU BIMAN	I have faith in Him who
نَوَمَّرَ بِكَ الظُّلَمَ	NAW-WARA BIKAZ'-Z'ULAM	lights up darknesses through thee,
وَأَوْضَحَ بِكَ الْبُهْمَ	WA AW-Z'AH'A BIKAL-BUHAM	illuminates jet-black shadows by thee,
وَجَعَلَكَ آيَةً مِّنْ آيَاتِ مُلْكِهِ	WA JAA'LAKA AAAYATAM-MIN AAAYAATI MUL-KIH	appointed thee one of the signs of His kingdom and
وَعَلَامَةً مِّنْ عَلَامَاتِ سُلْطَانِهِ	WA A'LAAMTAM-MIN A'LAAMAATI SUL-T'AANIH	one of the marks of His authority, and
وَأَمْتَنَكَ	WAM-TAHANAKA	humbled thee through
بِالزِّيَادَةِ وَالنَّقْصَانِ	BIZ-ZEEAADATI WAN-NUQ-S'AAN	Increase and decrease,
وَالطُّلُوعِ وَالْأُفُولِ	WAT'-TULOOI' WAL-UFOOL	rising and setting,
وَالْإِنَارَةِ وَالْكُسُوفِ	WAL-INAARATI WAL-KUSOOF	illumination and eclipse.
فِي كُلِّ ذَلِكَ أَنْتَ لَهُ	FEE KUL-LI D'ALIKA ANTA LAHOO MUTE'EA'	In all of this thou art
مُطِيعٌ وَإِلَى إِمْرَادَتِهِ سَرِيعٌ	WA ILAAA IRAADATIHEE SAREEA'	obedient to Him, prompt toward His will.

¹⁷⁴ Allusion to 36: And the moon—We have determined it by mansions, till it returns like an aged palm-bough.

سُبْحَانَهُ

SUB-H'AANAHOO

Glory be to Him!

مَا أَعْجَبَ مَا دَبَّرَ فِي أَمْرِكَ

MAAA AA'-JABA MAA DAB-
BARA FEE AM-RIKHow wonderful is what He
has arranged in thy
situation!

وَالطَّفَ مَا صَعَّ فِي شَأْنِكَ!

WA AL-TAFA MAA S'ANAA' FEE
SHAA-NIKAIHow subtle what He has
made for thy task!

جَعَلَكَ مِفْتَاحَ شَهْرٍ حَادِثٍ لَا مُرِيرٍ

JAA'LAKA MIF-TAAH'A SHAH-
RIN H'AADITHIL-LIAM-RIN
H'AADITHHe has made thee the key
to a new month for a new
situation.

حَادِثٍ

فَأَسْأَلُ اللَّهَ

FAAS-ALUL-LAAHA

So I ask ALLAH,

رَبِّي وَرَبِّكَ

RAB-BEE WARAB-BAK

my Lord and thy Lord,

وَخَالِقِي وَخَالِقِكَ

WA KHAALIQEE
WAKHAALIQAQ

my Creator and thy Creator,

وَمُقَدِّرِي وَمُقَدِّرِكَ

WA MUQAD-DIREE
WAMUQAD-DIRAKmy Determiner and thy
Determiner,

وَمُصَوِّرِي وَمُصَوِّرِكَ

WA MUS'AW-WIREE
WAMUS'W-WIRAKmy Form-giver and thy
Form-giver,

أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ

AY-YUS'AL-LEEA A'LAA
MUH'AM-MADIW-WAAALIHthat He bless MUHAMMAD
and his Household and

وَأَنْ يَجْعَلَكَ هِلَالًا

WA AY-YAJ-A'LAKA HILAALA

appoint thee a crescent

بَرَكَاتٍ لَا تَمْحُهَا أَيَّامٌ

BARAKATIL-LAA TAM-
H'AQUHAAL-AY-YAAMof blessings not effaced by
days and

وَطَهَارَةٍ لَا تُدَسِّسُهَا أَيَّامٌ

WA T'AHAAARATIL-LAA TUDAN-
NISUHAAL-AAATHAAM

of purity not defiled by sins;

هِلَالٍ أَمِنَ مِنَ الْآفَاتِ

HILAALA AM-NIM-MINAL-
AAAFATa crescent of security from
blights and

وَسَلَامَةٍ مِنَ السَّيِّئَاتِ

WA SALAAMATIM-MINAS-SAY-
YI-AATof safety from evil deeds; a
crescent of

هِلَالٍ سَعْدٍ لَا نَحْسَ فِيهِ

HILAALA SAA'-DIL-LAA NAH'-
SA FEEHauspiciousness containing
no misfortune,

وَيُمْنٌ لَا نَكَدَ مَعَهُ	WA YUM-NIL-LAA NAKADA MAA'H	of prosperity accompanied by no adversity,
وَيُسْرٍ لَا يَمَانِجُهُ عُسْرٌ	WA YUS-RIL-LAA YUMAAZIJUHOO U'S-R	of ease not mixed with difficulty,
وَخَيْرٍ لَا يَشُوْبُهُ شَرٌّ	WA KHAY-RIL-LAA YASHOObUHOO SHAR	of good unstained by evil; a crescent
هَلَالٌ أَمْنٌ وَإِيمَانٌ	HILAALA AM-NIW-WA EEMAAN	of security and faith,
وَنِعْمَةٌ وَإِحْسَانٌ	WA NIA'-MATIW-WA IH'-SAAN	favor and good-doing,
وَسَلَامَةٌ وَإِسْلَامٌ	WA SALAAMATIW-WA IS-LAAM	safety and submission!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN-	place us among
أَرْضَىٰ مَنْ طَلَعَ عَلَيْهِ	AR-Z'AA MAN T'ALAA' A'LAY-H	the most satisfied of those over whom the crescent has risen,
وَأَنْزَكَى مَنْ نَظَرَ إِلَيْهِ	WA AZ-KAA MAN-NAZ'ARA ILAY-H	the purest of those who have looked upon it,
وَأَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA AS-A'DA MAN TAA'B-BADA LAKA FEEH	the most fortunate of those who have worshiped Thee under it;
وَوَقَّأْنَا فِيهِ لِلتَّوْبَةِ	WA WAF-FIQ-NAA FEEHEE LILT-TAW-BAH	give us the success during [the new month] to repent,
وَاعْصِمْنَا فِيهِ مِنَ الْخَوْبَةِ	WA AA'-S'IM-NAA FEEHEE MINAL-H'AW-BAH	preserve us within it from misdeeds,
وَاحْفَظْنَا فِيهِ مِنْ مُبَاشَرَةِ	WAH'-FAZ'-NAA FEEHEE MIM- MUBAASHARATI MAA'-S'EEATIK	guard us therein from pursuing disobedience to Thee,
مَعْصِيَتِكَ		
وَأَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ	WA AW-ZIA'-NAA FEEHEE SHUK-RA NIA'-MATIK	allot to us within it thanksgiving for Thy favor,

وَالْبَسْنَا فِيهِ جُنَّ الْعَاقِبَةِ

WA AL-BIS-NAA FEEHEE
JUNANAL-A'AFEEAH

clothe us during it in the
shields of well-being, and

وَأَتِمَّ عَلَيْنَا بِأَسْتِكْمَالِ طَاعَتِكَ

WA AT-MIM A'LAY-NAA BIS-
TIK-MAALI T'AAATIKA FEEHIL-
MIN-NAH

complete for us Thy kindness
by perfecting therein
obedience to Thee!

فِيهِ الْمِنَّةُ

إِنَّكَ الْمَنَّانُ الْحَمِيدُ

IN-NAKAL-MAN-NAANUL-
H'AMEED

Surely Thou art All-kind,
Praiseworthy.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

WA S'AL-LAAL-LAAHOO A'LAA
MUH'AM-MADIW-WA
AAALIHIT-T'AY-YIBEENAT'-
T'AAHIREEN

And bless MUHAMMAD and
his Household, the good, the
pure.

الطَّيِّبِينَ الطَّاهِرِينَ

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—44—

His Supplication
(A.S)

إِذَا دَخَلَ شَهْرُ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
DAKHALA SHAH-RU
RAMAZ'AAN

FOR THE
COMING OF
THE MONTH OF
RAMAZ'AAN

رَمَضَانَ

أَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ

AAL-H'AMDU LIL-LAAHIL-
LAD'EE HADAANAA LIH'AM-
DIHEE

Praise belongs to ALLAH who
guided us to His praise

وَجَعَلَنَا مِنْ أَهْلِهِ

WA JAA'LANAA MIN AH-LIH

and placed us among the
people of praise,

لِنَكُونَ مِنْ إِخْسَانِهِ مِنْ

LINAKOONA LIH'-SAANIHEE
MINASH-SHAAKIREEN

that we might be among the
thankful for His beneficence
and

الشَّاكِرِينَ

وَلِيَجْزِيَكَ عَلَى ذَلِكَ جَزَاءً

WA LEEAJ-ZEEANAA A'LAA
D'ALIKA JAZAAA-AL-MUH'-
SINEEN

that He might recompense
us for that with the
recompense of the good-
doers!

الْمُحْسِنِينَ

وَالْحَمْدُ لِلَّهِ الَّذِي

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE

And praise belongs to ALLAH
who

جَانَا بِدِينِهِ	H'ABAANAA BIDEENIH	showed favor to us through His religion,
وَآخَتَصَّنَا بِمِلَّتِهِ	WAKH-TAS'-S'ANAA BIMIL- LATIH	singled us out for His creed, and
وَسَبَّلْنَا فِي سَبِيلِ إِحْسَانِهِ	WA SAB-BALANAA FEE SUBULI IH'-SAANIH	directed us onto the roads of His beneficence,
لِنَسْلُكَهَا بِنَهْجِهِ إِلَى مَرْضَوَانِهِ	LINAS-LUKAHAA BIMAN- NIHEEE ILAA RIZ"-WAANIH	in order that through His kindness we might travel upon them to His good pleasure,
حَمْدًا يَتَقَبَّلُهُ مِنَّا وَيَرْضَى بِهِ عَنَّا	H'AM-DAY-YATAQAB- BALUHOO MIN-NAA WA YAR- Z"AA BIHEE A'N-NAA	a praise which He will accept from us and through which He will be pleased with us!
وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السَّبِيلِ شَهْرَهُ	WAL-H'AM-DU LIL-LAAHIL- LAD'EE JAA'LA MIN TIL-KAS- SUBULI SHAH-RAH	And praise belongs to ALLAH who appointed among those roads His month,
شَهْرَ رَمَضَانَ	SHAH-RA RAMAZ"AAN	the month of RAMAZ"AAN,
شَهْرَ الصِّيَامِ	SHAH-RAS'-S'EEAAM	the month of fasting,
وَشَهْرَ الْإِسْلَامِ	WA SHAH-RAL-IS-LAAM	the month of submission,
وَشَهْرَ الطَّهْوَرِ	WA SHAH-RAT'-TAHOOR	the month of purity,
وَشَهْرَ التَّمْجِيسِ	WA SHAH-RAT-TAM-H'EES'	the month of putting to test,
وَشَهْرَ الْقِيَامِ	WA SHAH-RAL-QEEAAM	the month of standing in prayer,

﴿الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَ
الْفُرْقَانِ﴾

(AL-LAD'EEE UNZILA FEEHIL-
QUR-AAANU HUDANA LILN-
NAASI WA BAY-YINAATIM-
MINAL-HUDAA WAL-FUR-
QAAN)

(In what the QURAN was sent
down as guidance to the
people, and as signs of the
Guidance and the
Separator!)¹⁷⁵

فَأَبَانَ فُضِيلَتَهُ عَلَى سَائِرِ الشُّهُورِ
بِمَا جَعَلَ لَهُ

FAABAANA FAZ'EELATAHOO
A'LAA SAAA-IRISH-SHUHOORI
BIMAA JAA'LA LAHOO

He clarified its excellence
over other months by the

مِنَ الْحُرُمَاتِ الْمَوْفُورَةِ

MINAL-H'URUMAATIL-MAW-
FOORATI

many sacred things and

وَالْفَضَائِلِ الْمَشْهُورَةِ

WAL-FAZ'AAA-ILIL-MASH-
HOORAH

well-known excellencies
which He placed therein,

فَحَرَّمَ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ
إِعْظَامًا

FAH'AR-RAMA FEEHEE MAAA
AH'AL-LA FEE GHAY-RIHEEE
IA'-Z'AAMAA

for He made unlawful in it
what He declared lawful in
others to magnify it,

وَحَبَّرَ فِيهِ الْمَطَاعِمَ وَ
الْمَشَارِبَ إِكْرَامًا

WA H'AJARA FEEHIL-
MATAAI'MA WAL-
MASHAARIBA IK-RAAMAA

He prohibited foods and
drinks in it to honor it, and

وَجَعَلَ لَهُ وَقْتًا بَيِّنًا

WA JAA'LA LAHOO WAQ-TAA
BAY-YINAA

He appointed for it a clear
time

لَا يُجِيزُ جَلَّ وَعَزَّ أَنْ يُقَدَّمَ قَبْلَهُ

LAA YUJEEZU JAL-LA WA A'Z-
ZA AY-YUQAD-DAMA QAB-
LAH

which He (majestic and
mighty is He) allows not to
be set forward and

وَلَا يَقْبَلُ أَنْ يُؤَخَّرَ عَنْهُ

WA LAA YAQ-BALU AY-YOO-
AKH-KHARA A'N-H

accepts not to be placed
behind.

ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيْلَائِهِ

عَلَى لَيْلَى أَلْفِ شَهْرٍ وَسَمَّاها

لَيْلَةَ الْقَدَرِ

﴿تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا

بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ﴾

سَلَامٌ دَائِمٌ الْبَرَكَةِ إِلَى طُلُوعِ

الْفَجْرِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ بِمَا

أَحْكَمَ مِنْ قَضَائِهِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَاٰلِهِنَا

مَعْرِفَةَ فَضْلِهِ

وَإِجْلَالَ حُرْمَتِهِ

وَالْتَحَفُظَ مِمَّا حَظَرْتَ فِيهِ

THUM-MA FAZ"-Z"ALA LAY-
LATAW-WAAH"IDATAM-MIL-
LAYAALEEHEE A'LAA
LAYAALEEE AL-FI SHAH-RIW-
WA SAM-MAAHAA

LAY-LATAL-QAD-R

(TANAZ-ZALUL-MALAAA-IKATU
WAR-ROOHOO FEEHAA BIID'-
NI RAB-BHIM MIN KUL-LI AM-
RIN)

SALAAMUN DAAA-IMUL-
BARAKATI ILAA T'ULOOI'L-FAJ-
RI A'LAA MAY-YASHAAA-U MIN
I'BAADIHEE BIMAAA AH'-KAMA
MIN QAZ"AAA-IH

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

WA AL-HIM-NAA

MAA'-RIFATA FAZ"-LIH

WA IJ-LAALA H'UR-MATIH

WAT-TAH'AF-FUZA MIM-MAA
H'AZ'AR-TA FEEH

Then He made one of its
nights surpass the nights of a
thousand months and
named it

the Night of Decree;

(in it the angels and the
Spirit descend by the leave
of their Lord upon every
command),

a peace¹⁷⁶ constant in
blessings until the rising of
the dawn upon whomsoever
He will of His servants
according to the decision
He has made firm.

O ALLAH, bless MUHAMMAD
and his Household,

inspire us with

knowledge of its excellence

veneration of its inviolability,
and

caution against what Thou
hast forbidden within it,

وَاعْنَا عَلَى صِيَامِهِ بِكَفِّ الْجَوَارِحِ عَنْ مَعْصِيكَ وَاسْتِعْمَالِهَا فِيهِ بِمَا يُرْضِيكَ حَتَّى	WA AI'N-NAA A'LAA S'EEAAMIHEE BIKAF-FIL- JAWAARIHEE A'M- MAA'AS'EEKA WAS-TIA'- MAALIHAA FEEHEE BIMAA YUR-Z'E'EK	and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee and our employing them in that which pleases Thee, so that
لَا نُضْغِي بِأَسْمَاعِنَا إِلَى لَفْوٍ وَلَا نُسْرِعُ بِأَبْصَارِنَا إِلَى لَهْوٍ وَحَتَّى لَا نَبْسُطَ أَيْدِينَآ إِلَى مَخْطُورٍ	H'AT-TAA LAA NUS'-GHEEA BI S-MAAI'NAAA ILAA LAGH-W WA LAA NUS-RIA' BI B- S'AARINAAA ILAA LAH-W WA H'AT-TAA LAA NAB-SUTA AY-DEEANAAA ILAA MAH'- Z'OR	we lend not our ears to idle talk and hurry not with our eyes to diversion, we stretch not our hands toward the forbidden and
وَلَا نَخْطُو بِأَقْدَامِنَا إِلَى مَخْجُورٍ وَحَتَّى لَا تَعْيَ بُطُونُنَا إِلَّا مَا أَخْلَلَتْ	WA LAA NAKH-T'OO BI Q- DAAMINAAA ILAA MAH'- JOOR WA H'AT-TAA LAA TAE'EA BUT'OONUNAAA IL-LAA MAAA AH'-LAL-T	stride not with our feet toward the prohibited, our bellies hold only what Thou hast made lawful and
وَلَا تَنْطِقُ أَلْسِنَتُنَا إِلَّا بِمَا مَثَلَتْ وَلَا نَتَكَلَّفُ إِلَّا مَا يُدْنِي مِن ثَوَابِكَ	WA LAA TANT'IQA AL- SINATUNAAA IL-LAA BIMAA MATH-THAL-T WA LAA NATAKAL-LAFA IL-LAA MAA YUD-NEE MIN THAWAABIK	our tongues speak only what Thou hast exemplified, we undertake nothing but what brings close to Thy reward and
وَلَا نَتَعَاطَى إِلَّا الَّذِي يَقِي مِن عِقَابِكَ	WA LAA NATAA'AT'AAA IL- LAAL-LAD'EE YAQEE MIN I'QAABIK	pursue nothing but what protects from Thy punishment!
ثُمَّ خَلَصْ ذَلِكَ كُلَّهُ مِنْ مِرْيَاءِ الْمُرَائِينَ	THUM-MA KHAL-LIS' D'ALIKA KUL-LAHOO MIN REEAAA-IL-MURAAA-EEN	Then rid all of that from the false show of the false showers and

وَسَمْعَةَ الْمُسْمِعِينَ	WA SUM-A'TIL-MUS-MIE'EN	the fame seeking of the fame seekers,
لَا نُشْرِكُ فِيهِ أَحَدًا دُونَكَ	LAA NUSH-RIKU FEEHEEE AH'ADANA DOONAK	lest we associate therein anything with Thee or
وَلَا تَبْتَغِي بِهِ مِرَادًا سِوَاكَ	WA LAA NAB-TAGHEE BIHEE MURAADANA SIWAAK	seek therein any object of desire but Thee!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَقِفْنَا فِيهِ عَلَى مَوَاقِيتِ الصَّلَوَاتِ الْخَمْسِ	WA QIF-NAA FEEHEE A'LAA MAWAAQEETIS'-S'ALAWAATIL-KHAM-SI	In it make us attend to the appointed moments of the five prayers within
يَحْدُودَهَا الَّتِي حَدَدْتَ	BIH'UDOODIHAAL-LATEE H'AD-DAT-T	the bounds Thou hast set,
وَفُرُوضَهَا الَّتِي فَرَضْتَ	WA FUROOZ'"IHAAL-LATEE FARAZ"-T	the obligations Thou hast decreed,
وَوَظَائِفَهَا الَّتِي وَظَفْتَ	WA WAZ'AAA-IFIHAAL-LATEE WAZ'-Z'AF-T	the duties Thou hast assigned, and
وَأَوْقَاتَهَا الَّتِي وَقَّتَ	WA AW-QAATIHAAL-LATEE WAQ-QAT	the times Thou hast specified; and
وَأَنْزَلْنَا فِيهَا مَنْزِلَةَ الْمُصَيِّبِينَ لِمَنَازِلِهَا	WA ANZIL-NAA FEEHAA MANZILATA AL-MUS'EEBEENA LIMANAAZILIHAA	in the prayers make us alight in the station of the keepers of their stations,
الْحَافِظِينَ لِأَرْكَانِهَا	AL-H'AAFIZ'EENA LIAR-KAANIHAA	the guardians of their pillars,
الْمُؤَدِّينَ لَهَا فِي أَوْقَاتِهَا عَلَى مَا سَنَّهُ عَبْدُكَ وَرَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فِي رُكُوعِهَا وَسُجُودِهَا وَجَمِيعِ فَوَاضِلِهَا عَلَى	AL-MOO-AD-DEENA LAHAA FEEE AW-QAATIHAA A'LAA MAA SAN-NAHOO A'B-DUKA WA RASOOLUKA S'ALAWAATUKA A'LAY-HEE WA AAALIHEE FEE RUKOOI'HAA WASUJOODIHAA WA JAMEEI' FAWAAZ'"ILIHAA A'LAA	their performers in their times, as Thy servant and Thy messenger set down in his SUNNA (Thy blessings be upon him and his Household) in their bowings, their prostrations, and all their excellent acts,

أَتَمَّ الطَّهْوَرِ وَأَسْبَغَهُ

ATAM-MIT-TAHOORI WA AS-
BAGHIH

with the most complete and
ample ritual purity and

وَأَبْيَنَ الْخُشُوعِ وَأَبْلَغَهُ

WA AB-YANIL-KHUSHOOI' WA
AB-LAGHIH

the most evident and
intense humility!

وَوَقَّقْنَا فِيهِ

WA WAF-FIQ-NAA FEEH

Give us success in this
month to

لَأَنَّ نَصِلَ أَرْحَامَنَا بِالْبِرِّ وَالصَّلَةِ

LIAN-NAS'ILA AR-H'AAMANAA
BIL-BIR-RI WAS'-S'ILAH

tighten our bonds of kin with
devotion and gifts,

وَأَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَ

WA AN-NATAAA'AHADA
JEERAANANAA BIL-IF-Z'AALI

attend to our neighbors with
bestowal and giving,

الْعَطِيَّةِ

WAL-A'TEE-YAH

وَأَنْ نُخْلِصَ أَمْوَالَنَا مِنَ اتِّبَعَاتِ

WA AN-NUKHAL-LIS'A AM-
WAALANAA MINAT-TABIA'AT

rid our possessions from
claims,

وَأَنْ نَطْهَرَهَا بِإِخْرَاجِ الزَّكَّاتِ

WA AN-NUTAH-HIRAHAA
BIIKH-RAAJIZ-ZAKAWAAT

purify them through paying
the alms,

وَأَنْ نُرَاجِعَ مَنْ هَاجَرََنَا

WA AN-NURAAJIA' MAN
HAAJARANAA

go back to him who has
gone far from us,

وَأَنْ نُصِفَ مَنْ ظَلَمَنَا

WA AN-NUNS'IFA MAN
Z'ALAMANAA

treat justly him who has
wronged us,

وَأَنْ نُسَالِمَ مَنْ عَادَانَا

WA AN-NUSAAALIMA MAN
A'ADAANAA

make peace with him who
shows enmity toward us

حَاشَا مَنْ عُوْدِي فِيكَ وَلَكَ فَإِنَّهُ

H'AASHAA MAN U'WDEEA
FEEKA WA LAK FA IN-NAHU

(except him who is regarded
as an enemy in Thee and
for Thee, for he is

الْعَدُوُّ الَّذِي لَا نُؤَالِيهِ

AL-A'DOO-WUL-LAD'EE LAA
NUWAALEEH

the enemy whom we will not
befriend,

وَالْحَزْبُ الَّذِي لَا نُصَافِيهِ

WAL-H'IZ-BUL-LAD'EE LAA
NUS'AAFEEH

the party whom we will not
hold dear), and

وَأَنْ تَتَقَرَّبَ إِلَيْكَ فِيهِ مِنَ الْأَعْمَالِ

WA AN-NATAQAR-RABA ILAY-
KA FEEHEE MINAL-AA'

seek nearness to Thee
through blameless works
which will purify us from sins
and

الزَّكَاةِ بِمَا تُطَهِّرُهَا بِهِ مِنْ

MAALIZ-ZAAKEEATI BIMAA
TUTAH-HIRUNAA BIHEE

MINAD'-D'UNOOB

الذُّنُوبِ

وَتَعْصِمُنَا فِيهِ مِمَّا نَسْتَأْنِفُ مِنَ الْعُيُوبِ	WA TAA'-S'IMUNAA FEEHEE MIM-MAA NAS-TAA-NIFU MINAL-U'YOOB	preserve us from renewing faults,
حَتَّى لَا يُؤْمِدَ عَلَيْكَ أَحَدٌ مِّنْ مَّلَائِكَتِكَ إِلَّا دُونَ مَا نُؤْمِدُ مِنْ أَبْوَابِ الطَّاعَةِ لَكَ	H'AT-TAA LAA YOORIDA A'LAY- KA AH'ADUM-MIM-MALAAA- IKATIKA IL-LAA DOONA MAA NOORIDU MIN AB-WAABIT'-T'AAA'TI LAKA	so that none of Thy angels will bring for Thee the kinds of obedience and
وَأَنْوَاعِ الْقُرْبَةِ إِلَيْكَ	WA ANWAAI'L-QUR-BATI ILAY- K	sorts of nearness-seeking unless they be less than what we bring! ¹⁷⁷
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الشَّهْرِ	AL-LAAHUM-MA IN-NEEE AS- ALUKA BIH'AQ-QI HAD'AASH-SHAH-R	O ALLAH, I ask Thee by the right of this month
وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA BIH'AQ-QI MAN TAA'B- BADA LAKA FEEHEE	and by the right of him who worships Thee within it
مِنْ أَيْدِيهِ إِلَى وَقْتِ فَنَائِهِ	MINI AB-TIDAAA-IHEEE ILAA WAQ-TI FANAAA-IH	from its beginning to the time of its passing,
مِنْ مَلَكٍ قَرَّبْتَهُ	MIM-MALAKIN QAR-RAB-TAH	whether angel Thou hast brought nigh to Thee,

¹⁷⁷ SAYYID A'LIKHAN offers four interpretations for this last clause, three given by earlier commentators and the fourth his own: (a) so that the acts of obedience and nearness-seeking of the angels will be less than ours; (b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience and sort of nearness-seeking that we bring; (c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sort of nearness-seeking that we bring; (d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring. In support of the last reading he cites a HADEETH from one of the IMAMS "The angel only writes down what it hears, but ALLAH has said: Remember thy Lord in thyself, in pleading and fear (7: 205). So none knows the reward of the remembrance in the person's self except ALLAH ' He concludes that the best interpretation is to say that the passage includes all four of these meanings.

أَوْ نَبِيٍّ أَمْرَسْتَهُ	AW NABEE-YIN AR-SAL-TAH	prophet Thou hast sent,
أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ	AW A'B-DIN S'AALIH'IN AKH-TAS'AS'-TAH	or righteous servant Thou hast singled out,
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALIH	that Thou bless MUHAMMAD and his Household,
وَأَهْلَنَا فِيهِ لِمَا وَعَدْتَ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ	WA AH-HIL-NAA FEEHEE LIMAA WAAT-TA AW-LEEAAA-AKA MIN KARAAMATIK	make us worthy of the generosity Thou hast promised
وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِأَهْلِ الْمُبَالَاةِ فِي طَاعَتِكَ	WA AW-JIB LANAA FEEHEE MAAA AW-JAB-TA LIAH-LIL-MUBAALAGHATI FEE T'AAA'TIK	make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee, and
وَأَجْعَلْنَا فِي نَظْمٍ مَنْ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ	WAJ-A'L-NAA FEE NAZ'-MI MANI AS-TAH'AQ-QAR-RAFEEA'L-AA'-LAA BIRAH'-MATIK	place us in the ranks of those who deserve through Thy mercy the highest elevation!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَجَنِّبْنَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA JAN-NIB-NAA	O ALLAH, bless MUHAMMAD and his Household, turn us aside from
الْإِلْحَادَ فِي تَوْحِيدِكَ	AL-IL-H'AADA FEE TAW-H'EEDIK	deviation in professing Thy Unity,
وَالْتَقْصِيرَ فِي تَعْجِيدِكَ	WAT-TAQ-S'EERA FEE TAM-JEEDIK	falling short in magnifying Thee,
وَالشَّكَّ فِي دِينِكَ	WASH-SHAK-KA FEE DEENIK	doubt in Thy religion,
وَالْعَمَى عَنْ سَبِيلِكَ	WAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَالْإِغْفَالَ لِحُرْمَتِكَ	WAL-IGH-FAALA LIH'UR-MATIK	heedlessness of Thy inviolability, and

وَالَا تَخْدَعْ لَعْدُوكَ الشَّيْطَانِ

الرَّجِيمِ

WALIN-KHIDAAA' LIA'DOO-
WIKASH-SHAY-T'AANIR-
RAJEEM

being deceived by Thy
enemy, the accursed
SATANI

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household, and

وَإِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ مِّنْ

WA ID'AA KAANA LAKA FEE
KUL-LI LAY-LATIM-MIL-

when in every night of this
month's nights Thou hast

لِيَالِي شَهْرِنَا هَذَا مِرْقَابٌ يُغْفَرُهَا

LAYAALEE SHAH-RINAA
HAD'AA RIQAABUY-YUA'-

necks which Thy pardon will
release and Thy forgiveness
disregard,

عَفْوِكَ أَوْ يَهَبُهَا صَفْحَكَ

TIQUHAA A'F-WUKA AW
YAHABUHAA S'AF-H'UK

فَاجْعَلْ مِرْقَابَنَا مِنْ تِلْكَ الرِّقَابِ

FAJ-A'R-R-RIQAABANAA MIN
TIL-KAR-RIQAAB

place our necks among
those necks and

وَاجْعَلْنَا لَشَهْرِنَا مِنْ خَيْرِ أَهْلِ وَ

WAJ-A'L-NAA LISHAH-RINAA
MIN KHAY-RI AH-LIW-WA AS'-
H'AAB

place us among the best
folk and companions of this
our month!

أَصْحَابِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَأَمْحَقْ ذُنُوبَنَا مَعَ إِمْحَاقِ هِلَالِهِ

WAM-H'AQ D'UNOOBANAA
MAA' IM-H'AAQI HILAALIH

efface our sins along with
the effacing of its crescent
moon, and

وَأَسْلَخْ عَنَّا تَبِعَاتِنَا مَعَ أَنْسِلَاحِ

WAS-LAKH A'N-NAA
TABIA'ATINAA MAA'
ANSILAAKHI AY-YAAMIH

make us pass forth from the
ill effects of our acts with the
passing of its days,

أَيَّامِهِ

حَتَّى يَنْقُضِيَ عَنَّا وَقَدْ

H'AT-TAA YANQAZ'E'EA A'N-
NAA WAQAD-

until it leaves us behind,
while within it Thou hast

صَفِّينَا فِيهِ مِنَ الْخَطِيئَاتِ

S'AF-FAY-TANAA FEEHEE
MINAL-KHAT'EE-AAT

purified us of offenses and

وَأَخْلَصْنَا فِيهِ مِنَ السَّيِّئَاتِ

WA AKH-LAS'-TANAA FEEHEE
MINAS-SAY-YI-AAT

rid us of evil deeds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
وَإِنْ مَلْنَا فِيهِ فَعَدَلْنَا	WA IM-MIL-NAA FEEHEE FAA'D-DIL-NAA	should we go off to one side in this month, set us a right;
وَإِنْ نَرُغْنَا فِيهِ فَقَوَّمْنَا	WA IN ZUGH-NAA FEEHEE FAQAW-WIM-NAA	should we swerve, point us straight; and
وَإِنْ أَشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ	WA INI ASH-TAMALA A'LAY-NAA A'DOO-WUKASH-SHAY-T'AANU FAS-TANQID'-NAA MIN-H	should Thy enemy SATAN enwrap us, rescue us from him!
فَاسْتَفِذْنَا مِنْهُ		
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَشْحَنُهُ بِعِبَادَتِنَا يَاكَ	ASH-H'AN-HOO BII'BAADATINAAA EE-YAAK	fill this month with our worship of Thee,
وَمَزِينْ أَوْقَاتَهُ بِطَاعَتِنَا لَكَ	WA ZAY-YIN AW-QAATAHOO BITAAA'TINAA LAK	adorn its times with our obedience toward Thee,
وَأَعِنَّا فِي نَهَارِهِ عَلَى صِيَامِهِ	WA AI'N-NAA FEE NAHAARIHEE A'LAA S'EEAAMIH	help us during its daytime with its fast, and
وَفِي لَيْلِهِ عَلَى	WA FEE LAY-LIHEE	in its night with
الصَّلَاةِ وَالتَّضَرُّعِ إِلَيْكَ	A'LAAS'-S'ALAATI WAT-TAZ'AR-RUI' ILAY-K	prayer and pleading toward Thee,
وَالْخُشُوعِ لَكَ وَالذَّلَّةِ بَيْنَ يَدَيْكَ	WAL-KHUSHOOI' LAKA WAD'-D'IL-LATI BAY-NA YADAY-K	humility toward Thee, and lowliness before Thee,
حَتَّى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا بِغَفْلَةٍ	H'AT-TAA LAA YASH-HADA NAHAARUHOO A'LAY-NAA	so that its daytime may not bear witness against our
وَلَا لَيْلُهُ بِتَفْرِيطٍ	BIGHAF-LATIW-WA LAA LAY-LUHOO BITAF-REET'	heedlessness, nor its night against our neglect!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَجْعَلْنَا فِي سَائِرِ الشُّهُورِ وَ	WAJ-A'L-NAA FEE SAAA-IRISH-SHUHOORI WAL-AY-YAAMI	make us like this in the other months and days as long as
الْأَيَّامِ كَذَلِكَ مَا عَمَرْتَنَا	KAD'ALIK MAA A'M-MAR-TANAA	Thou givest us life, and

وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ	WAJ-A'L-NAA MIN I'BAADIKAS'-S'AALIH'EEN	place us among Thy righteous servants,
﴿الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾	(AL-LAD'EENA YARITHOONAL- FIR-DAW-SA HUM FEEHAA KHAALIDOON)	(those who shall inherit Paradise, therein dwelling forever), ¹⁷⁸
﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾	(WAL-LAD'EENA YOO-TOONA MAAA AAATAW-A WAQULOObUHUM WAJILATUN AN-NAHUM ILAA RAB-BIHIM RAAJIU'WN)	those who give what they give, while their hearts quake, that they are returning to their Lord), ¹⁷⁹
وَمِنَ الَّذِينَ ﴿يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾	WA MINAL-LAD'EENA (YUSAARIU'WNA FIL-KHAY- RAATI WAHUM LAHAA SAABIQOON)	those (who vie in good works, outracing to them!) ¹⁸⁰
اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ فِي كُلِّ وَقْتٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH FEE KUL-LI WAQ-T	O ALLAH, bless MUHAMMAD and his Household in every time,
وَكُلِّ أَوَانٍ	WAKUL-LI AWAAN	in all moments, and
وَعَلَىٰ كُلِّ حَالٍ	WA A'LAA KUL-LI H'AAL	in every state,
عَدَدَ مَا صَلَّيْتَ عَلَىٰ مَنْ صَلَّيْتَ عَلَيْهِ	A'DADA MAA S'AL-LAY-TA A'LAA MAN S'AL-LAY-TA A'LAY- H	to the number that Thou hast blessed whomsoever Thou hast blessed and

¹⁷⁸ 23: 11

¹⁷⁹ 23: 60

¹⁸⁰ 23: 61

وَأَضْعَافَ ذَلِكَ كُلِّهِ
بِالْأَضْعَافِ الَّتِي لَا يُحْصِيهَا
غَيْرُكَ

WA AZ"-A'AFA D'ALIKA KUL-
LIHEE BIL-AZ"-A'AFIL-LATEE LAA
YUH'-S'EEHAA GHAY-RUK

to multiples of all that,
through multiples which
none can count but Thee!

إِنَّكَ فَاعِلٌ لِّمَا تَرِيدُ

IN-NAKA FAA'-A'ALUL-LIMAA
TUREED

Surely Thou art Accomplisher
of what Thou desirest.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي وداع شهر

رمضان

—45—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
WIDAAI' SHAH-RI
RAMAZ"AAN

His Supplication
(A.5)

IN BIDDING

FAREWELL TO
THE MONTH OF
RAMAZ"AAN

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ

YAA MAL-LAA YAR-GHABU FIL-
JAZAAA-I

O He who desires no
repayment!

وَيَا مَنْ لَا يَنْدُمُ عَلَى الْعَطَاءِ

WA YAA MAL-LAA YANDAMU
A'LAAL-A'TAAA-I

He who shows no remorse at
bestowal!

وَيَا مَنْ لَا يُكَافِي عَبْدَهُ عَلَى

WA YAA MAL-LAA YUKAAFI-U
A'B-DAHOO A'LAAS-SAWAAA-I

He who rewards not His
servant tit for tat!

السَّوَاءِ

مِنْكَ أَيْدَاءٌ

MIN-NATUKA AB-TIDAAA-

Thy kindness is a new
beginning,

وَعَفْوُكَ تَفَضُّلٌ

WA A'F-WUKA TAFAZ"-Z"UL

Thy pardon gratuitous
bounty, ¹⁸¹

وَعُقُوبَتُكَ عَدْلٌ

WA U'QOOBATUKA A'D-L

Thy punishment justice,

¹⁸¹ In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12: 3.

وَقَضَاؤُكَ خَيْرٌ

WA QAZ"AAAW-UKA
KHEEARAH

Thy decree a choice for the
best

إِنْ أَعْطَيْتَ لَمْ تَسُبَّ عَطَاءُكَ بِمَنْ

IN AA'-TAY-TA LAM TASHUB
A'TAAA-AKA BIMAN

If Thou bestowest, Thou
stainest not Thy bestowal
with obligation, and

وَإِنْ مَنَعْتَ لَمْ يَكُنْ مَنَعُكَ نَعْدًا

WA IM-MANA'-TA LAM
YAKUM-MAN-U'KA TAA'D-
DEEAA

if Thou withholdest, Thou
withholdest not in
transgression.

تَشْكُرُ مَنْ شَكَرَكَ وَأَنْتَ

TASH-KURU MAN SHKARAKA
WA ANTA AL-HAM-TAHOO
SHUK-RAK

Thou showest gratitude to
him who thanks Thee, while
Thou hast inspired him to
thank Thee.

أَلْهَمْتَهُ شُكْرَكَ

وَتُكَافِي مَنْ حَمَدَكَ وَأَنْتَ

WA TUKAAFI-U MAN
H'AMIDAKA WA ANTA A'L-
LAM-TAHOO H'AM-DAK

Thou rewardest him who
praises Thee, while though
Thou hast taught him Thy
praise.

عَلَّمْتَهُ حَمْدَكَ

وَتَسْتُرُ عَلَى مَنْ لَوَّ شِئْتَ فَضَحْتَهُ

WA TAS-TURU A'LAA MAL-LAW
SHI-TA FAZ"AH'-TAH

Thou coverest him whom, if
Thou willed, Thou wouldst
expose, and

وَتَجُودُ عَلَى مَنْ لَوَّ شِئْتَ مَنَعْتَهُ

WA TAJOODU A'LAA MAL-LAW
SHI-TA MANAA'-TAH

Thou art generous toward
him from whom, if Thou
willed, Thou wouldst
withhold.

وَكِلَاهُمَا أَهْلٌ مِنْكَ لِلْفَضِيحَةِ وَ

WA KILAAHUMAAA AH-LUM-
MINKA LIL-FAZ"EEH'ATI WAL-
MAN-I' GHAY-RA AN-NAK

Both are worthy of Thy
exposure and withholding,
but Thou hast

الْمَنْعَ غَيْرَ أَنَّكَ

بَنَيْتَ أَعْمَالَكَ عَلَى التَّفَضُّلِ

BANAY-TA AFAA'ALAKA
A'LAAT-TAFAZ"-Z"UL

founded Thy acts upon
gratuitous bounty,

وَأَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ

WA AJ-RAY-TA QUD-RATAKA
A'LAAT-TAJAAWZ

channeled Thy power into
forbearance,

وَتَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ

WA TALAQ-QAY-TA MAN
A'S'AAKA BIL-H'IL-M

received him who
disobeyed Thee with
clemency, and

وَأَمَهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالْظُلْمِ	WA AM-HAL-TA MAN QAS'ADA LINAF-SIHEE BIZ'- Z'UL-M	disregarded him who intended wrongdoing against himself.
تَسْتَظِرُّهُمْ بِأَنَانِكَ إِلَى الْإِبَابَةِ	TASTANZ'IRUHUM BI NAATIKA ILAAL-INAABAH	Thou awaitest their turning back without haste and
وَتَشْرُكُ مُعَاجِلَتَهُمْ إِلَى التَّوْبَةِ	WTAT-RUKU MUA'AJALATAHUM ILAAT-TAW-BAH	refrainest from rushing them toward repentance,
لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ	LIKAY-LAA YAH-LIKA A'LAY-KA HAALIKUHUM-	so that the perisher among them may not perish because of Thee and
وَلَا يَشْفَى نِعْمَتِكَ شَقِيَّهُمْ	WA LAA YASH-QAA BINIA'- MATIKA SHAQEE-YUHUM-	the wretched may not be wretched through Thy favor,
إِلَّا عَنْ طَوْلِ الْإِعْذَامِ إِلَيْهِ	IL-LAA A'N T'OOLIL-IA'-D'AARI ILAY-H	but only after Thy prolonged excusing him
وَبَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ	WA BAA'-DA TARAADUFIL- H'UJ-JATI A'LAY-H	and successive arguments against him,
كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ	KARAMAM-MIN A'F-WIKA YAA KAREEM	as an act of generosity through Thy pardon, O Generous, and
وَعَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ	WA A'AA-IDATAM-MIN A'T'- FIKA YAA H'ALEEM	an act of kindliness through Thy tenderness, O Clement!
أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ وَسَمَّيْتَهُ التَّوْبَةَ	ANTAL-LAD'EE FATAH'-TA LI'BAADIKI BAABAN ILAA A'F- WIKI WASAM-MAY-TAHUT- TAW-BAH	It is Thou who hast opened for Thy servants a door to Thy pardon, which Thou hast named 'repentance'.
وَجَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِكَيْلَا يَضِلُّوا عَنْهُ فَقُلْتَ تَبَارَكَ اسْمُكَ:	WA JAA'L-TA A'LAA D'ALIKAL- BAABI DALEELAM-MIW-WAH'- YIKA LI-AL-LAA YAZ'IL-LOO A'N-HOO FAQUL-TA TABAARAKA AS-MUKA:	Thou hast placed upon that door a pointer from Thy revelation, lest they stray from it: Thou hast said (blessed are Thy names),
﴿ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ﴾	(TOOBOO ILAAL-LAAHEE TAW- BATAN-NAS'OOH'ANA	(Repent toward ALLAH with unswerving repentance!

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُم سَيِّئَاتِكُمْ وَ
يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ

A'SAA RAB-BUKUM AY-YUKAF-
FIRA A'NKUM SAY-YI-AATIKUM
WAYUD-KHILAKUM JAN-
NAATIN TAJ-REE MIN TAH'-
TIHAAL-AN-HAARU

It may be that Thy Lord
will acquit you of your evil
deeds and
will admit you into gardens
beneath which rivers flow,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ
آمَنُوا مَعَهُ

YAW-MA LAA YUKH-ZEEL-
LAAHUN-NABEE-YA WAL-
LAD'EENA AAAMANOO
MAA'HOO

upon the day when ALLAH
will not degrade the Prophet
and those who have faith
along with him,

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَ
بَأْيَمَنِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا
نُورَنَا وَارْحَمْنَا

NOORUHUM YAS-A'A BAY-NA
AY-DEEHIM WABIAY-
MAANIHIM YAQOOLONA
RAB-BANAAA AT-MIM LANAA
NOORANAA WAGH-FIR
LANAAA

their light running before
them and of their right
hands, and they say: 'Our
Lord, complete for us our
light, and forgive us!

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-
IN QADEERUN)

Surely Thou art powerful over
everything.)¹⁸²

فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ
الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَإِقَامَةِ
الدَّلِيلِ؟

FAMAA U'D'-RU MAN AGH-
FALA DUKHOOLA D'ALIKAL-
MANZILI BAA'-DA FAT-H'IL-
BAABI WA IQAAMATID-
DALEELI?

What is the excuse of him
who remains heedless of
entering that house after the
opening of the door and the
setting up of the pointer?

وَأَنْتَ الَّذِي نَرُدَّتْ فِي السَّوْمِ عَلَىٰ
نَفْسِكَ لِعِبَادِكَ تُرِيدُ

WA ANTAL-LAD'EE ZIT-TA FIS-
SAW-MI A'LAA NAF-SIKA
LII'BAADIKA TUREED

It is Thou who hast raised the
price against Thyself to the
advantage of Thy servants,
desiring

رَبِحَهُمْ فِي مَتَاجَرِهِمْ لَكَ

RIB-H'AHUM FEE
MUTAAJARATIHM LAK

their profit in their trade with
Thee,

وَفُتِرَهُمْ بِالْوَفَادَةِ عَلَيْكَ وَ

WA FAW-ZAHUM BIL-
WIFAADATI A'LAY-KA WAZ-
ZEEAADATI MINK

their triumph through
reaching Thee and their
increase on account of
Thee,

الزِّيَادَةِ مِنْكَ

فَقُلْتَ تَبَارَكَ اسْمُكَ وَتَعَالَيْتَ:

FAQUL-TA TABAARAKA AS-
MUKA WA TAA'ALAY-TA:

for Thou hast said (blessed is
Thy Name and high art Thou
exalted),

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ

(MAN JAAA-A BIL-H'ASANATI
FALAHOO A'SH-RU AM-
THAALIHA

(whoso brings a good deed
shall have ten the like of it,
and

أَمْثَالِهَا

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا

WAMAN JAAA-A BIS-SAY-YI-
ATI FALAA YUJ-ZAAA IL-LAA
MITH-LAHAA) WA QUL-T:

those brings an evil deed
shall only be recompensed
the like of it).¹⁸³ Thou hast
said,

مِثْلَهَا) وَقُلْتَ:

﴿مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي

(MATHALUL-LAD'EENA
YUNFIQOONA AM-
WAALAHUM FEE SABEELIL-
LAAHEE KAMATHALI H'AB-
BATIN AMBATAT SAB-A'
SANAABILA FEE KUL-LI
SUMBULATIM-MIA-ATU H'AB-
BATIW-WAL-LAAHOO
YUZ"AAI'FU LIMAY-YASHAAA-U)

(The likeness of those who
expend their wealth in the
way of ALLAH is as the
likeness of a grain of corn
that sprouts seven ears, in
every ear a hundred grains;
so ALLAH multiplies unto
whom He wills).¹⁸⁴

سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةِ آتَبَتِ سَبْعَ

سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَ

اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾

¹⁸³ 6: 160

¹⁸⁴ 2: 261.

وَقُلْتَ: ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ
قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا
كَثِيرَةً﴾

WAQUL-TA: (MAN D'AAL-
LAD'EE YUQ-RIZ"UL-LAAHA
QAR-Z"ANA H'ASANANA
FAYUZ"AAI'FAHOO LAHOOO
AZ"-A'AFANA KATHEERATAH)

Thou hast said: (Who is he
that will lend to ALLAH a
good loan, and He will
multiply it for him
manifold?)¹⁸⁵

وَمَا أَنزَلْتَ مِنْ تَفَاسِيرٍ فِي
الْقُرْآنِ مِنْ تَضَاعِيفِ الْحَسَنَاتِ
وَأَنْتَ الَّذِي دَلَلْتَهُمْ بِقَوْلِكَ مِنْ
غَيْبِكَ وَتَرْغِيكَ الَّذِي فِيهِ
حَظُّهُمْ عَلَى مَا لَوْ سَرَرْتَهُ عَنْهُمْ

WA MAAA ANZAL-TA MIN
NAZ'AAA-IRIHIN-NA FIL-QUR-
AAANI MIN TAZ"AAE'EFIL-
H'ASANAAT

And Thou hast sent down in
the QURAN similar verses on
the multiplying of good
deeds.

WA ANTAL-LAD'EE DALAL-
TAHUM BIQAW-LIKA MIN
GHAY-BIKA WA TAR-
GHEEBIKAL-LAD'EE FEEHEE
H'AZ'-ZUHUM A'LAA MAA LAW
SATAR-TAHOO A'N-HUM

It is Thou who hast pointed
them through Thy speech
from Thy Unseen and Thy
encouragement in which
lies their good fortune
toward that which— hadst
Thou covered it from them—

لَمْ تُدْرِكُهُ أَبْصَارُهُمْ

LAM TUD-RIK-HOOO AB-
S'AARUHUM-

their eyes would not have
perceived,

وَلَمْ تَعِهِ أَسْمَاعُهُمْ

WA LAM TAI'HEEE AS-
MAAU'HUM-

their ears would not have
heard, and

وَلَمْ تَلْحَقْهُ أَوْهَامُهُمْ

WA LAM TAL-H'AQ-HOOO
AW-HAAMUHUM-

their imaginations would not
have grasped,

فَقُلْتَ:

FAQUL-TA:

for Thou hast said,

﴿أَذْكُرُونِي أَذْكُرْكُمْ

(UD'-KUROONEEE AD'-KUR-
KUM-

(Remember Me, and I will
remember you

وَأَشْكُرُوا لِي وَلَا

WA ASH-KUROO LEE WA LAA
TAK-FUROON) WAQUL-TA:

be thankful to Me, and be
you not thankless towards
Me!)¹⁸⁶ Thou hast said,

تَكْفُرُونَ﴾ وَقُلْتَ:

¹⁸⁵ 2: 245

¹⁸⁶ 2: 152

﴿لَئِنْ شَكَرْتُمْ
لَأَزِيدَنَّكُمْ﴾

(LA-IN SHAKAR-TUM
LAAZEEDAN-NAKUM

(If you are thankful, surely I
will increase you,

وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ﴿ وَقُلْتُ:

WALA-IN KAFAR-TUM IN-NA
A'D'AABEE LASHADEED) WA
QUL-TA:

but if you are thankless, My
chastisement is surely
terrible); ¹⁸⁷ And Thou hast
said,

﴿أَذْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

(UD-U'WNEEE AS-TAJIB LAKUM
IN-NAL-LAD'EENA YAS-TAK-
BIROONA A'N I'BAADATEE
SAYAD-KHULOONA JAHAN-
NAMA DAAKHIREEN)

(Supplicate Me, and I will
respond to you; surely those
who wax too proud to
worship Me shall enter
GAHENNAM utterly abject).

فَسَمَّيْتَ دُعَاءَكَ عِبَادَةً

FASAM-MAY-TA DUA'AA-AKA
I'BAADAH

Hence Thou hast named
supplicating Thee 'worship'

وَتَرَكَّهُ اسْتِكْبَارًا

WA TAR-KAHOO AS-TIK-
BAARAA

and refraining from It
'waxing proud', and

وَتَوَعَّدْتَ عَلَى تَرْكِهِ دُخُولَ
جَهَنَّمَ دَاخِرِينَ

WA TAWAA'-A'T-TA A'LAA TAR-
KIHEE DUKHOOOLA JAHAN-
NAMA DAAKHIREEN

Thou hast threatened that
the refraining from It would
yield entrance into
GAHENNAM in utterLY
abject. ¹⁸⁸

فَذَكِّرْكَ بِمَنِّكَ

FAD'AKAROOKA BIMAN-NIK

So they remember Thee for
Thy kindness,

وَشَكَرْكَ بِفَضْلِكَ

WA SHAKAROOKA BIFAZ"-LIK

they thank Thee for Thy
bounty,

وَدَعَوْكَ بِأَمْرِكَ

WA DAA'W-KA BI M-RIK

they supplicate Thee by Thy
command, and

وَتَصَدَّقُوا لَكَ طَلَبًا لِّمَزِيدِكَ

WA TAS'AD-DAQOO LAKA
T'ALABAL-LIMAZEEDIK

they donate for Thee in
order to seek Thy increase;

187 14: 7

188 40: 60

وَفِيهَا كَانَتْ	WA FEEHAA KAAANAT	in all this lies
نَجَاتُهُمْ مِنْ غَضَبِكَ	NAJAATUHUM MIN GHAZ"ABIK	their deliverance from Thy wrath and
وَقَوْزُهُمْ بِرِضَاكَ	WA FAW-ZUHUM BIRIZ"AAK	their triumph through Thy good pleasure.
وَلَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا مِّنْ نَّفْسِهِ	WA LAW DAL-LA MAKH- LOOQUM-MAKH-LOOQAM-	Were any creature himself to
عَلَى مِثْلِ الَّذِي دَلَّكَ عَلَيْهِ عِبَادُكَ	MIN-NAF-SIHEE A'LAA MITH- LIL-LAD'EE DALAL-TA A'LAY- HEE I'BAADAKA MINKA KAANA	direct another creature to the like of that to which Thou Thyself hast directed Thy servants, he would be
مِنْكَ كَانَ		
مَوْصُوفًا بِالْإِحْسَانِ	MAW-S'OOFAM-BIL-IH'-SAAN	described by beneficence
وَمَنْعُوتًا بِالْأَمْنَانِ	WA MAN-U'WTAM-BIIAM- TINAAN	qualified by kindness, and
وَمُخَمُّودًا بِكُلِّ لِسَانٍ	WA MAH'-MOODAM-BIKUL-LI LISAAN	praised by every tongue.
فَلَكَ الْحَمْدُ	FALAKAL-H'AM-DU	So to Thee belongs praise
مَا وَجِدَ فِي حَمْدِكَ مَذْهَبٌ	MAA WUJIDA FEE H'AM-DIKA MAD'-HAB	as long as there is found a way to praise Thee and
وَمَا بَقِيَ لِلْحَمْدِ لَفْظٌ تَحْمَدُ بِهِ	WA MAA BAQEE LIL-H'AM-DI LAF-Z'UN TUH'-MADU BIHEE	as long as there remains for praising words by which Thou may be praised and
مَعْنَى يَنْصَرِفُ إِلَيْهِ	WA MAA'-NANA YANS'ARIFU ILAY-H	meanings which may be spent in praise!
يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ	YAA MAN TAH'AM-MADA ILAA I'BAADIHEE BIL-IH'-SAANI WAL- FAZ"-LI	O He who shows Himself praiseworthy to His servants through beneficence and bounty,
وَالْفَضْلِ		
وَعَمَرَهُمْ بِالْمَنِّ وَالطَّوْلِ	WA GHAMARAHUM BIL-MAN- NI WAT'-TAW-L	flooding them with kindness and graciousness

مَا أَفْشَىٰ فِينَا نِعْمَكَ؟

MAAA AF-SHAA FEENAA NIA'-
MATAKA?

How much Thy favor has
been spread about among
us,

وَأَسْبَغَ عَلَيْنَا مِنْكَ؟

WA AS-BAGHA A'LAY-NAA
MIN-NATAKA?

Thy kindness lavished upon
us, and

وَأَخَصَّنَا بِرِّكَ؟

WA AKHAS'-S'ANAA BIBIR-
RIKA?

Thy goodness singled out for
us!

هَدَيْتَنَا

HADAY-TANAA

Thou hast guided us to

لِدِينِكَ الَّذِي اصْطَفَيْتَ

LIDEENIKAL-LAD'EE AS'-
T'AFAY-T

Thy religion which Thou hast
chosen,

وَمِلَّتِكَ الَّتِي أَمَرْتَنِي

WA MIL-LATIKAL-LATEE AR-
TAZ"AY-T

Thy creed with which Thou
art pleased, and

وَسَبِيلِكَ الَّذِي سَهَّلْتَ

WA SABEELIKAL-LAD'EE SAH-
HAL-T

Thy path which Thou hast
made smooth, and

وَبَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ وَالْوُصُولَ

WA BAS'-S'AR-TANAAZ-ZUL-
FATA LADAY-KA WAL-
WUS'OOLA ILAA KARAAMATIK

Thou hast shown us proximity
to Thee and arrival at Thy
generosity!

إِلَىٰ كَرَامَتِكَ

اللَّهُمَّ وَأَنْتَ جَعَلْتَ مِن

AL-LAAHUM-MA WA ANTA
JAA'L-TA MIN

O ALLAH,

صَفَايَا تِلْكَ الْوُظَايِفِ

S'AFAYAA TIL-KAL-WAZ'AAA-
IFI

among the choicest of those
duties

وَخَصَائِصِ تِلْكَ الْفُرُوضِ

WA KHAS'AAA-IS'I TIL-KAL-
FUROOZ"i

and the most special of
those obligations

شَهْرَ رَمَضَانَ الَّذِي

SHAH-RA RAMAZ"AANAL-
LAD'EE

Thou hast appointed the
month of Ramadan, which
Thou hast

أَخْتَصَّصْتَهُ مِنْ سَائِرِ الشُّهُومِ

AKH-TAS'AS'-TAHOO MIN
SAAA-IRISH-SHUHOOR

singled out from other
months,

وَتَخَيَّرْتَهُ مِنْ جَمِيعِ الْأَنْزِمَةِ وَالْ

WA TAKHAY-YAR-TAHOO MIN
JAMEEI'L-AZ-MINATI WAD-
DUHOOR

chosen from among all
periods and eras, and

الدُّهُومِ

وَأَمَرْتُهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ

WA AAATHAR-TAHOO A'LAA
KUL-LI AW-QAATIS-SANATI
BIMAA

preferred over all times of
the year through

بِمَا
أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ

ANZAL-TA FEEHEE MINAL-
QUR-AAANI WAN-NOOR

the QURAN and the Light
which Thou sent down within
it,

وَصَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ

WA Z'AAA'F-TA FEEHEE
MINAL-EEMAAN

the faith which Thou
multiplied by means of it,

وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ

WA FARAZ'-TA FEEHEE
MINAS'-S'EEAAM

the fasting which Thou
obligated therein,

وَمَرَّغَبْتَ فِيهِ مِنَ الْقِيَامِ

WA RAGH-GHAB-TA FEEHEE
MINAL-QEEAAM

the standing in prayer which
Thou encouraged at its time,
and

وَأَجَلَّلْتَ فِيهِ مِنَ لَيْلَةِ الْقَدْرِ الَّتِي

WA AJ-LAL-TA FEEHEE MIL-
LAY-LATIL-QAD-RIL-LATEE

the Night of Decree which
Thou magnified therein, the
night which is better than a
thousand months.¹⁸⁹

هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

HEEA KHAY-RUM-MIN AL-FI
SHAH-R

ثُمَّ أَمَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ

THUM-MA AAATHAR-TANAA
BIHEE A'LAA SAAA-IRIL-UMAM

Through it Thou hast
preferred us over the other
communities and

وَاصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ

WAS'-TAFAY-TANAA BIFAZ'-
LIHEE DOONA AH-LIL-MILAL

through its excellence Thou
hast chosen us to the
exclusion of the people of
the creeds.

الْعِلَالِ

فَصُمْنَا بِأَمْرِكَ نَهَارَهُ

FAS'UM-NAA BI M-RIKA
NAHAARAH

We fasted by Thy command
in its daylight,

وَقُمْنَا بِعَوْنِكَ لَيْلَهُ

WA QUM-NAA BI 'W-NIKA
LAY-LAH

we stood in prayer with Thy
help in its night,

مُتَعَرِّضِينَ بِصِيَامِهِ وَقِيَامِهِ لِمَا
عَرَضْتَنَا لَهُ مِنْ رَحْمَتِكَ

MUTAA'R-RIZ"EENA
BIS'EAAAMIHEE
WAQEEAAMIHEE LIMAA A'R-
RAZ"-TANAA LAHOO MIR-
RAH'-MATIK

presenting ourselves by its
fasting and its standing to
the mercy which Thou hast
held up before us, and

وَتَسَبُّبِنَا إِلَيْهِ مِنْ مَثُوبَتِكَ

WA TASAB-BAB-NAAA ILAY-
HEE MIM-MATHOO-BATIKA

we found through it the
means to Thy reward.

وَأَنْتَ أَلْمَلِكُ بِمَا رُغِبَ فِيهِ إِلَيْكَ

WA ANTAL-MALEE-U BIMAA
RUGHIBA FEEHEEE ILAY-K

And Thou art full of what is
sought from Thee,

الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ

AL-JAWAADU BIMAA SU-IL-TA
MIN FAZ"-LIK

munificent with what is
asked of Thy bounty, and

الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ

AL-QAREEBU ILAA MAN
H'AAWALA QUR-BAK

near to him who strives for
Thy nearness.

وَقَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مَقَامَ

WA QAD AQAAMA FEENAA
HAD'AASH-SHAH-RU
MAQAAMA H'AM-D

This month stood among us
in a standing place of
praise,

حَدِّ

وَصَحْبَنَا صُحْبَةً مَبْرُورٍ

WA S'AH'IBANAA S'UH'-BATA
MAB-ROOR

accompanied us with the
companionship of one
approved, and

وَأَرْبَحْنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِينَ

WA AR-BAH'ANAAA AF-Z"ALA
AR-BAAH'IL-A'ALAMEEN

profited us with the most
excellent profit of the world's
creatures.

ثُمَّ قَدْ فَارَقْنَا عِنْدَ تَمَامِ وَقْتِهِ وَ

THUM-MA QAD FAARAAQANAA
I'NDA TAMAAMI WAQ-TIHEE
WANQIT'AAI' MUD-DATIHEE
WA WAFAAA-I A'DADIH

Then it parted from us at the
completion of its time, the
end of its term, and the
fulfillment of its number.

أَنْقَطَعَ مُدَّتِهِ وَوَفَاءَ عَدَدِهِ

فَنَحْنُ مُودَعُونَ وَدَاعٍ مَنْ

FANAH'-NU MUWAD-
DIU'WHOO WADAAA' MAN-

So we bid farewell to it with
the farewell of one

عَنْ فِرَاقِهِ عَلَيْنَا

A'Z-ZA FĪRAAQUHOO A'LAY-
NAA

whose parting pains us,

وَاغْتَمًا وَأَوْحَشَنَا أَنْصِرَافُهُ عَنَّا

WA GHAM-MANAA WA AW-
H'ASHANAA ANS'IRAAFHOO
A'N-NAA

whose leaving fills us with
gloom and loneliness, and

وَلَزِمْنَا لَهُ

WA LAZIMANAA LAH

to whom we have come to
owe

الذِّمَامُ الْمَحْفُوظُ	AD'-D'IMAAMUL-MAH'-FOOZ'	a safeguarded claim,
وَالْحُرْمَةُ الْمُرْعِيَّةُ	WAL-H'UR-MATUL-MAR-E'E-YAH	an observed inviolability,
وَالْحَقُّ الْمَقْضَى	WAL-H'AQ-QUL-MAQ-Z'EE	a discharged right.
فَنَحْنُ قَائِلُونَ:	FANAH'-NU QAAAA-ILOONA:	We say:
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LEEKA	Peace be upon thee,
يَا شَهْرَ اللَّهِ الْأَكْبَرِ	YAA SHAH-RAL-LAAHIL-AK-BAR	O greatest month of ALLAH!
وَيَا عِيدَ أَوْلِيَائِهِ	WA YAA E'EDA AW-LEEAAA-IH	O festival of His friends!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee,
يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ	YAAA AK-RAMA MAS'-H'OOBIM-MINAL-AW-QAAT	O most noble of accompanying times!
وَيَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَالسَّاعَاتِ	WA YAA KHAY-RA SHAH-RIN FIL-AY-YAAMI WAS-SAAA'AT	O best of months in days and hours!
السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN	Peace be upon thee, month in which
قَرَبَتْ فِيهِ الْأَمَالُ	QARUBAT FEEHIL-AAAMAAL	expectations come near
وَنَشَرَتْ فِيهِ الْأَعْمَالُ	WA NUSHIRAT FEEHIL-AA'-MAAL	and good works are scattered about!
السَّلَامُ عَلَيْكَ مِنْ قَرِينِ	AS-SALAAMU A'LAY-KA MIN QAREEN	Peace be upon thee, comrade
جَلَّ قَدْرُهُ مُوجُودًا	JAL-LA QAD-RUHOO MAW-JOODAA	who is great in worth when found and
وَأَفْجَعَ فَقْدُهُ مَفْقُودًا	WA AF-JAA' FAQ-DUHOO MAF-QOODAA	who torments through absence when lost,

وَمَرْجُوْاَلَمْ فِرَاقُهُ	WA MAR-JOO-WIN AAALAMA FIRAAQUH	anticipated friend whose parting gives pain!
اَلْسَلَامُ عَلَيْكَ مِنْ اَلِيفٍ	AS-SALAAMU A'LAY-KA MIN ALEEF	Peace be upon thee, familiar
اَنْسَ مُقْبِلًا فَسَرَّ	AAANASA MUQ-BILANA FASAR	who brought comfort in coming, thus making happy,
وَاَوْحَشَ مُنْقَضِيَا فَمَضَ	WA AW-H'ASHA MUNQAZ"EEAA FAMAZ"	who left loneliness in going, thus giving anguish!
اَلْسَلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ	AS-SALAAMU A'LAY-KA MIM- MUJAAWIRIN	Peace be upon thee, neighbor in whom
مَرَّقَتْ فِيْهِ الْقُلُوْبُ	RAQ-QAT FEEHIL-QULOOB	hearts became tender and
وَقَلَّتْ فِيْهِ الذُّنُوْبُ	WA QAL-LAT FEEHID'- D'UNOOB	sins became few!
اَلْسَلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,
نَاصِرٍ اَعَانَ عَلَى الشَّيْطَانِ	NAAS'IRIN AA'ANA A'LAASH- SHAY-T'AAN	helper who aided against SATAN,
وَصَاحِبٍ سَهَّلَ سَبْلَ الْاِحْسَانِ	WA S'AAH'IBIN SAH-HALA SUBULAL-IH'-SAAN	companion who made easy the paths of good-doing!
اَلْسَلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
مَا اكْثَرَ عِتْقَاءَ اللهِ فِيْكَ	MAAA AK-THARA U'TAQAAA- AL-LAAHEE FEEK	How many became freedmen of ALLAH within thee!
وَمَا اَسْعَدَ مَنْ رَمَعَنِيْ حُرْمَتَكَ بِكَ	WA MAAA AS-A'DA MAR- RAA'A H'UR-MATAKA BIK	How happy those who observed the respect due to thee!
اَلْسَلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
اَمْحَاكَ لِلذُّنُوْبِ	AM-H'AAKA LILD'-D'UNOOB	How many the sins thou erased!
وَأَسْتَرَكَ لِاَنْوَاعِ الْعُيُوْبِ	WA AS-TARAKA LIANWAAI'L- U'YOOB	How many the kinds of faults thou covered over!

السَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَطَوَّلَكَ عَلَى الْمُجْرِمِينَ	AT'-WALAKA A'LAAL-MUJ- RIMEEN	How drawn out wert thou for the sinners!
وَأَهْبَكَ فِي صُدُورِ الْمُؤْمِنِينَ	WA AH-YABAKA FEE S'UDORIL-MOO-MINEEN	How awesome wert thou in the hearts of the faithful!
السَّلَامُ عَلَيْكَ مِنْ شَهْرِ لَا تَنَافِسُهُ الْأَيَّامُ	AS-SALAAMU A'LAY-KA MIN SHAH-RIL-LAA TUNAAFISUHUL- AY-YAAM	Peace be upon thee, month with which no days compete!
السَّلَامُ عَلَيْكَ مِنْ شَهْرِ هُوَ مِنْ كُلِّ أَمْرِ سَلَامٌ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN HUWA MIN KUL-LI AM-RIN SALAAM	Peace be upon thee, month which is peace in all affairs!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee, thou
غَيْرَ كَرِيهِ الْمُصَاحِبَةِ	GHAY-RA KAREEHIL- MUS'AAH'ABATI	whose companionship is not disliked, thou
وَلَا ذَمِيمِ الْمَلَابَسَةِ	WA LAA D'AMEEMIL- MULAABASAH	whose friendly mixing is not blamed!
السَّلَامُ عَلَيْكَ كَمَا	AS-SALAAMU A'LAY-KA KAMAA	Peace be upon thee, just as thou
وَقَدْتَ عَلَيْنَا بِالْبَرَكَاتِ	WAFAT-TA A'LAY-NAA BIL- BARAKAAT	hast entered upon us with blessings and
وَوَسَّاتِ عَنَّا دَسَّ الْخَطِيئَاتِ	WA GHASAL-TA A'N-NAA DANASAL-KHAT'EE-AAT	cleansed us of the defilement of offenses!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee—
غَيْرَ مُودِعٍ بِرَمَا	GHAY-RA MUWAD-DAI'M- BARAMAA	Thou art not bid farewell in annoyance
وَلَا مَسْرُوكٍ صِيَامُهُ سَأَمًا	WA LAA MAT-ROOKIN S'EEAAMUHOO SAAMAA	nor is thy fasting left in weariness!
السَّلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,

مَطْلُوبٌ قَبْلَ وَقْتِهِ	MAT-LOOBIN QAB-LA WAQ-TIH	object of seeking before thy time,
وَمَخْزُونٌ عَلَيْهِ قَبْلَ قُوْتِهِ	WA MAH'-ZOONIN A'LAY-HEE QAB-LA FAW-TIH	object of sorrow before thy passing!
الْسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّْا	KAM MIN SOOO-IN S'URIFA BIK A'N-NAA	How much evil was turned away from us through thee!
وَكَمْ مِنْ خَيْرٍ أَفِيضَ بِكَ عَلَيْنَا	WA KAM MIN KHAY-RIN UFEEZ"A BIK A'LAY-NAA	How much good flowed upon us because of thee!
الْسَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ الْقَدْرِ	AS-SALAAMU A'LAY-KA WAA'LAA LAY-LATIL-QAD-RIL-LATEE HEEA KHAY-RUM-MIN AL-FI SHAH-R	Peace be upon thee and upon the Night of Decree which is better than a thousand months! ¹⁹⁰
الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ		
الْسَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَحْرَصْنَا بِالْأَمْسِ عَلَيْكَ	AH'-RAS'ANAA BIL-AM-SI A'LAY-K	How much we craved thee yesterday!
وَأَشَدَّ شَوْقَنَا غَدًا إِلَيْكَ	WA ASHAD-DA SHAW-QANAA GHADAN ILAY-K	How intensely we shall yearn for thee tomorrow!
الْسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee and
وَعَلَى فَضْلِكَ الَّذِي حُرِمْنَاهُ	WAA'LAA FAZ"-LIKAL-LAD'EE H'URIM-NAAH	upon thy bounty which has now been made unlawful to us and
وَعَلَى مَا ضَيَّعْنَا مِنْ بَرَكَاتِكَ سُلْبَانَهُ	WA A'LAA MAAZ"IM-MIM-BARAKAATIKA SULIB-NAAH	upon thy blessings gone by which have now been stripped away from us!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي
شَرَقْتَنَا بِهِ وَوَقَّعْتَنا بِمَنِّكَ لَهُ

IN-NAAA AH-LU HAD'AASH-
SHAH-RIL-LAD'EE SHAR-RAF-
TANAA BIHEE WA WAF-FAQ-
TANAA BIMAN-NIKA LAHOO

we are the people of this
month, Through it Thou hast
ennobled us and given us
success because of Thy
kindness,

حِينَ جَهِلَ الْأَشْقِيَاءُ وَقْتَهُ
وَحُرِّمُوا لِشَقَائِهِمْ فَضْلَهُ

H'EENA JAHILAL-ASH-
QEEAAA-U WAQ-TAH

while the wretched are
ignorant of its time.

وَحُرِّمُوا لِشَقَائِهِمْ فَضْلَهُ
IHIM FAZ"-LAH

Made unlawful to them is its
bounty because of their
wretchedness.

وَأَنْتَ وَكَيْ مَا أَثَرْتَنَا بِهِ مِنْ
مَعْرِفَتِهِ وَهَدَيْتَنَا لَهُ مِنْ سُنَّتِهِ

WA ANTA WALEE-YU MAAA
AAATHAR-TANAA BIHEE MIM-
MAA'-RIFATIHEE WA HADAY-
TANAA LAHOO MIN SUN-
NATIH

Thou art the patron of the
knowledge of it by which
Thou hast preferred us, and
its prescribed practices to
which Thou hast guided us.

وَقَدْ تَوَكَّلْنَا بِتَوْفِيقِكَ صِيَامَهُ
وَقِيَامَهُ عَلَى تَقْصِيرٍ

WA QAD T-TAWAL-LAY-NAA
BITAW-FEEQIKA
S'EEAAMAHOO
WAQEEAAMAHOO A'LAA
TAQ-S'EER

We have undertaken,
through Thy giving success,
its fasting and its standing in
prayer, but with
shortcomings, and

وَأَدَيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ

WA AD-DAY-NAA FEEHEE
QALEELAM-MIN KATHEER

we have performed little of
much.

اللَّهُمَّ فَلكَ الْحَمْدُ
H'AM-DU

AL-LAAHUM-MA FALAKAL-
H'AM-DU

O ALLAH, so to Thee belongs
praise,

إِقْرَأْ مَا بِالْإِسَاءَةِ
IQ-RAARAM-BIL-ISAAA-AH

IQ-RAARAM-BIL-ISAAA-AH

in admission of evil doing

وَاعْتَرَفْنَا بِالْإِصَاعَةِ
WAA'-TIRAAFAM-BIL-IZ"AAA'H

WAA'-TIRAAFAM-BIL-IZ"AAA'H

and confession of
negligence, and

وَلَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدَمِ
WA LAKA MIN QULOOBINAA
A'Q-DUN-NADAM

WA LAKA MIN QULOOBINAA
A'Q-DUN-NADAM

to Thee belongs remorse
firmly knitted in our hearts

وَمِنْ أَلْسِنَتِنَا صِدْقُ الْاِعْتِذَارِ
WA MIN AL-SINATINAA S'ID-
QULIA'-TID'AAR

WA MIN AL-SINATINAA S'ID-
QULIA'-TID'AAR

seeking of pardon sincerely
uttered by our tongues.

فَأَجْرُنَا عَلَى مَا أَصَابَنَا فِيهِ مِنْ
التَّغْرِيطِ أَجْرًا

FAA-JUR-NAA A'LAA MAAA
SS'AABANAA FEEHEE MINAT-
TAF-REET'I AJ-RAA

Reward us, in spite of the
neglect that befell us in this
month, with a reward
through which

نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ	NAS-TAD-RIKU BIHIL-FAZ"-LAL-	we may reach the bounty
وَتَقْتَضِي بِهِ مِنْ أَنْوَاعِ الذُّخْرِ	MAR-GHOOBA FEEH	desired from it and
الْمَحْرُوصِ عَلَيْهِ	WA NAA'-TAAZ"U BIHEE MIN	win the varieties of its
وَأَوْجِبْ لَنَا عُذْرَكَ عَلَى مَا قَصَرْنَا	ANWAAI'D'-D'UKH-RIL-MAH'-	craved stores!
فِيهِ مِنْ حَقِّكَ	ROOS'I A'LAY-H	
وَأَبْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا مِنْ	WA AW-JIB LANAA U'D'-RAKA	Make incumbent upon us
شَهْرِ رَمَضَانَ الْمُقْبِلِ	A'LAA MAA QAS'-S'AR-NAA	Thy pardon for our falling
فَإِذَا بَلَغْتَنَاهُ	FEEHEE MIN H'AQ-QIK	short of Thy right in this
فَاعْنَا عَلَى تَنَاوُلِ مَا أَنْتَ أَهْلُهُ مِنْ	WA AB-LUGH BI A'-MAARINAA	month and
الْعِبَادَةِ	MAA BAY-NA AY-DEENAA MIN	make our lives which lie
وَأَدْنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنْ	SHAH-RI RAMAZ"AANAL-MUQ-	before us reach the coming
الطَّاعَةِ	BIL	month of Ramadan!
وَأَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا	FAAD'AA BAL-LAGH-TANAAH	Once Thou hast made us
يَكُونُ دَرَكًا لِحَقِّكَ فِي	FAAI'N-NAA A'LAA TANAAWULI	reach it,
الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ	MAAA ANTA AH-LUHOO	help us perform the worship
اللَّهُمَّ وَمَا	MINAL-I'BAADAH	of which Thou art worthy,
	WA AD-DINAAA ILAAL-	cause us to undertake the
	QEEAAMI BIMAA YAS-TAH'IQ-	obedience which Thou
	QUHOO MINAT'-TAAA'H	deservest, and
	WA AJ-RI LANAA MIN	grant us righteous works that
	S'AALIH'IL-A'MALI MAA	we may fulfill Thy right in
	YAKWNU DARAKAL-LIH'AQ-	these two months of the
	QIKA FEESH-SHAH-RAY-NI MIN	months of time. ¹⁹¹
	SHUHOORID-DAH-R	
	AL-LAAHUM-MA	O ALLAH, as for

¹⁹¹ That is, the RAMAZ"AN of the year that has just passed and that of the coming year.

الْمَنَّا بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمٍّ أَوْ إِثْمٍ	WA MAAA AL-MAM-NAA BIHEE FEE SHAH-RINAA HAD'AA MIL-LAMAMIN AW ITH-M	the small and large sins which we have committed in this our month,
أَوْ وَقَعْنَا فِيهِ مِنْ ذَنْبٍ	AW WAAQAA'-NAA FEEHEE MIN D'AMBIN	the misdeeds into which we have fallen, and
وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ	WAK-TASAB-NAA FEEHEE MIN KHAT'EE-AH	the offenses which we have earned
عَلَى تَعَمُّدٍ مِّنَّا أَوْ عَلَى نِسْيَانٍ	A'LAA TAA'M-MUDIM-MIN- NAAA AW A'LAA NIS-YAAN	purposefully or in forgetfulness,
ظَلَمْنَا فِيهِ أَنْفُسَنَا أَوْ	Z'ALAM-NAA FEEHEEE ANFUSANAA	wronging ourselves thereby
أَنْتَهَكْنَا بِهِ حُرْمَةً مِّنْ غَيْرِنَا	AWI ANTAHAK-NAA BIHEE H'UR-MATAM-MIN GHAY- RINAA	or violating the respect due to others,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	bless MUHAMMAD and his Household,
وَ اسْتُرْنَا بِسِتْرِكَ	WAS-TUR-NAA BISIT-RIK	cover us over with Thy covering,
وَ اغْفُ عَنَّا بِعَفْوِكَ	WAA'-FU A'N-NAA BI 'F-WIK	pardon us through Thy pardoning
وَ لَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ	WA LAA TANS'IB-NAA FEEHEE LIAA'-YUNISH-SHAAMITEEN	place us not before the eyes of the gloaters because of that,
وَ لَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاعِنِينَ	WA LAA TAB-SUT' A'LAY-NAA FEEHEEE AL-SUNAT'-TAAI'NEEN	stretch not toward us the tongues of the defamers, and
وَ اسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً	WAS-TAA'-MIL-NAA BIMAA YAKOONU H'IT'-TATAW-	employ us in that which will alleviate and expiate
وَ كَفَّارَةً لِّمَا أَنْكَرْتَ مِنَّا فِيهِ	WAKAF-FAARATAL-LIMAAA ANKAR-TA MIN-NAA FEEH	whatever Thou disapprovest from us within it through
بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ	BIRAA-FATIKAL-LATEE LAA TANFAD	Thy clemency which does not run out, and

وَفَضْلِكَ الَّذِي لَا يَنْقُصُ	WA FAZ"-LIKAL-LAD'EE LAA YANQUS'	Thy bounty which does not diminish!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا	WAJ-BUR MUS'EEBATANAA BISHAH-RINAA	redress our being afflicted by our month, ¹⁹²
وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَقَطْرِنَا	WA BAARIK LANAA FEE YAW- MI E'EDINAA WAFIT'-RINAA	bless us in this day of our festival and our fast- breaking,
وَاجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا	WAJ-A'L-HOO MIN KHAY-RI YAW-MIM-MAR-RA A'LAY- NAAA	make it one of the best of days that have passed over us,
أَجْلِبْهُ لِعَفْوٍ وَأَمْحَاهُ لِذَنْبٍ	AJ-LABIHEE LIA'F-WIW-WA AM-H'AAHOO LID'AMB	the greatest in attracting Thy pardon, and the most effacing toward sins, and
وَاعْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَمَا عَلَنَ	WAGH-FIR LANAA MAA KHAFFEEA MIN D'UNOOBINAA WA MAA A'LAN	forgive us our sins, both the concealed and the public!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَسْلَخْنَا بِأَنْسِلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا	AS-LAKH-NAA BINSILAAKHI HAD'AASH-SHAH-RI MIN KHAT'AAYAANAA	with the passing of this month make us pass forth from our offenses,
وَأَخْرِجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا	WA AKH-RIJ-NAA BIKHUROOJIHEE MIN SAY-YI- AATINAA	with its departure make us depart from our evil deeds,
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	and appoint us thereby among its

¹⁹² That is, we have been afflicted by the hardship of having to fast. This interpretation follows SAYYID A'LIKHAN's reading, the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which SAYYID A'LIKHAN rejects.

أَسْعَدِ أَهْلَهُ بِهِ	AS-A'DI AH-LIHEE BIH	most felicitous people,
وَأَجْزِلِهِمْ قِسْمًا فِيهِ	WA AJ-ZALIHIM QIS-MAN FEEH	the most plentiful of them in portion, and
وَأَوْفَرِهِمْ حَظًّا مِنْهُ	WA AW-FARIHIM H'AZ'-ZAM- MIN-H	the fullest of them in share!
اللَّهُمَّ وَمَنْ	AL-LAAHUM-MA WAMAN-	O ALLAH, when any person
مَرَعَى حَقَّ هَذَا الشَّهْرِ حَقَّ	RAA'A H'AQ-QA HAD'AASH- SHAH-RI H'AQ-QA RIA'AYATIH	observes this month as it should be observed,
مَرَعَاتِهِ		
وَحَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا	WA H'AFIZ'A H'UR-MATAHOO H'AQ-QA H'IF-Z'IHAA	safeguards its inviolability as it should be safeguarded,
وَقَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا	WA QAAMA BIH'UDOODIHEE H'AQ-QA QEEAAMIHAA	attends to its bounds as they should be attended to
وَأَتَّقَى ذُنُوبَهُ حَقَّ تَقَاتِهَا	WA AT-TAQAA D'UNOOBAHOO H'AQ-QA TUQAATIHAA	fears its misdeeds as they should be feared,
أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ أَوْجَبَتْ	AW TAQAR-RABA ILAY-KA BIQUR-BATIN AW-JABAT	or seeks nearness to Thee with any act of nearness-
مَرْضَاكَ لَهُ، وَعَظَفَتْ مَرَحَمَكَ	RIZ"AACA LAH WA A'TAFAT RAH'-MATAKA A'LAY-H	seeking which makes incumbent upon him Thy good pleasure
عَلَيْهِ		
فَهَبْ لَنَا مِثْلَهُ مِنْ وَجْدِكَ	FAHAB LANAA MITH-LAHOO MIW-WUJ-DIK	give to us the like [of that] ¹⁹³ from Thy wealth
وَأَعْظِنَا أَضْعَافَهُ مِنْ فَضْلِكَ	WA AA'-T'INAAA AZ"- A'AFAHOO MIN FAZ"-LIK	bestow it upon us in multiples through Thy bounty,

¹⁹³ i.e., that good pleasure and mercy.

فَإِنَّ فَضْلَكَ لَا يَغِيضُ	FA IN-NA FAZ"-LAKA LAA YAGHEEZ"	for Thy bounty does not diminish,
وَإِنَّ خَزَائِنَكَ لَا تَقْصُ بَلْ تَفِيضُ	WA IN-NA KHAZAAA-INAKA LAA TANQUS'U BAL TAFEEZ"	Thy treasures do not decrease but overflow,
وَإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَقْنَى	WA IN-NA MAA'ADINA IH'- SAANIKA LAA TAF-NAA	the mines of Thy beneficence are not exhausted, and
وَإِنَّ عَطَاءَكَ لِلْعَطَاءِ الْمُهْنَى	WA IN-NA A'TAAA-AKA LAL- A'TAAA-UL-MUHAN-NAA	Thy bestowal is the bestowal full of delight!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اكْتُبْ لَنَا مِثْلَ أَجُورِ مَنْ	WAK-TUB LANAA MITH-LA UJOORI MAN S'AAMAHOOO	write for us the like of the wages of him who fasted in
صَامَهُ أَوْ تَعَبَدَ لَكَ فِيهِ إِلَى يَوْمِ	AW TAA'B-BADA LAKA FEEHEEE ILAA YAW-MIL- QEEAAMAH	it or worshiped Thee within it until the Day of Resurrection!
الْقِيَامَةِ		
اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ	AL-LAAHUM-MA IN-NAA NATOObU ILAY-KA FEE YAW-	O ALLAH, we repent to Thee in our day of fast-breaking,
فَطَرْنَا الَّذِي جَعَلْتَهُ	MI FIT'-RINAAL-LAD'EE JAA'L- TAHOO	which Thou hast appointed
لِلْمُؤْمِنِينَ عِيدًا وَسُرُورًا	LIL-MOO-MINEENA E'EDAW- WASUROORAA	for the faithful a festival and a joy and
وَلِأَهْلِ مِلَّتِكَ مَجْمَعًا وَمُحْتَشَدًا	WA LIAH-LI MIL-LATIKA MAJ- MAA'W-WAMUH'-TASHADAA	for the people of Thy creed a time of assembly and gathering,
مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَاهُ	MIN KUL-LI D'AMBIN AD'-NAB- NAAH	from every misdeed we did,
أَوْ سَوْءٍ أَسْلَفْنَاهُ	AW SOOO-IN AS-LAF-NAAH	Ill work we sent ahead,
أَوْ خَاطِرٍ شَرٍّ أَضْمَرْنَاهُ	AW KHAAT'IRI SHAR-RIN AZ'- MAR-NAAH	or evil thought we secretly conceived,

تَوْبَةً مَّنْ لَا يَنْطَوِي عَلَىٰ مَرْجُوعٍ إِلَىٰ
ذَنْبٍ

TAW-BATA MAL-LAA
YANT'AWEE A'LAA RUJOOI'N
ILAA D'AMB

the repentance of one who
does not harbor a return to
sin and

وَلَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ
تَوْبَةً نَّصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَ
الْأَمْرِيَّاتِ

WA LAA YAU'WDU BAA'-
DAHAA FEE KHAT'EE-AH

who afterwards will not go
back to offense,

تَوْبَةً نَّصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَ
الْأَمْرِيَّاتِ

TAW-BATAN-NAS'OOH'ANA
KHALAS'AT MINASH-SHAK-KI
WALIR-TEEAAB

an unswerving repentance
rid of doubt and wavering.

فَتَقَبَّلْهُمَا مِنَّا وَآمُرْضَ عَنَّا وَتَبَيَّنَا
عَلَيْهَا

FATAQAB-BAL-HAA MIN-NAA
WAR-Z'A A'N-NAA WA THAB-
BIT-NAA A'LAY-HAA

So accept from us, be
pleased with us, and fix us
within it!

اللَّهُمَّ آمُرْضَ قُنَا

AL-LAAHUM-MA AR-ZUQ-NAA

O ALLAH, provide us with

خَوْفَ عِقَابِ الْوَعِيدِ

KHAW-FA I'QAABIL-WAE'ED

fear of the threatened
punishment and

وَشَوْقَ ثَوَابِ الْمَوْعُودِ

WA SHAW-QA THAWAABIL-
MAW-U'WD

yearning for the promised
reward,

حَتَّىٰ نَجِدَ

H'AT-TAA NAJID

so that we may find

لَذَّةَ مَا نَدْعُوكَ بِهِ

LAD'-D'ATA MAA NAD-U'WKA
BIH

the pleasure of that for
which we supplicate Thee

وَكَاِبَةَ مَا نَسْتَجِيرُكَ مِنْهُ

WA KAA-BATA MAA NAS-
TAJEERUKA MIN-H

the sorrow of that from which
we seek sanctuary in Thee!

وَأَجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ الَّذِينَ

WAJ-A'L-NAA I'NDAKA MINAT-
TAW-WAABEENAL-LAD'EENA

And place us with Thee
among the repenters,

أَوْجِبْتَ لَهُمْ مَحَبَّتَكَ

AW-JAB-TA LAHUM MAH'AB-
BATAK

those upon whom Thou hast
made Thy love obligatory
and

وَقَبِلَتْ مِنْهُمْ مُرَاجَعَةً طَاعَتِكَ

WA QABIL-TA MIN-HUM
MURAAJAATA T'AAA'TIK

from whom Thou hast
accepted the return to
obeying Thee!¹⁹⁴

يَا أَعْدَلَ الْعَادِلِينَ

YAAA AA'-DALAL-A'ADILEEN

O Most Just of the just!

اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَأُمَّهَاتِنَا

AL-LAAHUM-MA TAJAAWAZ
A'N AAABAAA-INAA WA UM-
MAHAATINAA

O ALLAH, show forbearance
toward our fathers and our
mothers

وَأَهْلَ دِينِنَا جَمِيعًا مَن سَفَ

WA AH-LI DEENINAA
JAMEEA'M-MAN SALAFA MIN-
HUM WAMAN GHABARA ILAA
YAW-MIL-QEEAAMAH

and all the people of our
religion, those who have
gone and those who will
pass by, until the Day of
Resurrection!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIN-NABEE-
YINAA WA AAALIHEE KAMAA
S'AL-LAY-TA A'LAA MALAAA-
IKATIKAL-MUQAR-RABEEN

O ALLAH, bless our prophet
MUHAMMAD and his
Household, as Thou hast
blessed Thy angels brought
nigh,

كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ

الْمُقَرَّبِينَ

وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ

WA S'AL-LI A'LAY-HEE WA
AAALIHEE KAMAA S'AL-LAY-TA
A'LAAA AMBEEAAA-IKAL-MUR-
SALEEN

bless him and his
Household, as Thou hast
blessed Thy prophets sent
out,

عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ

وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ

WA S'AL-LI A'LAY-HEE WA
AAALIHEE KAMAA S'AL-LAY-TA
A'LAA I'BAADIKAS'-S'AALIH'EEN

bless him and his
Household, as Thou hast
blessed Thy righteous
servants—and

عَلَى عِبَادِكَ الصَّالِحِينَ

وَأَفْضَلُ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ

WA AF-Z'AL MIN D'ALIKA YAA
RAB-BAL-A'ALAMEENA
S'ALAAATAN

better than that, O Lord of
the worlds!—a blessing

صَلَاة

¹⁹⁴ Allusion to QURANIC verses such as Truly ALLAH loves the repenters (2: 222) and ALLAH is He who accepts repentance from His servants (9: 104; Cf. 42: 25).

نَبُلُّغْنَا بَرَكَتَهَا

TAB-LUGHUNAA
BARAKATUHAA

whose benediction will
reach us,

وَيَنَالُنَا نَفْعَهَا

WA YANAALUNAA NAF-U'HAA

whose benefit will attain to
us, and through which

وَيُسْتَجَابُ لَهَا دُعَاؤُنَا

WA YUS-TAJAABU LAHAA
DUA'AAW-UNAA

our supplication may be
granted!

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ

IN-NAKA AK-RAMU MAR-
RUGHIBA ILAY-H

Thou art the most generous
of those who are
beseeched,

وَأَكْفَى مَنْ تَوَكَّلَ عَلَيْهِ

WA AK-FAA MAN TOOK-KILA
A'LAY-H

the most sufficient of those
in whom confidence is had,

وَأَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ

WA AA'-TAA MAN SU-ILA MIN
FAZ"-LIH

the most bestowing of those
from whom bounty is asked,
and

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

WA ANTA A'LAA KUL-LI SHAY-
IN QADEER

Thou art powerful over
everything!¹⁹⁵

وكان من دعائه عليه السلام

—46—

فِي يَوْمِ الْفِطْرِ

إذا انصرف من صلواته قام

قائماً ثم استقبل القبلة

و فِي يَوْمِ الْجُمُعَةِ

فقال:

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
YAW-MIL-FIT-RI ID'AA
ANS'ARAFU MIN
S'ALWAATIHEE
QAAMA QAAA-
IMANA THUM-MA AS-
TAQ-BALAL-QIB-LATA
WA FEE YAW-MIL-
JUMUA'H FAQAALA:

His Supplication
(A.S)

ON THE DAY OF
FAST-BREAKING
AND ON FRIDAY

When he finished
his prayer, He would
stand in place,
face the QIBLA, and
say:

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ	YAA MAY-YAR-H'AMU MAL-LAA YAR-H'AMUHUL-I'BAAD	O He who has mercy upon him toward whom the servants show no mercy!
وَيَا مَنْ يَقْبَلُ مَنْ لَا يَقْبَلُهُ الْبِلَادُ	WA YAA MAY-YAQ-BALU MAL-LAA TAQ-BALUHUL-BILAAD	He who accepts him whom the cities will not accept!
وَيَا مَنْ لَا يَخْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ	WA YAA MAL-LAA YAH'-TAQIRU AH-LAL-H'AAJATI ILAY-H	He who looks not down upon those who have need of Him!
وَيَا مَنْ لَا يُخَيِّبُ الْمُحِينَ عَلَيْهِ	WA YAA MAL-LAA YUKHAY-YIBUL-MULIH'-H'EENA A'LAY-H	He who disappoints not those who implore Him!
وَيَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلَ الدَّالَّةِ عَلَيْهِ	WA YAA MAL-LAA YAJ-BAHOO BIR-RAD-DI AH-LAD-DAAAL-LATI A'LAY-H	He who slaps not the brow of the people of boldness toward Him with rejection!
وَيَا مَنْ يَجْتَبِي صَغِيرَ مَا يُحَفُّ بِهِ وَيَشْكُرُ سِيرَ مَا يَعْمَلُ لَهُ	WA YAA MAY-YAJ-TABEE S'AGHEERA MAA YUT-H'AFU BIHEE WA YASH-KURU YASEERA MAA YUA'-MALU LAH	O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!
وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَ يُجَانِرِي بِالْجَلِيلِ	WA YAA MAY-YASH-KURU A'LAAL-QALEELI WA YUJAAZEE BIL-JALEEL	O He who shows gratitude for the small and rewards with the great!
وَيَا مَنْ يَدْنُو إِلَى مَنْ دَنَا مِنْهُ	WA YAA MAY-YAD-NOOO ILAA MAN DANAA MIN-H	O He who comes close to him who comes close to Him!
وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مِنْ أَدْبَرِ عُنْدِهِ	WA YAA MAY-YAD-O'OW ILAA NAF-SIHEE MAN AD-BARA A'N-H	O He who invites to Himself him who turns his back on Him!
وَيَا مَنْ لَا يُغَيِّرُ النِّعْمَةَ وَلَا يُبَادِرُ بِالنِّعْمَةِ	WA YAA MAL-LAA YUGHAY-YIRUN-NIA'-MAH WA LAA YUBAADIRU BIN-NAQ-MAH	O He who changes not favor and rushes not to vengeance! ¹⁹⁶

¹⁹⁶ Allusion to 8: 53: ALLAH would never charge his favor that he conferred on a people until they

وَيَا مَنْ يُسِرُّ الْحَسَنَةَ حَتَّى يُنْمِيَهَا

WA YAA MAY-YUTH-MIRUL-
H'ASANATA H'AT-TAA YUNAM-
MEEAHAA

O He who causes the good
deed to bear fruit so that He
may make it grow, and

وَيَتَجَاوَرُ عَنِ السَّيِّئَةِ حَتَّى يُمَحِّقَهَا

WA YATAJAAWAZU A'NIS-SAYI-
ATI H'AT-TAA YUA'F-FEEAHAA

overlooks the evil deed so
that He may efface it!

أَنْصَرَفَتْ أَلْأَمَالُ دُونَ مَدَى

ANS'ARAFATIL-AAAMAALU
DOONA MADAA KARAMIKA
BIL-H'AAJAAT

Hopes turn back with needs
fulfilled short of the extent of
Thy generosity,

كَرَمِكَ بِالْحَاجَاتِ

وَأَمْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةَ

WAM-TALAAAT BIFAY-Z'I
JOODIKA AW-E'EATUT'-
T'ALIBAAT

the cups of requests fill up
with the overflow of Thy
munificence, and

الطَّلَبَاتِ

وَتَفَسَّخَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتُ

WA TAFAS-SAKHAT D-DOONA
BULOOGHI NAA'-TIKAS'-
S'IFAATU

attributes fill apart without
reaching Thy description.

فَلَكَ الْعُلُوُّ الْأَعْلَى فَوْقَ كُلِّ عَالٍ

FALAKAL-U'LOO-WUL-AA'-LAA
FAW-QA KUL-LI A'AL

For to Thee belongs the
highest highness above
everything high, and

وَالْجَلَالُ الْأَمَجْدُ فَوْقَ كُلِّ جَلَالٍ

WAL-JALAALUL-AM-JADU
FAW-QA KUL-LI JALAAL

the most glorious majesty
beyond every majesty

كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ

KUL-LU JALEELIN I'NDAKA
S'AGHEER

Everything majestic before
Thee is small,

وَكُلُّ شَرِيفٍ فِي جَانِبٍ

WA KUL-LU SHAREEFIN FEE
JAMBI SHARAFIKA H'AQEER

everything eminent beside
Thy eminence vile!

شَرَفِكَ حَقِيرٌ

خَابَ الْوَاغِدُونَ عَلَى غَيْرِكَ

KHAABAL-WAAFIDOONA
A'LAA GHAY-RIK

Those who reach other than
Thee are disappointed,

وَخَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَكَ	WA KHASIRAL-MUTAA'R-RIZ"OONA IL-LAA LAK	those who present themselves to other than Thee have lost,
وَصَاعَ الْمُلُومُونَ إِلَّا بِكَ	WA Z'AAA'L-MULIM-MOONA IL-LAA BIK	those who stay with other than Thee have perished,
وَاجْدَبَ الْمُتَجِعُونَ إِلَّا مَنْ أَنْتَجَعَ فَضْلَكَ	WA AJ-DABAL-MUNTAJIU'WNA IL-LAA MANI ANTAJAA' FAZ"-LAK	and those who retreat—except those who retreat to Thy bounty—are desolate!
بَابُكَ مَفْتُوحٌ لِلرَّاعِينَ	BAABUKA MAF-TOOH'UL-LILR-RAAGHIBEN	Thy door is open to the beseechers,
وَجُودُكَ مَبَاحٌ لِلسَّائِلِينَ	WA JOODUKA MUBAAH'UL-LILS-SAAA-ILEEN	Thy munificence free to the askers,
وَإِعَاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَغِيثِينَ	WA IGHAATHATUKA QAREEBATUM-MINAL-MUS-TAGHEETHEEN	Thy help near to the help-seekers!
لَا يَخِيبُ مِنْكَ الْآمِلُونَ	LAA YAKHEEBU MINKAL-AAAMILOON	The expectant are not disappointed by Thee,
وَلَا يَيْئَسُ مِنْ عَطَايِكَ الْمُتَعَرِّضُونَ	WA LAA YAY-ASU MIN A'T'AAAL-KAL-MUTAA'R-RIZ"OON	those who present themselves despair not of Thy bestowal,
وَلَا يَشْقَى بِنِقْمَتِكَ الْمُسْتَغْفِرُونَ	WA LAA YASH-QAA BINAQIMATIKAL-MUS-TAGH-FIROON	the forgiveness-seekers become not wretched through Thy vengeance!
مِنْ رِزْقِكَ مَبْسُوطٌ لِمَنْ عَصَاكَ	RIZ-QUKA MAB-SOOT'UL-LIMAN A'S'AAK	Thy provision is spread among those who disobey Thee,
وَحِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ	WA H'IL-MUKA MUA'-TARIZ"UL-LIMAN-NAAWAAKA	Thy clemency presents itself to those hostile toward Thee,
عَادَتُكَ الْإِحْسَانُ إِلَى الْمُسِيئِينَ	A'ADATUKAL-IH'-SAANU ILAAL-MUSEE-EEN	Thy habit is beneficence toward the evildoers, and
وَسِتُّكَ الْإِبْقَاءُ عَلَى الْمُعْذِبِينَ	WA SUN-NATUKAL-IB-QAAA-U A'LAAL-MUA'-TADEEN	Thy wont is to spare the transgressors,
حَتَّى لَقَدْ	H'AT-TAA LAQAD-	so much so that

غَرَبَتْهُمْ أَنَاكَ عَنِ الرُّجُوعِ	GHAR-RAT-HUM ANAATUKA A'NIR-RUJOOA'-	Thy lack of haste deludes them from returning, and
وَصَدَّهُمْ إِمَّاكَ عَنِ التَّرُّوعِ	WA S'AD-DAHUM IM-HAALUKA A'NIN-NUZOOA'-	Thy disregard bars them from desisting!
وَإِنَّمَا تَأْنَيْتَ بِهِمْ لِيَفِيئُوا إِلَيَّ أَمْرِكَ	WA IN-NAMAA TAAN-NAY-TA BIHIM LEEAFEE-OO ILAAA AM- RIK	Thou actest without haste toward them so that they will come back to Thy command and
وَأَمَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكِكَ	WA AM-HAL-TAHUM THIQAATAM-BIDAWAAMI MUL- KIK	Thou disregardest them, confident in the permanence of Thy kingdom,
فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَمْتَ لَهُ بِهَا	FAMAN KAANA MIN AH-LIS- SAA'ADATI KHATAM-TA LAHOO BIHAA	so Thou sealest him who is worthy of it with felicity, and
وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ خَذَلْتَهُ لَهَا	WA MAN KAANA MIN AH- LISH-SHAQAAWATI KHAD'AL- TAHOO LAHAA	Thou abandonest him who is worthy of it to wretchedness!
كُلُّهُمْ صَابِرُونَ إِلَيَّ حُكْمِكَ	KUL-LUHUM S'AAA-IROONA ILAA H'UK-MIK	All of them come home to Thy decree,
وَأُمُورُهُمْ آيِلَةٌ إِلَيَّ أَمْرِكَ	WA UMOORUHUM AAA- ILATUN ILAAA AM-RIK	their affairs revert to Thy command;
لَمْ يَهِنْ عَلَى طَوْلِ مَدَّتِهِمْ سُلْطَانُكَ	LAM YAHIN A'LAA T'OO LI MUD-DATIHIM SUL-T'AANUK	Thy authority grows not feeble through their drawn out term,
وَلَمْ يُدْخَضْ لَتَرِكَ مُعَاجِلَتِهِمْ بُرْهَانُكَ	WA LAM YUD-H'AZ" LITAR-KI MUA'AJALATHIM BUR- HAANUK	Thy proof is not refuted by the failure to hurry after them.
حُجَّتُكَ قَائِمَةٌ لَا تُدْخَضُ	H'UJ-JATUKA QAAA-IMATUL- LAA TUD-H'AZ"	Thy argument is established, never refuted,
وَسُلْطَانُكَ ثَابِتٌ لَا يَزُولُ	WA SUL-T'AANUKA THAABITUL- LAA YAZOOL	Thy authority fixed, never removed.

فَالْوَيْلُ الدَّائِمُ لِمَنْ جَنَحَ عَنْكَ	FAL-WAY-LUD-DAAA-IMU LIMAN JANAH'A A'NK	Permanent woe belongs to him who inclines away from Thee,
وَالْخَيْبَةُ الْخَاذِلَةُ لِمَنْ خَابَ مِنْكَ	WAL-KHAY-BATU ALKHAAD'ILATU LIMAN KHAABA MINK	forsaking disappointment to him who is disappointed by Thee, and
وَالشَّقَاءُ الْأَشَقَى لِمَنْ اغْتَرَبَكَ	WASH-SHAQAAA-UL-ASH-QAA LIMANI AGH-TAR-RA BIK	the most wretched wretchedness to him who is deluded about Thee!
مَا أَكْثَرَ تَصَرُّفَهُ فِي عَذَابِكَ؟	MAAA AK-THARA TAS'AR-RUFAHOO FEE A'D'AABIK?	How much he will move about in Thy chastisement!
وَمَا أَطْوَلَ تَرَدُّدَهُ فِي عِقَابِكَ؟	WA MAAA AT'-WALA TARAD-DUDAHOO FEE I'QAABIK?	How long he will frequent Thy punishment!
وَمَا أَبْعَدَ غَايَتَهُ مِنَ الْفَرَجِ؟	WA MAAA AB-A'DA GHAAYATAHOO MINAL-FARAJI?	How far his utmost end from relief!
وَمَا أَقْنَطَهُ مِنْ سَهْوَةِ الْمَخْرَجِ؟	WA MAAA AQ-NAT'AHOO MIN SUHOO LATIL-MAKH-RAJI?	How he will despair of an easy exit!
عَدْلًا مِّنْ قَضَائِكَ لَا تَجُورُ فِيهِ	A'D-LAM-MIN QAZ'AAA-IKA LAA TAJOORU FEEH	[All of this] as justice from Thy decree (Thou art not unjust in it!), and
وَإِنصَافًا مِّنْ حُكْمِكَ لَا تَحِيفُ عَلَيْهِ	WA INS'AAFAM-MIN H'UK-MIKA LAA TAH'EEFU A'LAY-H	equity from Thy judgment (Thou dost not act wrongfully against him!).
فَقَدْ ظَاهَرَتْ الْحُجَجَ	FAQAD Z'AAHAR-TAL-H'UJAJ	Thou supported the arguments,
وَأَبْلَيْتَ الْأَعْذَارَ	WA AB-LAY-TAL-AA'-D'AAR	tested the excuses,
وَقَدْ تَقَدَّمْتَ بِالْوَعِيدِ	WA QAD T-TAQAD-DAM-TA BIL-WAE'ED	began with threats,
وَتَلَطَّفْتَ فِي التَّرْغِيبِ	WA TALAT-T'AF-TA FIT-TAR-GHEEB	showed gentleness with encouragement,
وَصَرَّيْتَ الْأَمْثَالَ	WA Z'ARAB-TAL-AM-THAAL	struck similitudes,

وَأَطَلْتَ الْإِمَهَالَ	WA AT'AL-TAL-IM-HAAL	made long the respite,
وَأَخَّرْتَ وَأَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ	WA AKH-KHAR-TA WA ANTA MUS-TAT'EEU'L-LIL- MUA'AJALAH	delayed, while Thou art able to hurry, and
وَتَأَنَيْتَ وَأَنْتَ مَلِيٌّ بِالْمُبَادَرَةِ	WA TAAN-NAY-TA WA ANTA MALEE-UM-BIL-MUBAADARAH	acted without haste, while Thou art full of quick accomplishment!
لَمْ تَكُنْ أَنْتَاكَ عَجْزًا	LAM TAKUN ANAATUKA A'J- ZAA	Not because of incapacity is Thy slowness,
وَلَا إِمَهَالَكَ وَهَنَا	WA LAAA IM-HAALUKA WAH- NAA	feebleness Thy giving respite,
وَلَا إِسْكَكَ غَفْلَةً	WA LAAA IM-SAAKUKA GHAF- LAH	heedlessness Thy showing restraint,
وَلَا أَنْتَظَرُكَ مُدَامَرَةً	WA LAA ANTIZ'AARUKA MUDAARAAH	dissemblance Thy waiting!
بَلْ لَتَكُونَ	BAL-LITAKOONA	But that
حُجَّتُكَ أَبْلَغُ	H'UJ-JATUKA AB-LAGH	Thy argument be more conclusive,
وَكَرَمُكَ أَكْمَلُ	WA KARAMUKA AK-MAL	Thy generosity more perfect,
وَإِحْسَانُكَ أَوْفَى	WA IH'-SAANUKA AW-FAA	Thy beneficence more exhaustive,
وَنِعْمَتُكَ أَتَمُّ	WA NIA'-MATUKA ATAM	Thy favor more complete!
كُلُّ ذَلِكَ كَانَ وَلَمْ تَنْزِلْ وَهُوَ كَآئِنٌ وَلَا تَنْزَالُ	KUL-LU D'ALIK KAANA WA LAM TAZAL WA HUWA KAAA- INOO-WA LAA TAZAAL	All of this has been and always was, is and ever will be.
حُجَّتُكَ أَجَلٌ مِنْ أَنْ تُوصَفَ بِكُلِّهَا	H'UJ-JATUKA AJAL-LU MIN AN TOOS'AFA BIKUL-LIHAA	Thy argument is greater than that its totality be described,

وَمَجْدُكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِ	WA MAJ-DUKA AR-FAU' MIN AY-YUH'AD-DA BIKUN-HIH	Thy glory more elevated than that it be limited in its core,
وَنِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرَهَا	WA NIA'-MATUKA AK-THARU MIN AN TUH'-S'AA BI S-RIHAA	Thy favor more abundant than that its entirety be counted,
وَإِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقْلِهِ	WA IH'-SAANUKA AK-THARU MIN AN TUSH-KARA A'LAAA AQAL-LIH	Thy beneficence more abundant than that thanks be given for its least amount!
وَقَدْ قَصَّرَ بِيَ السُّكُوتُ عَنْ تَحْمِيدِكَ	WA QAD QAS'-S'ARA BEEAS- SUKOOTU A'N TAH'-MEEDIK	Speechlessness has made me fall short of praising Thee,
وَفَهَيْتَنِي الْإِمْسَاكَ عَنْ تَعْبِيدِكَ وَقَصَّامَرَايَ الْإِقْرَارُ بِالْحُسُورِ	WA FAH-HAHANEEL-IM-SAAKU A'N TAM-JEEDIK	restraint has made me powerless to glorify Thee,
لَا مَرَّةً يَا إِلَهِي بَلْ عَجْزًا فَهَا أَنَا ذَا أَوْمِكَ بِالْوَفَادَةِ	WA QUS'AARAAAYAL-IQ-RAARU BIL-H'USOORI	and the most I can do is admit to inability,
وَأَسْأَلُكَ حُسْنَ الرِّفَادَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	LAA RAGH-BATAY-YAAA ILAAHEE BAL A'J-ZAA	not out of desire, my God, but out of incapacity.
وَأَسْمَعُ نَجْوَايَ	FAHAAA ANA D'AA AW-UM- MUKA BIL-WIFAADAH	So here I am: I repair to Thee by coming forward,
وَأَسْتَجِبُ دُعَائِي	WA AS-ALUKA H'US-NAR- RIFAADAH	and I ask from Thee good support
وَلَا تَخْتِمْ يَوْمِي بَخِيْبَتِي	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
	WAS-MAA' NAJ-WAAY	hear my whispered words,
	WAS-TAJIB DUA'AA-EE	grant my supplication,
	WA LAA TAKH-TIM YAW-MEE BIKHAY-BATEE	seal not my day with disappointment,

وَلَا تَجْهِنِي بِالرَّدِّ فِي مَسْأَلَتِي	WA LAA TAJ-BAH-NEE BIR-RAD-DI FEE MAS-ALATEE	slap not my brow by rejecting my request, and
وَأَكْرِمْ مِنْ عِنْدِكَ مُنْصَرَفِي	WA AK-RIM MIN I'NDIKA MUNS'ARAFEE	make noble my coming from Thee and
وَالَيْكَ مُنْقَلَبِي	WA ILAY-KA MUNQALABEE	my going back to Thee!
إِنَّكَ غَيْرُ ضَاقِقٍ بِمَا تُرِيدُ	IN-NAKA GHAY-RU Z'AAA-IQIM-BIMAA TUREED	Surely Thou art not constrained by what Thou desirest,
وَلَا عَاجِزٍ عَمَّا تُسْأَلُ	WA LAA A'AJIZIN A'M-MAA TUS-AL	nor incapable of what Thou art asked!
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, ¹⁹⁷ and
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	WA LAA H'AW-LA WA LAA QOO-WATA IL-LAA BIL-LAHIL-A'LEE-YIL-A'ZEEM	There is no force and no strength save in ALLAH, the All-high, the All-mighty! ¹⁹⁸

وكان من دعائه عليه السلام

—47—

فِي يَوْمِ عَرَفَةَ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
YAW-MI A'RAFAH

His Supplication
(A.5)
ON THE DAY OF
"A'RAFA"¹⁹⁹

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

AAL-H'AM-DU LIL-LAHEE RAB-BIL-A'ALAMEEN

Praise belongs to ALLAH,
Lord of the worlds!²⁰⁰

¹⁹⁷ 3: 26

¹⁹⁸ An oft-repeated formula found in many HADEETHs.

¹⁹⁹ The ninth of D'UL-HIJJA, the last day of the HAJ, when the pilgrims occupy themselves with prayer at Mount A'RAFA. Cf. IMAM HUSAYN's long supplication for the day, translated in CHITTICK, A SHI-A'H Anthology, pp. 93-113.

²⁰⁰ 1: 2

اَللّٰهُمَّ لَكَ الْحَمْدُ	AL-LAAHUM-MA LAKAL-H'AM-DU	O ALLAH, to Thee belongs praise!
بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ	BADEEA'S-SAMAAWAATI WAL-AR-Z"	Originator of the heavens and the earth!
ذَا الْجَلَالِ وَالْإِكْرَامِ	D'AAL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence!
رَبِّ الْأَرْبَابِ	RAB-BAL-AR-BAAB	Lord of lords!
وَالِلَّهِ كُلُّ مَأْلُوهٍ	WA ILAHA KUL-LI MAALOOH	Object of worship of every worshiper!
وَخَالِقَ كُلِّ مَخْلُوقٍ	WA KHAALIQA KUL-LI MAKH-LOOQ	Creator of every creature!
وَوَارِثَ كُلِّ شَيْءٍ	WA WAARITHA KUL-LI SHAY-	Inheritor of all things! ²⁰¹
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾	(L'AY-SA KAMITH-LIHEE SHAY)	(There is nothing like Him), 202
وَلَا يَغْزِبُهُ عَنْهُ عَلَيْهِ شَيْءٌ	WA LAA YAA'ZUBU A'N-HOO I'L-MU SHAY-	knowledge of nothing escapes Him, ²⁰³
وَهُوَ بِكُلِّ شَيْءٍ مُّحِيطٌ	WA HUWA BIKUL-LI SHAY-IM-MUH'EET	He encompasses everything, ²⁰⁴ and
وَهُوَ عَلَى كُلِّ شَيْءٍ مُّرْقِبٌ	WA HUWA A'LAA KUL-LI SHAY-IR-RAQEEB	He is watchful over everything. ²⁰⁵
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,

²⁰¹ Cf. 15: 21-23: Naught is there, but its treasures are with Us, and We send it not down but in a known measure...It is We who give life, and make to die, and it is We who are the inheritors.

²⁰² 42: 11

²⁰³ Reference to 10: 61: Not so much as the weight of an ant in earth or heaven escapes thy Lord...

²⁰⁴ 41: 54

²⁰⁵ 33: 52

الْأَحَدُ الْمُتَوَحِّدُ	AL-AH'ADUL-MUTAWAH'-H'ID	the Unique, the Alone,
الْفَرْدُ الْمُتَفَرِّدُ	AL-FAR-DUL-MUTAFAR-RID	the Single, the Isolated.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الْكَرِيمُ الْمُتَكَرِّمُ	AL-KAREEMUL-MUTAKAR-RIM	the Generous, the Generously Bestowing,
الْعَظِيمُ الْمُتَعَزِّزُ	AL-A'ZEEMUL-MUTAA'Z'-Z'IM	the All-mighty, the Mightily Exalted,
الْكَبِيرُ الْمُتَكَبِّرُ	AL-KABEERUL-MUTAKAB-BIR	the Magnificent, the Magnificently Magnified.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الْعَلِيُّ الْمُتَعَالَى، الشَّدِيدُ الْمِعَالُ	AL-A'LEE-YUL-MUTAA'AL ASH- SHADEEDUL-MIH'AAL	the All-high, the Sublimely High, the Strong in prowess
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الرَّحْمَنُ الرَّحِيمُ	AR-RAH'-MNUR-RAH'EEM	the All-merciful, the All- compassionate,
الْعَلِيمُ الْحَكِيمُ	AL-A'LEEMUL-H'AKEEM	the All-knowing, the All-wise.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
السَّمِيعُ الْبَصِيرُ	AS-SAMEEU'L-BAS'EER	the All-hearing, the All- seeing,
الْقَدِيمُ الْخَبِيرُ	AL-QADEEMUL-KHABEER	the Eternal, the All-aware.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الْكَرِيمُ الْأَكْرَمُ	AL-KAREEMUL-AK-RAM	the Generous, the Most Generous,
الدَّائِمُ الْأَدْوَمُ	AD-DAAA-IMUL-AD-WAM	the Everlasting, the Most Everlasting.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ	AL-AW-WALU QAB-LA KUL-LI AH'AD	the First before every one,
وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ	WAL-AAAKHIRU BAA'-DA KUL- LI A'DAD	the Last after every number.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الْدَّانِي فِي عُلُوِّهِ	AD-DAANEE FEE U'LOO-WIH	the Close in His highness,
وَالْعَالِي فِي دُنُوِّهِ	WAL-A'ALEE FEE DUNOO-WIH	the High in His closeness.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ذُو الْبَهَاءِ وَالْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radiance and glory,
وَالْكِبْرِيَاءِ وَالْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM- D	magnificence and praise.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou.
الَّذِي أَنْشَأَ الْأَشْيَاءَ مِنْ غَيْرِ سَبْعٍ	AL-LAD'EEE ANSHAA-TAL-ASH- YAAA-A MIN GHEERI SIN-KH	Thou hast brought forth the things without root,
وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ	WA S'AW-WAR-TA MAA S'AW- WAR-TA MIN GHAY-RI	formed what Thou hast formed without exemplar,
مِثَالٍ	MITHAAL	and
وَأَبْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا اخْتِدَاءٍ	WAB-TADAA'-TAL-MUB- TADAA'ATI BILAA AH'-TID'AAA-	originated the originated things without imitation.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
قَدَرْتَ كُلَّ شَيْءٍ تَقْدِيرًا	QAD-DAR-TA KUL-LA SHAY-IN TAQ-DEERAA	who hast ordained each thing with an ordination, ²⁰⁶

²⁰⁶ Reference to 25: 2 He created everything, then He ordained it with an ordination.

وَيَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا

WA YAS-SAR-TA KUL-LA SHAY-
IN TAY-SEERAA

eased each thing with an
easing,²⁰⁷ and

وَدَبَّرْتَ مَا دُونَكَ تَدْبِيرًا

WA DAB-BAR-TA MAA
DOONAKA TAD-BEERAA

governed everything below
Thyself with a governing.²⁰⁸

أَنْتَ الَّذِي

ANTAL-LAD'EE

It is Thou

لَمْ يُعْنِكَ عَلَى خَلْقِكَ شَرِيكٌ

LAM YUI'NKA A'LAA KHAL-
QIKA SHAREEK

whom no associate helps
with Thy creation and

وَلَمْ يُؤْمَرْكَ فِيهِ أَمْرٌ وَمَرِيءٌ

WA LAM YUWAAZIR-KA FEE
AM-RIKA WAZEER

no vizier aids in Thy
command.

وَلَمْ يَكُنْ لَكَ مُشَاهِدٌ وَلَا

WA LAM YAKUL-LAKA
MUSHAAHIDOO-WA LAA
NAZ'EER

Thou hast no witness and no
equal.

نَظِيرٌ

أَنْتَ الَّذِي

ANTAL-LAD'EE

It is Thou

أَمَرْتَ فَكَانَ حَسْمًا مَّا أَمَرْتَ

ARAT-TA FAKAANA H'AT-MAM-
MAAA ARAT-T

who willed, and what Thou
willed was unfailing,

وَقَضَيْتَ فَكَانَ عَدْلًا مَّا قَضَيْتَ

WA QAZ'AY-TA FAKAANA A'D-
LAM-MAA QAZ'AY-T

who decreed, and what
Thou decreed was just,

وَحَكَمْتَ فَكَانَ نِصْفًا مَّا

WA H'AKAM-TA FAKAANA
NIS'-FAM-MAA H'AKAM-T

who decided, and what
Thou decided was fair.

حَكَمْتَ

أَنْتَ الَّذِي لَا يَخُودُكَ مَكَانٌ

ANTAL-LAD'EE LAA YAH'-
WEEKA MAKAAAN

It is Thou whom place does
not contain,

وَلَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ

WA LAM YAQUM LISUL-
T'AANIKI SUL-T'AAN

before whose authority no
authority stands up, and

وَلَمْ يُعِكَ بُرْهَانٌ وَلَا بَيَانٌ

WA LAM YUA'-YIKA BUR-
HAANOO-WA LAA BAYAAN

whom no proof or
explication can thwart.

²⁰⁷ Allusion to 80: 20: He created him [man], and determined him, then the way eased for him.

²⁰⁸ Perhaps an allusion to 32: 5 He governs the affair from the heaven to the earth.

أَنْتَ الَّذِي ANTAL-LAD'EE

It is Thou

أَخْصَيْتَ كُلَّ شَيْءٍ عَدَدًا AH'-S'AY-TA KUL-LA SHAY-IN
A'DADAA

who hast counted
everything in numbers, ²⁰⁹

وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمْدًا WA JAA'L-TA LIKUL-LI SHAY-IN
AMADAA

appointed for everything a
term, and

وَقَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا WA QAD-DAR-TA KUL-LA
SHAY-IN TAQ-DEERAA

ordained everything with an
ordination.

أَنْتَ الَّذِي ANTAL-LAD'EE

It is Thou

قَصُرَتْ أَلْوَهَامُ عَنْ ذَاتِيَّتِكَ QAS'URATIL-AW-HAAMU A'N
D'AATEE-YATIK

before whose selfness
Imaginations fall short,

وَعَجَزَتْ أَلْفَهَامُ عَنْ كَيْفِيَّتِكَ WA A'JAZATIL-AF-HAAMU A'N
KAY-FEE-YATIK

before whose HOWNESS
understandings have no
Incapacity, and

وَلَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ WA LAM TUD-RIKIL-AB-S'AARU
MAW-Z'IA' AY-NEE-YATIK

the place of whose
WHERENESS eyes perceive
not. ²¹⁰

أَيْنِيَّتِكَ

أَنْتَ الَّذِي ANTAL-LAD'EE

It is Thou

لَا تُحَدُّ فَتَكُونُ مَحْدُودًا LAA TUH'-H'AD-DU
FATAKOONA MAH'-DOODAA

who hast no bounds, lest
Thou be bounded,

وَلَمْ تُعَمَّلْ فَتَكُونِ مَوْجُودًا WLAM TUMATH-THAL
FATAKOONA MAW-JOODAA

who art not exemplified, lest
Thou be found,

²⁰⁹ Reference to 72: 28: He has counted everything in numbers.

²¹⁰ The terms 'HOWNESS' and 'WHERENESS' are found already in HADEETH attributed to the Prophet in SHI-A'H sources, as well as to some of the IMAMs (Cf. CHITTICK, A SHI-A'H Anthology, Index under AYNEEYAH and KAYFIYYAH. The term 'selfness' (ZATIYYA) is certainly more rare. Lane in his Lexicon points out that It is a post-classical term used in philosophy, but in the present context It has no such philosophical sense and seems to be a coinage built on the analogy of the other two terms.

وَلَمْ تَلِدْ فَتَكُونِ مَوْلُودًا	WA LAM TALID FATAKOONA MAW-LOODAA	who dost not beget, lest Thou be begotten. ²¹¹
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
لَا ضِدَّ مَعَكَ فَيَعَانِدَكَ	LAA Z'ID-DA MAA'KA FAYUA'ANIDAK	with whom there is no opposite, lest it contend with Thee,
وَلَا عِدْلَ لَكَ فَيُكَاثِرُكَ	WA LAA I'D-LA LAKA FAYUKAATHIRAK	who hast no equal, lest it vie with Thee,
وَلَا نِدَّ لَكَ فَيُعَارِضُكَ	WA LAA NID-DA LAKA FAYUA'ARIZ'AK	who hast no rival, lest it resist Thee.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
أَبْتَدَأَ وَآخَرَعَ	AB-TADAA WAKH-TARAA'-	who art He who began, devised,
وَاسْتَحْدَثَ وَابْتَدَعَ	WAS-TAH'-DATHA WAB- TADAA'-	brought forth, originated, and
وَأَحْسَنَ صُنْعَ مَا صَنَعَ	WA AH'-SANA S'UN-A' MAA S'ANAA'-	made well all that He made.
سُبْحَانَكَ مَا	SUB-H'AANAKA	Glory be to Thee!
أَجَلَّ شَأْنُكَ!	MAAA AJAL-LA SHAA-NAKA!	How majestic is Thy station!
وَاسْنَى فِي الْأَمَاكِنِ مَكَانَكَ	WA SS-NAA FIL-AMAAKINI MAKAANAKAI	How high Thy place among the places!
وَأَصْدَعَ بِالْحَقِّ فُرْقَانَكَ	WA AS'-DAA' BIL-H'AQ-QI FUR- QAANAKAI	How cleanly Thy Separator cleaves with the truth! ²¹²

²¹¹ Reference to SURA 112.

²¹² The 'Separator' is the QURAN. There is an allusion here to 15: 9 Therefore cleave [O MUHAMMAD] by means of that which thou are commanded [i.e., the QURANIC injunctions], and turn away from the idolaters.

سُبْحَانَكَ مِنْ	SUB-H'AANAKA MIL	Glory be to Thee!
لَطِيفٍ مَّا أَلْفَفَكَ!	LAT'EEFIM-MAAA AL-T'AFAKAI	The Gentle—how gentle Thou art!
وَمَرْءُوفٍ مَّا أَمْرَأَكَ!	WA RA-OOFIM-MAAA AR- AFAKAI	The Clement—how clement Thou art!
وَحَكِيمٍ مَّا أَعْرَفَكَ!	WA H'AKEEMIM-MAAA AA'- RAFAKAI	The Wise— how knowing Thou art!
سُبْحَانَكَ مِنْ	SUB-H'AANAKA MIN	Glory be to Thee!
مَلِكٍ مَّا أَمْنَعَكَ!	MALEEKIM-MAAA AM- NAA'KAI	The King—how invincible Thou art!
وَجَوَادٍ مَّا أَوْسَعَكَ!	WA JAWAADIM-MAAA AW- SAA'KAI	The Munificent—how full of plenty Thou art!
وَمَرْفَعٍ مَّا أَرْفَعَكَ!	WARAFEEI'M-MAAA AR- FAA'KAI	The Elevated how—elevated Thou art!
ذُو الْبَهَاءِ وَالْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radiance and glory,
وَالْكِبْرِيَاءِ وَالْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM- D	magnificence and praisel
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ	BASAT'-TA BIL-KHAY-RAATI YADAK	Thou hast stretched forth Thy hand with good things,
وَعُرِفَتِ الْهِدَايَةُ مِنْ عِنْدِكَ	WA U'RIFATIL-HIDAAYATU MIN I'NDIK	and from Thee guidance has come to be known,
فَمَنْ التَّمَسَّكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ	FAMANIL-TAMASAKA LIDEENIN AW DUNYAA WAJADAK	so he who begs from Thee religion or this world will find Thee.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ	KHAZ'AA' LAKA MAN JARAA FEE I'L-MIK	Whatever passes in Thy knowledge is subjected to Thee,

وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ	WA KHASHAA' LIA'Z'AMATIKA MAA DOONA A'R-SHIK	all below Thy Throne are humbled before Thy mightiness, and
وَ اتَّقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ	WANQAADA LILT-TAS-LEEMI LAKA KUL-LU KHAL-QIK	every one of Thy creatures follows Thee in submission.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
لَا تُحَسُّ وَلَا تُجَسُّ	LAA TUH'AS-SU WA LAA TUJAS	Thou art not sensed, nor touched,
وَلَا تُمَسُّ وَلَا تُكَادُ	WA LAA TUMAS-SU WA LAA TUKAAD	nor felt, nor beguiled,
وَلَا تُمَاطُ وَلَا تُنَازَعُ	WA LAA TUMAAT'U WA LAA TUNAAZAU'	nor held back, nor challenged,
وَلَا تُجَامَرُ وَلَا تُكَامَرُ	WA LAA TUJAARAA WA LAA TUMAARAA	nor kept up with, nor resisted,
وَلَا تُخَادَعُ وَلَا تُكَارُ	WA LAA TUKHAADAU' WA LAA TUMAAKAR	nor deceived, nor circumvented.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
سَبِيلُكَ جَدَدٌ	SABEELUKA JADAD	Thy path is smooth ground,
وَأَمْرُكَ رَشَدٌ	WA AM-RUKA RASHAD	Thy command right guidance, and
وَأَنْتَ حَيٌّ صَمَدٌ	WA ANTA H'AY-YUN S'AMAD	Thou art a living, eternal refuge.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
قَوْلُكَ حُكْمٌ	QAW-LUKA H'UK-M	Thy word is decisive,
وَقَضَاؤُكَ حَمْدٌ	WA QAZ'AAAW-UKA H'AT-M	Thy decree unfailing,
وَأَمْرَادُكَ عَزْمٌ	WA IRAADATUK A'Z-M	Thy will resolute.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!

لَا مَرَادَ لِمَشِئَتِكَ

LAA RAAAD-DA LIMASHEE-
YATIK

None can reject Thy wish,

وَلَا مَبْدَلَ لِكَلِمَاتِكَ

WA LAA MUBAD-DILA
LIKALIMAATIKnone can change Thy
words.²¹³

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Theel,

بَاهِرَ الْآيَاتِ

BAAHIRAL-AAAYAAT

Out-dazzling in signs,

فَاطِرَ السَّمَاوَاتِ

FAAT'IRAS-SAMAAWAAT

Creator of the heavens,

بَارِئَ النَّسَمَاتِ

BAARI-AN-NASAMAAT

Author of the spirits!

لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ

LAKAL-H'AM-DU H'AM-DAY-
YADOOMU BIDAWAAMIKTo Thee belongs praise, a
praise that will be
permanent with Thy
permanence!

وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا نِغْمَتِكَ

WA LAKAL-H'AM-DU H'AM-
DANA KHAALIDAM-BINIA'-
MATIKTo Thee belongs praise, a
praise everlasting through
Thy favor!

وَلَكَ الْحَمْدُ حَمْدًا يُوَاظِرُ صُنْعَكَ

WA LAKAL-H'AM-DU H'AM-
DAY-YUWAAZEE S'UN-A'KTo Thee belongs praise, a
praise that will parallel Thy
benefaction!

وَلَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى

WA LAKL-H'AM-DU H'AM-DAY-
YAZEEDU A'LAA RIZ'AAKTo Thee belongs praise, a
praise that will increase Thy
good pleasure!

مَرْضَاكَ

وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ

WA LAKAL-H'AM-DU H'AM-
DAM-MAA' H'AM-DI KUL-LI
H'AAMIDTo Thee belongs praise, a
praise along with the praise
of every praiser and

حَامِدٍ

²¹³ Reference to 6: 115.

وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ	WA SHUK-RAY-YAQ-S'URU A'N- HOO SHUK-RU KUL-LI SHAAKIR	a thanksgiving before which falls short the thanksgiving of every thanks-giver;
حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ	H'AM-DAL-LAA YAMBAGHEEE IL-LAA LAK	a praise which is suitable for none but Thee and
وَلَا يُقَرَّبُ بِهِ إِلَّا إِلَيْكَ	WA LAA YUTAQAR-RABU BIHEEE IL-LAAA ILAY-K	through which nearness is sought to none but Thee;
حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ	H'AM-DAY-YUS-TADAAMU BIHIL-AW-WAL	a praise which will make permanent the first [bounty] and
وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ	WA YUS-TAD-A'A BIHEE DAWAAMUL-AAAKHIR	call forth the permanence of the last;
حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَنْزِمَةِ	H'AM-DAY-YATAZ"AAA'FU A'LAA KUROORIL-AZ-MINAH	a praise which will multiply through recurrence of times and
وَيَتَزَايِدُ أَضْعَافًا مُتَرَادِفَةً	WA YATAZAAYADU AZ"- A'AFAM-MUTARAADIFAH	increase through successive doublings;
حَمْدًا يَعْجزُ عَنْ إحصاءِهِ الْحَفَظَةُ	H'AM-DAY-YAA'-JIZU A'N IH'- S'AAA-IHIL-H'AFAZ'AH	a praise which the guardians will not be able to number and
وَيَزِيدُ عَلَى مَا أَحْصَاهُ فِي كِتَابِكَ الْكُتُبَةِ	WA YAZEEDU A'LAA MAAA AH'-S'AT-HOO FEE KITAABIKAL- KATABAH	which exceeds what the writers number in Thy Book; 214
حَمْدًا يُؤَازِنُ عَرْشَكَ الْمَجِيدَ	H'AM-DAY-YUWAAZINU A'R- SHAKAL-MAJEED	a praise which will counterbalance Thy glorious Throne and

214 The guardians or writers are the recording angels. The 'book' mentioned here is referred to in such verses as: The Book shall be set in place; and Thou wilt see the sinners fearful at what is in it, and saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has numbered it?' (18: 49).'

وَيَعَادِلُ كُرْسِيَّكَ الرَّفِيعَ

WA YUA'ADILU KUR-SEE-
YAKAR-RAFEEA'-

equal Thy elevated
Footstool;

حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ

H'AM-DAY-YAK-MULU LADAY-
KA THAWAABUH

a praise whose reward with
Thee will be complete and

وَيَسْتَفِرُّ كُلَّ جَزَاءٍ جَزَاؤُهُ

WA YAS-TAGH-RIQU KUL-LA
JAZAAA-IN JAZAAAW-UH

whose recompense will
comprise every
recompense;

حَمْدًا ظَاهِرُهُ وَفْقُ بَاطِنِهِ

H'AM-DANA ZAAHIRUHOO
WAF-QUL-LIBAAT'INI

a praise whose outward
conforms to its inward, and

وَبَاطِنُهُ وَفْقُ لَصْدِقِ النِّيَّةِ فِيهِ

WA BAAT'INUHOO WAF-QUL-
LIS'ID-QIN-NEE-YATI FEEH

whose inward conforms to
correct intention;

حَمْدًا لَمْ يَحْمَدْكَ خَلْقٌ مِثْلُهُ

H'AM-DAL-LAM YAH'-MAD-KA
KHAL-QUM-MITH-LAH

a praise with whose like no
creature has praised Thee

وَلَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلُهُ

WA LAA YAA'-RIFU AH'ADUN
SIWAAKA FAZ'-LAH

and whose excellence none
knows but Thou;

حَمْدًا يُعَانُ مَنْ اجْتَهِدَ فِيهِ

H'AM-DAY-YUA'ANU MANI AJ-
TAHADA FEE TAA'-DEEDIH

a praise in which he who
strives to multiply Thy praise
will be helped and

تُعَدِّدُهُ

وَيُوَيِّدُ مَنْ أَغْرَقَ نَزْعًا فِي تَوْفِيَّتِهِ

WA YOO-AY-YADU MAN AGH-
RAQA NAZ-A'NA FEE TAW-
FEEATIH

he who draws the bow to
the utmost in fulfilling it will
be confirmed;

حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ

H'AM-DAY-YAJ-MAU' MAA
KHALAQ-TA MINAL-H'AM-D

a praise which will gather all
the praise which Thou hast
created and

وَيَتَنَظَّمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ

WA YANTAZ'IMU MAAA ANTA
KHAALIQUHOO MIM-BAA'-D

tie together all which Thou
wilt afterwards create;

حَمْدًا لَا حَمْدٌ أَقْرَبُ إِلَيَّ قَوْلِكَ

H'AM-DAL-LAA H'AM-DA AQ-
RABU ILAA QAW-LIKA MIN-H

a praise than which no
praise is nearer to Thy word
and

مِنْهُ

وَلَا أَحْمَدُ مِمَّنْ يَحْمَدُكَ بِهِ

WA LAAA AH'-MADA MIM-
MAY-YAH'-MADUKA BIH

than which none is greater
from any who praise Thee;

حَمْدًا يُوجِبُ بِكَرَمِكَ الْمَزِيدَ

H'AM-DAY-YOOJIBU
BIKARAMIKAL-MAZEEDA
BIWUFOORIH

a praise whose fullness will
obligate increase through
Thy generosity and

بِقُورِهِ

وَتَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلًا

W TAS'ILUHOO BIMAZEEDIM-
BAA'-DA MAZEEDIN T'AW-
LAM-MINK

to which Thou wilt join
increase after increase as
graciousness from Thee;

مِنْكَ

حَمْدًا يَجِبُ لِكُرَمِ وَجْهِكَ

H'AM-DAY-YAJIBU LIKARAMI
WAJ-HIK

a praise that will befit the
generosity of Thy face and

وَيَقَابِلُ عِزَّ جَلَالِكَ

WA YUQAABILU I'Z-ZA
JALAALIK

meet the might of Thy
majesty!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

RAB-BI S'AL-LI A'LAA MUH'AM-
MADIW-WAAALI MUH'AM-
MAD

My Lord, bless MUHAMMAD
and the Household of
MUHAMMAD,

الْمُتَجَبِّ الْمُصْطَفَى

AL-MUNTAJABIL-MUS'-TAFAA

the distinguished, the
chosen,

الْمُكْرَمِ الْمُقَرَّبِ

AL-MUKAR-RAMIL-MUQAR-
RAB

the honored, the brought
nigh,

أَفْضَلِ صَلَوَاتِكَ

AF-Z'ALA S'ALAWAATIK

with the most excellent of
Thy blessings,

وَبَارِكْ عَلَيْهِ أَمَّةَ بَرَكَاتِكَ

WA BAARIK A'LAY-HEEE ATAM-
MA BARAKAATIK

benedict him with the most
complete of Thy
benedictions, and

وَتَرَحَّمْ عَلَيْهِ أَمَّتِ مَرَحِمَاتِكَ

WA TARAH'-H'AM A'LAY-HEEE
AM-TAA' RAH'AMAATIK

have mercy upon him with
the most enjoyable of Thy
mercies!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً

RAB-BI S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE
S'ALAAH

My Lord, bless MUHAMMAD
and his Household with a
fruitful blessing,

مَرَاكِبَةً لَا تَكُونُ صَلَاةً

ZAAKEEATAL-LAA TAKOONU
S'ALAATUN AZ-KAA MIN-HAA

more fruitful than which
there is no blessing! Bless
him with a growing blessing,

أَمْزَكِي مِنْهَا وَصَلِّ عَلَيْهِ صَلَاةً

WA S'AL-LI A'LAY-HEE
S'ALAATAN

نَامِيَّةٌ لَا تَكُونُ صَلَاةٌ أَنْمَى مِنْهَا	NAAMEEATAL-LAA TAKOONU S'ALAAATUN ANMAA MIN-HAA	more growing than which there is no blessing!
وَصَلِّ عَلَيْهِ صَلَاةٌ	WA S'AL-LI A'LAY-HEE S'ALAAH	And bless him with a pleasing blessing,
مَرَاذِيَّةٌ لَا تَكُونُ صَلَاةٌ فَوْقَهَا	RAAZ"EEATAL-LAA TAKOONU S'ALAAATUN FAW-QAHAA	beyond which there is no blessing!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةٌ	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE S'ALAAATAN	My Lord, bless MUHAMMAD and his Household with a blessing
تَرْضِيهِهُ وَتَرْيِدُهُ عَلَى مَرْضَاهُ	TUR-Z"EEHOO WATAZEEDU A'LAA RIZ"AAH	which will please him and increase his good pleasure!
وَصَلِّ عَلَيْهِ صَلَاةٌ تَرْضِيكَ	WA S'AL-LI A'LAY-HEE S'ALAAATAN TUR-Z"EEKA	Bless him with a blessing which will please Thee and
وَتَرْيِدُهُ عَلَى مَرْضَاكَ لَهُ	WATAZEEDU A'LAA RIZ"AAKA LAH	increase Thy good pleasure toward him!
وَصَلِّ عَلَيْهِ صَلَاةٌ	WA S'AL-LI A'LAY-HEE S'ALAAATAN	And bless him with a blessing
لَا تَرْضَى لَهُ إِلَّا بِهَا	LAA TAR-Z"AA LAHOOO IL-LAA BIHAA	through other than which Thou wilt not be pleased for him, and
وَلَا تَرَى غَيْرَهُ لَهَا أَهْلًا	WA LAA TARAA GHAY-RAHOO LAHAAA AH-LAA	for which Thou seest no one else worthy!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةٌ	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE S'ALAAH	My Lord, bless MUHAMMAD and his Household with a blessing which
تَجَاوِزُ مَرْضَاكَ	TUJAAWIZU RIZ"-WAANAK	will pass beyond Thy good pleasure,
وَيَبْصُلُ اتِّصَالُهَا بِبَقَائِكَ	WA YAT-TAS'ILU AT- TIS'AALUHAA BIBAQAAA-IK	be continuous in its continuity through Thy subsistence, and

وَلَا يَنْفَدُ كَمَا لَا تَنْفَدُ
كَلِمَاتُكَ

WA LAA YANFADU KAMAA
LAA TANFADU KALIMAATUK

never be spent, just as Thy
words will never be
spent!²¹⁵

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً

RAB-BI S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE
S'ALAAATAN

My Lord, bless MUHAMMAD
and his Household with a
blessing which will

تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَ
أَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ

TANTAZ'IMU S'ALAWAATI
MALAAA-IKATIKA WA
AMBEEAAA-IKA WA RUSULIKA
WA AH-LI T'AAA'TIK

tie together the blessings of
Thy angels, Thy prophets,
Thy messengers, and those
who obey Thee,

وَتَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ
جِنَّكَ وَإِنْسِكَ وَأَهْلِ إِجَابَتِكَ

WA TASH-TAMILU A'LAA
S'ALAWAATI I'BAADIKI MIN
JIN-NIKA WA INSIKA WA AH-LI
IJAABATIK

comprise the blessings of
Thy servants, JINN or
mankind, and those worthy
of Thy response, and

وَتَجْتَمِعُ عَلَى صَلَاةٍ كُلِّ مَنْ
ذَمَّرَتْ وَبَرَّرَتْ مِنْ أَصْنَافِ خَلْقِكَ

WA TAJ-TAMIU' A'LAA S'ALAAATI
KUL-LI MAN D'ARAA-TA
WABARAA-TA MIN AS'-NAAFI
KHAL-QIK

bring together the blessings
of every one of the kinds of
Thy creatures which Thou
hast sown and authored!

رَبِّ صَلِّ عَلَيْهِ وَآلِهِ صَلَاةً تُحِيطُ
بِكُلِّ صَلَاةٍ سَالِفَةٍ وَمُسْتَأَنَفَةٍ

RAB-BI S'AL-LI A'LAY-HEE WA
AAALIHEE S'ALAAATAN
TUH'EET'U BIKUL-LI S'ALAAATIN
SAALIFATIW-WAMUS-TAA-
NAFAH

My Lord, bless MUHAMMAD
and his Household with a
blessing which will
encompass every blessing,
bygone and new!

وَصَلِّ عَلَيْهِ وَعَلَى آلِهِ صَلَاةً
مَرْضِيَّةً لَكَ وَلِكُلِّ دُونِكَ

WA S'AL-LI A'LAY-HEE
WAA'LAAA AAALIHEE S'ALAAH
MAR-Z'EE-YATAL-LAKA
WALIMAN DOONAK

Bless him and his Household
with a blessing which is
pleasing to Thee and
everyone below Thee

وَتُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ

WA TUNSHI-U MAA' D'ALIKA
S'ALAWAATIN

and will bring forth with all
that a blessing

²¹⁵ Allusion to 18: 109: Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent'.

تَضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا	TUZ"AAI'FU MAA'HAA TIL-KAS'- S'ALAWAATI I'NDAHAA	with which Thou wilt multiply those blessings
وَتَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ	WA TAZEEDUHAA A'LAA KUROORIL-AY-YAAMI	and increase them through the recurrence of days with
زِيَادَةً فِي تَضَاعِيفٍ لَا يَعُدُّهَا	ZEEAADATAN FEE TAZ"AAE'EFA LAA YAU'D-DUHAA GHAY-RUK	an increasing in multiples which none can count but
غَيْرُكَ		Thou!
رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ	RAB-BI S'AL-LI A'LAAA AT'AAA- IBI AH-LI BAY-TIHIL	My Lord, bless the best of his Household, those whom Thou hast
الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ	-LAD'EENA AKH-TAR-TAHUM LIAM-RIK	chosen for Thy command,
وَجَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ	WA JAA'L-TAHUM KHAZANATA I'L-MIK	appointed the treasurers of Thy knowledge,
وَحَفَظَةَ دِينِكَ	WA H'AFAZ'ATA DEENIK	the guardians of Thy religion,
وَخُلَفَاءَكَ فِي أَرْضِكَ	WA KHULAF'AAA-AKA FEEE AR- Z"IK	Thy vicegerents in Thy earth, and
وَحُجُجَكَ عَلَى عِبَادِكَ	WA H'UJAJAKA A'LAA I'BAADIK	Thy arguments against Thy servants,
وَطَهَّرْتَهُمْ مِنَ الرَّجْسِ وَالذَّنَسِ	WA TAH-HAR-TAHUM MINAR- RIJ-SI WAD-DANASI TAT'-	purified from uncleanness and defilement through a purification by Thy desire, ²¹⁶
تَطْهِيراً بِأَمْرَادِكَ	HEERAM-BIIRAADATIK	and
وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ وَالْمَسْلَكَ	WA JAA'L-TAHUMUL- WASEELATA ILAY-KA WAL-	made the mediation to Thee ²¹⁷ and the road to Thy
إِلَى جَنَّتِكَ	MAS-LAKA ILAA JAN-NATIK	Garden!

²¹⁶ Reference to 33: 35: Folk of the House, ALLAH only desires to put away from you uncleanness and to purify you.

²¹⁷ Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-AH tradition adds that it will also belong to the IMAMS. Cf. the chapter in MAJLISI's BIH'AR AL-ANWAR 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing which
تُجْزِلُ لَهُمْ بِهَا مِنْ نَحْلِكَ وَكَرَامَتِكَ	TUJ-ZILU LAHUM BIHAA MIN-NIH'ALIKA WAKARAAMATIK	makes plentiful Thy gifts and generosity,
وَتُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَنَوَافِلِكَ	WA TUK-MILU LAHUMUL-ASH-YAAA-A MIN A'TAAYAACA WA NAWAAFILIK	perfects for them Thy bestowals and awards, and
وَتُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ	WA TUWAF-FIRU A'LAY-HIMUL-H'AZ'-ZA MIN A'WAAA-IDIKA WA FAWAAA-IDIK	fills out their share of Thy kindly acts and benefits!
رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً لَا أَمَدَ فِي أَوَّلِهَا	RAB-BI S'AL-LI A'LAY-HEE WAA'LAY-HIM S'ALAATAN LAAA AMADA FEEE AW-WALIHAA	My Lord, bless him and his Household with a blessing whose first has no term,
وَلَا غَايَةَ لِأَمَدِهَا	WA LAA GHAAAYATA LIAMADIHAA	whose term has no limit, and
وَلَا نِهَآيَةَ لِآخِرِهَا	WA LAA NIHAAYATA LIAAAKHIRIHAA	whose last has no utmost end!
رَبِّ صَلِّ عَلَيْهِمْ	RAB-BI S'AL-LI A'LAY-HIM-	My Lord, bless them to

the Resurrection' (VII, 326-40). Among relevant sayings quoted in both SHI-AH and SUNNI sources is that of A'LI: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to MUHAMMAD and his Household, while the yellow belongs to IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

زِينَةُ عَرْشِكَ وَمَا دُونَهُ	ZINATA A'R-SHIKA WA MAA DOONAH	the weight of Thy Throne and all below it,
وَمِلءَ سَمَآوَاتِكَ وَمَا فَوْقَهُنَّ	WA MIL-A SAMAAWAATIKA WA MAA FAW-QAHUN	the amount that fills the heavens and all above them,
وَعَدَدَ أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَآةً	WA A'DADA ARAZ"EEKA WA MAA TAH'-TAHUN-NA WA MAA BAY-NAHUN	the number of Thy earths and all below and between them, a blessing that will
تَقْرِيبُهُمْ مِّنكَ زُرْفَى	S'ALAATAN TUQAR-RIBUHUM MINKA ZUL-FAA	bring them near to Thee in proximity,
وَتَكُونُ لَكَ وَلَهُمْ مَرِضَى	WA TAKOONU LAKA WA LAHUM RIZ"ANA	please Thee and them,
وَمُتَّصِلَةٌ بِنَظَائِرِهِنَّ أَبَدًا	WA MUT-TAS'ILATAM- BINAZ'AAA-IRHIN-NA ABADAA	and be joined to its likes forever!
اَللّٰهُمَّ اِنَّكَ اَيَّدْتَ دِيْنَكَ فِى كُلِّ اَوَانٍ بِاِمَامٍ اَقَمْتَهُ	AL-LAAHUM-MA IN-NAKA AY- YAT-TA DEENAKA FEE KUL-LI AWAANIM-BIIMAAMIN AQAM- TAHOO	O ALLAH, surely Thou hast confirmed Thy religion in all times with an IMAM whom Thou hast
عَلَمًا لِّعِبَادِكَ وَمَنَارًا فِى بِلَادِكَ	A'LAMAL-LII'BAADIKA WA MANAARAN FEE BILAADIK	set up as a guidepost to Thy servants and a lighthouse in Thy lands,
بَعْدَ اَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ	BAA'-DA AW-WAS'AL-TA H'AB- LAHOO BIH'AB-LIK	after his cord has been joined to Thy cord!
وَجَعَلْتَهُ الذَّرِيْعَةَ اِلَى مَرْضَاكَ	WA JAA'L-TAHUD'-D'AREEA'TA ILAA RIZ"-WAANIK	Thou hast appointed him the means to Thy good pleasure,
وَاَقْرَضْتَ طَاعَتَهُ	WAF-TARAZ"-TA T'AAA'TAH	made obeying him obligatory,
وَحَذَرْتَ مَعْصِيَتَهُ	WA H'AD'-D'AR-TA MAA'- S'EEATAH	cautioned against disobeying him,
وَاَمَرْتَ	WA AMAR-TA	and commanded
بِاَمْرِشَالٍ اَوْ اَمْرِهٖ	BIM-TITHAALI AWAAMIRIH	following his commands,

وَالْإِنْتِهَاءَ عِنْدَ نَهْيِهِ	WALINTIHAAA-I I'NDA NAH-YIH	abandoning his prohibitions, and
وَأَنْ لَا يَتَقَدَّمَهُ مُتَقَدِّمٌ	WA AL-LAA YATAQAD-DAMAHOO MUTAQAD-DIM	that no forward-goer go ahead of him
وَلَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ	WA LAA YATAAKH-KHARA A'N-HOO MUTAAKH-KHIR	or back-keeper keep back from him! ²¹⁸
فَهُوَ عِصْمَةُ الْإِلَازِئِنِ	FA HUWA I'S'-MATUL-LAAA-ID'EEN	So he is the preservation of the shelter-seekers,
وَكَهْفُ الْمُؤْمِنِينَ	WA KAH-FUL-MOO-MINEEN	the cave of the faithful,
وَعُرْوَةُ الْمُمْسِكِينَ	WA U'R-WATUL-MUTAMAS-SIKEEN	the handhold of the adherents, and
وَبَهَاءُ الْعَالَمِينَ	WA BAHAAA-UL-A'ALAMEEN	the radiance of the worlds!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
فَاَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيْهِ	FAAW-ZIA' LIWALEE-YKA SHUK-RA MAAA AN-A'M-TA BIHEE A'LAY-H	so inspire Thy guardian ²¹⁹ to give thanks for that in which Thou hast favored him,
وَأَوْزِعْنَا مِثْلَهُ فِيهِ	WA AW-ZIA'-NAA MITH-LAHOO FEEH	Inspire us with the like concerning him,
وَأْتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا	WA AAATIHEE MIL-LADUNKA SUL-T'AANAN-NAS'EERAA	grant him an authority from Thee to help him, ²²⁰

²¹⁸ Cf. Supplication 1: They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back.

²¹⁹ The 'Friend' or WALI is the IMAM, who, in keeping with the various meanings of the root, is 'friend' of ALLAH, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as WILAYA (or WALAYA) and derived from the same Arabic root, is discussed in most books on SHI'ISM, in the present text the word is mentioned, not always in the technical sense.

²²⁰ Allusion to 17: 80: And say [O MUHAMMAD]: '...grant me authority from Thee to help me.'

وَافْتَحْ لَهُ قَتَحًا يَسِيرًا	WA AF-TAH' LAHOO FAT-H'AY-YASEERAA	open for him an easy opening, ²²¹
وَاعْنُدْ بِرُكْنِكَ الْأَعَزِّ	WA AI'N-HOO BIRUK-NIKAL-AAZ	aid him with Thy mightiest pillar,
وَاشْدُدْ أُنْزَرَهُ	WASH-DUD AZ-RAH	brace up his back, ²²²
وَقَوِّ عَضُدَهُ	WA QAW-WI A'Z'UDAH	strengthen his arm, ²²³
وَمَرَاعِهِ بِعَيْنِكَ	WA RAAI'HEE BI 'Y-NIK	guard him with Thy eye,
وَاحْمِهِ بِحِفْظِكَ	WAH'-MIHEE BIH'IF-Z'IK	defend him with Thy safeguarding,
وَأَنْصُرْهُ بِمَلَائِكَتِكَ	WANS'UR-HOO BIMALAAA-IKATIK	help him with Thy angels, and
وَأَمْدُدْهُ بِجُنْدِكَ الْأَغْلَبِ	WAM-DUD-HOO BIJUNDIKAL-AGH-LAB	assist him with Thy most victorious troops! ²²⁴
وَأَقِمْ بِهِ كِتَابَكَ وَحُدُودَكَ	WA AQIM BIHEE KITAABAKA WA H'UDOODAK	Through him establish Thy Book, Thy bounds, Thy laws,
وَشَرَائِعَكَ وَسُنَنَ رَسُولِكَ	WA SHARAAA-IA'KA WA SUNANA RASOOLIKA	and the norms of Thy Messenger's SUNNA (Thy
صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ	S'ALAWAATUKAL-LAAHUM-MA A'LAY-HEE WA AAALIH	blessings, O ALLAH, be upon him and his Household),

²²¹ Cf. 48: 1: Surely We have given a manifest opening.

²²² Cf. Moses' supplication in 20: 31 Appoint for me of my folk a familiar, HAROON, my brother; by him brace up my back.

²²³ Like the previous clause, this is allusion to the story of Moses and HAROON in the QURAN, and more specifically, to ALLAH's words to Moses: We will strengthen thy arm by means of your brother (28: 35).

²²⁴ Cf. 37: 173: Our troops—they are the victors.

وَأُخِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ
مَعَالِمِ دِينِكَ

WA AH'-YI BIHEE MAAA
AMAATAHUZ'-Z'AALIMOONA
MIM-MAA'ALIMI DEENIK

bring to life the guideposts
of Thy religion, deadened
by the wrongdoers,

وَاجْلُ بِهِ صَدَاءَ الْجَوْرِ عَنْ
طَرِيقَتِكَ

WAJ-LU BIHEE S'ADAAA-AL-
JAW-RI A'N T'AREEQATIK

burnish the rust of injustice
from Thy way,

وَأَنْبِ بِهِ الصَّرَاءَ مِنْ سَبِيلِكَ

WA ABIM-BIHIZ"-Z"AR-RAAA-A
MIN SABEELIK

sift the adversity from Thy
road,

وَأَمْزِلْ بِهِ النَّاكِينَ عَنْ صِرَاطِكَ

WA AZIL BIHIN-NAAKIBEENA
A'N S'IRAAT'IK

eliminate those who deviate
from Thy path, and

وَأَمْحُقْ بِهِ بُغَاةَ قَصْدِكَ عِوَجًا

WAM-H'AQ BIHEE BUGHAATA
QAS'-DIKA I'WAJAA

erase those who seek
crookedness in Thy
straightness!

وَأَلِنْ جَانِبَهُ لِأَوْلِيَايِكَ

WA ALIN JAANIBAHOO LIAW-
LEAAAA-IK

Make his side mild toward
Thy friends,

وَأَبْسُطْ يَدَهُ عَلَى أَعْدَائِكَ

WAB-SUT' YADAHOO A'LA
AA'-DAAA-IK

stretch forth his hand over
Thy enemies,

وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَ
تَعَطُّفَهُ وَتَحَنُّنَهُ

WA HAB LANAA RAA-
FATAHOO WA RAH'-
MATAHOO WA TAA'T'-
T'UFAHOO WA TAH'AN-NUNAH

give us his clemency, his
mercy, his tenderness, his
sympathy,

وَأَجْعَلْنَا

WAJ-A'L-NAA

and make us

لَهُ سَامِعِينَ مُطِيعِينَ

LAHOO SAAMIE'ENA
MUT'EEE'EN

his hearers and obeyers,

وَفِي مِرْصَادِهِ سَاعِينَ

WA FEE RIZ"AAHOO SAAE'EN

strivers toward his good
pleasure,

وَالِى نَصْرَتِهِ وَالْمُدَافَعَةَ عَنْهُ

WA ILAA NUS'-RATIHEE WAL-
MUDAFAAATI A'N-HOO MUK-
NIFEEN

assistants in helping him and
defending him, and

مُكَنِّفِينَ

وَإِلَيْكَ وَإِلَى رَسُولِكَ صَلَوَاتُكَ
اللَّهُمَّ عَلَيْهِ وَاللَّهُ بِذَلِكَ مُتَقَرِّبِينَ

اللَّهُمَّ وَصَلْ عَلَى أَوْلِيَائِهِمْ

الْمُتَقَرِّبِينَ بِمَقَامِهِمْ

الْمُسَبِّحِينَ مُنْجَهُمْ

الْمُقْتَنِينَ آثَارَهُمْ

الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمْ

الْمُسْتَمْسِكِينَ بِوَلَايَتِهِمْ

الْمُؤْتَمِنِينَ بِإِمَامَتِهِمْ

الْمُسْلِمِينَ لِأَمْرِهِمْ

الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ

الْمُنْتَظَرِينَ أَيَّامَهُمْ

الْمُعَادِينَ إِلَيْهِمْ أَعْيُنَهُمْ

الصلوات المباركات

التراكيات الناميات

WA ILAY-K WA ILAA
RASOOLIKA S'ALAWAATUKAL-
LAAHUM-MA A'LAY-HEE WA
AAALIHEE BID'ALIKA
MUTAQAR-RIBEEN

AL-LAAHUM-MA WAS'AL-LI
A'LAAA AW-LEEAAA-IHIMU

AL-MUA'-TARIFEENA
BIMAQAAMIHIM

AL-MUT-TABIE'ENA MAN-
HAJAHUM

AL-MUQ-TAFEENA
AAATHAARAHUM

AL-MUS-TAM-SIKEENA BIU'R-
WATHIM

AL-MUTAMAS-SIKEENA
BIWILAAAYATHIM

AL-MOO-TAM-MEENA
BIIMAAMATHIM

AL-MUSAL-LIMEENA LIAM-
RIHIM

AL-MUJ-TAHIDEENA FEE
TAAATHIM

AL-MUNTAZ'IREENA AY-
YAAMAHUM

AL-MAAAD-DEENA ILAY-HIM
AA'-YUNAHUM

AS'-S'ALAWAATIL-
MUBAARAKAATIZ-
ZAAKEEAATIN-NAAMEEAAATIL-

brought near through that to
Thee and Thy Messenger
(Thy blessings, O ALLAH, be
upon him and his
Household).

O ALLAH, and bless the
friends [of the IMAMs],

the confessors of their
station,

the keepers to their course,

the pursuers of their tracks,

the clingers to their
handhold,

the adherents to their
guardianship, ²²⁵

the followers of their
IMAMATE,

the submitters to their
command,

the strivers to obey them,

the awaiters of their days,

the directors of their eyes
toward them,

with blessings blessed,
pure, growing,

²²⁵ WILAYA—which may be translated as friendship, authority, guardianship, rule—is the office of function of the 'Friend' or WALI, mentioned above in note 219.

الْغَادِيَاتِ الرَّائِحَاتِ	GHAADDEEAATIR-RAAA-IH'AAT	fresh, and fragrant!
وَسَلِّمْ عَلَيْهِمْ وَعَلَىٰ أَرْوَاحِهِمْ	WA SAL-LIM A'LAY-HIM WAA'LAAA AR-WAAH'IHIM	Give them and their spirits peace,
وَاجْمَعْ عَلَىٰ اتَّقَوِي أَمْرَهُمْ	WAJ-MAA' A'LAAT-TAQ-WAAA AM-RAHUM-	bring together their affair in reverential fear,
وَأَصْلَحْ لَهُمْ شُؤْنَهُمْ	WA AS'-LIH' LAHUM SHOO- OONAHUM-	set right their situations,
وَتُبَّ عَلَيْهِمْ	WA TUB A'LAY-HIM	turn toward them,
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَخَيْرُ الْغَافِرِينَ	IN-NAKA ANTAT-TAW- WAABUR-RAH'EEMU WA KHAY- RUL-GHAAFIREEN	Surely Those art Ever-turning, All-compassionate ²²⁶ and the Best of forgivers, and
وَاجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	WAJ-A'L-NAA MAA'HUM FEE DAARIS-SALAAMI BIRAH'- MATIK YAAA AR-H'AMAR- RAAH'IMEEN	place us with them in the Abode of Peace ²²⁷ , through Thy mercy, O Most Merciful of the merciful!
اللَّهُمَّ هَذَا يَوْمُ عَرَفَةٍ	AL-LAAHUM-MA HAD'AA YAW- MU A'RAFAH	O ALLAH, this is the Day of A'RAFA,
يَوْمٌ شَرِّقْتَهُ وَكَرَّمْتَهُ وَعَظَّمْتَهُ	YAW-MUN SHAR-RAF-TAHOO WAKAR-RAM-TAHOO WAA'Z'- Z'AM-TAH	a day which Thou hast made noble, given honor, and magnified.
نَشَرْتَ فِيهِ رَحْمَتَكَ	NASHAR-TA FEEHEE RAH'- MATAK	Within It Thou hast spread Thy mercy,
وَمَنْتَ فِيهِ بِعَفْوِكَ	WA MANANTA FEEHEE BI 'F- WIK	showed kindness through Thy pardon, and
وَأَجْزَلْتَ فِيهِ عَطِيَّتَكَ	WA AJ-ZAL-TA FEEHEE A'TEE- YATAK	made plentiful Thy giving, and

²²⁶ 2: 128

²²⁷ Cf. 10: 25: And ALLAH summons to the Abode of peace. Cf. also 6: 127

وَتَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ	WA TAFAZ"-Z"AL-TA BIHEE A'LAA I'BAADIK	by it Thou hast been bounteous toward Thy servants.
اللَّهُمَّ وَأَنَا عَبْدُكَ الَّذِي	AL-LAAHUM-MA WAANAA A'B- DUKAL-LAD'EEE	O ALLAH, I am Thy servant whom
أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَبَعْدَ خَلْقِكَ أَيَّاهُ فَجَعَلْتَهُ مِنْ	AN-A'M-TA A'LAY-HQAB-LA KHAL-QIKA LAHOO WA BAA'- DA KHAL-QIKA EE-YAAH	Thou favored before creating him and after creating him. Thou madest him one of those whom Thou
هَدَيْتَهُ لِدِينِكَ	FAJAA'L-TAHOO MIM-MAN HADAY-TAHOO LIDEENIK	guided to Thy religion,
وَوَقَّعْتَهُ لِحَقِّكَ	WA WAF-FAQ-TAHOO LIH'AQ- QIK	gavest success in fulfilling Thy right,
وَعَصَمْتَهُ بِحَبْلِكَ	WA A'S'AM-TAHOO BIH'AB-LIK	preserved through Thy cord,
وَأَدْخَلْتَهُ فِي حِزْبِكَ	WA AD-KHAL-TAHOO FEE H'IZ- BIK	Included within Thy party, and
وَأَمَرَشْتَهُ لِمُؤَاوَاةِ أَوْلِيَائِكَ وَ مُعَادَاةِ أَعْدَائِكَ	WA AR-SHAT-TAHOO LIMUWAALAATI AW-LEEAAA- IKA WA MUA'ADAATI AA'- DAAA-IK	directed aright to befriend Thy friends and show enmity to Thine enemies.
ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتِمِرْ	THUM-MA AMAR-TAHOO FALAM YAA-TAMIR-	Then Thou commanded him, but he did not follow Thy commands,
وَمَنْعَجَرْتَهُ فَلَمْ يَنْتَرْجِرْ	WA ZAJAR-TAHOO FALAM YANZAJIR-	Thou restricted Him, but he did not heed Thy restrictions,
وَنَهَيْتَهُ عَنْ مَعْصِيَتِكَ	WA NAHAY-TAHOO A'M- MAA'-S'EEATIK	Thou prohibited him from disobedience toward Thee,
فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ	FAKHAALFA AM-RAKA ILAA NAH-YIK	but he broke Thy command by doing what Thou hadst prohibited,
لَا مُعَاوَاةَ لَكَ وَلَا اسْتِكْبَارًا عَلَيْكَ بَلْ	LAA MUA'ANADATAL-LAKA WA LAA AS-TIK-BAARANA A'LAY-K	not in contention with Thee, nor to display pride toward Thee; on the contrary,

دَعَاؤُهُ هَوَاهُ إِلَى مَا نَرَيْتَهُ وَإِلَى مَا حَذَّرْتَهُ	BAL DAA'AHOO HAWAAHOOO ILAA MAA ZAY- YAL-TAHOO WA ILAA MAA H'AD'-D'AR-TAH	his caprice ²²⁸ called him to that which Thou hadst set apart and cautioned against, and
وَأَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَعَدُوُّهُ فَأَقْدَمَ عَلَيْهِ	WA AA'ANAHOO A'LAA D'ALIKA A'DOO-WUKA WAA'DOO-WUH FAAQ-DAMA A'LAY-H	he was helped in that by Thy enemy and his enemy. So he went ahead with it
عَامِرًا بِوَعِيدِكَ مَرَجِيًا لِعَفْوِكَ	A'ARIFAM-BIWAE'EDIK RAAJEEAL-LIA'F-WIK	knowing Thy threat, hoping for Thy pardon,
وَأَقْبًا بِتَجَاوُزِكَ وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ إِلَّا يَفْعَلُ	WAATHIQAM-BITAJAAWUZIK WA KAANA AH'AQ-QA I'BAADIKA MAA' MAA MANANTA A'LAY-HEEE AL-LAA YAF-A'L	and relying upon Thy forbearance, though he was the most obligated of Thy servants —given Thy kindness toward him—not to do so.
وَهَا أَنَا ذَا بَيْنَ يَدَيْكَ صَاحِرًا ذَلِيلًا خَاضِعًا	WA HAAA ANA D'AA BAY-NA YADAY-KA S'AAGHIRANA D'ALEELANA KHA AZ'IA'NA	Here I am, then, before Thee, despised, lowly, humble,
خَاشِعًا خَائِفًا	KHAASHIA'NA KHA AAA-IFANA	abject, fearful,

²²⁸ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26).

مُعْتَرِفًا بِعَظِيمِ مِّنَ الذُّنُوبِ
تَحَمَّلْتَهُ وَجَلِيلِ مِّنَ الْخَطَايَا
أَجْتَرَمْتَهُ

MUA'-TARIFAM-BI 'Z'EEMIM-
MINAD'-D'UNOOBI TAH'AM-
MAL-TUH WA JALEELIM-
MINAL-KHAT'AAYAA AJ-
TARAM-TUH

confessing the dreadful sins
with which I am burdened
and the great offenses that I
have committed,

مُسْتَجِيرًا بِصَفْحِكَ

MUS-TAJEERAM-BIS'AF-H'IK

seeking sanctuary in Thy
forgiveness,

لَا يَذُأ بِرَحْمَتِكَ

LAAA-ID'AM-BIRAH'-MATIK

asking shelter in Thy mercy,

مُوقِنًا أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ
وَلَا يَنْغُضُنِي مِنْكَ مَانِعٌ

MOOQINAN AN-NAHOO LAA
YUJEERUNEE MINKA MUJEER
WA LAA YAM-NAU'NEE MINKA
MAANIU'N

and certain that no
sanctuary-giver will give me
sanctuary from Thee and no
withholder will hold me back
from Thee.

فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَيَّ مَنِ
أَقْتَرَفَ مِنْ تَعَمُّدِكَ

FAU'D A'LAY-YA BIMAA
TAU'WDU BIHEE A'LAA MANI
AQ-TARAF MIN TAGHAM-
MUDIK

So act kindly toward me, just
as Thou actest kindly by Thy
shielding him who commits
sins,

وَجُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ مَنِ
الْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ

WA JUD A'LAY-YA BIMAA
TAJOODU BIHEE A'LAA MAN
AL-QAA BEEADIHEEE ILAY-KA
MIN A'F-WIK

be munificent toward me,
just as Thou art munificent
by pardoning him who
throws himself before Thee,

وَأَمْنُنْ عَلَيَّ بِمَا لَا يَسَعَاظُمُكَ أَنْ
تَمُنَّ بِهِ عَلَيَّ مَنْ أَمَلَكَ مِنْ غُفْرَانِكَ

WAM-NUN A'LAY-YA BIMAA
LAA YATAA'AZ'AMUKA AN
TAMUN-NA BIHEE A'LAA MAN
AM-MALAKA MIN GHUF-
RAANIK

and show kindness to me,
just as it is nothing great for
Thee to show kindness by
forgiving him who
expectantly hopes in Thee!

وَأَجْعَلْ لِّي فِي هَذَا الْيَوْمِ نَصِيبًا
أَتَأَلُّ بِهِ حَظًّا مِنْ مَرْضَاؤِكَ

WAJ-A'L-LEE FEE HAD'AAL-
YAW-MI NAS'EEBAN ANAALU
BIHEE H'AZ'-Z'AM-MIR-RIZ"-
WAANIK

Appoint for me in this day
an allotment through which I
may attain a share of Thy
good pleasure, and

وَلَا تَرُدَّنِي صِفْرًا مِمَّا يَتَقَلَّبُ بِهِ
الْمُسْعِدُونَ لَكَ مِنْ عِبَادِكَ

WA LAA TARUD-DANEE S'IF-
RAM-MIM-MAA YANQALIBU
BIHIL-MUTAA'B-BIDOONA LKA
MIN I'BAADIK

send me not back destitute
of that with which Thy
worshippers return from
among Thy servants!

وَإِنِّي وَإِنْ لَمْ أَقْدِمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ	WA IN-NEE WA IL-LAM UQAD- DIM MAA QAD-DAMOOHOO MINAS'-S'AALIH'AATI FAQAD QAD-DAM-TU	Though I have not forwarded the righteous deeds which they have forwarded,
تَوْحِيدِكَ وَنَقَى الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنْكَ	TAW-H'EEDAKA WA NAF-YAL- AZ"-DAADI WAL-ANDAADI WAL-ASH-BAAHEE A'NK	I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses,
وَأَتَيْتُكَ مِنَ الْبُيُوتِ الَّتِي أَمَرْتَ أَنْ تَأْتِي مِنْهَا	WA ATAY-TUKA MINAL-AB- WAABI AL-LATEEE AMAR-TA AN TOO-TAA MIN-HAA	I have come to Thee by the gateways by which Thou hast commanded that people come, and
وَتَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ بِهِ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ	WA TAQAR-RAB-TU ILAY-KA BIMAA LAA YAQ-RUBU BIHEEE AH'ADUM-MINKA IL-LAA BIT- TAQAR-RUBI BIH	I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee.
ثُمَّ أَتَيْتُ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ	THUM-MA AT-BAA'-TU D'ALIKA BIL-INAABATI ILAY-K	Then I followed all this with repeated turning toward Thee,
وَالْتَذَلُّ وَالْأَسْتِكَانَةُ لَكَ وَحُسْنُ الظَّنِّ بِكَ	WAT-TAD'AL-LULI WALIS- TIKAANATI LAK WA H'US-NIZ'-Z'AN-NI BIK	lowliness and abasement before Thee, opinion of Thee, and
وَالثِّقَةُ بِمَا عِنْدَكَ وَشَفَعْتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَجَايَكَ	WATH-THIQATI BIMAA I'NDAK WA SHAFAA'-TUHOO BIRAJAAA-IKAL-LAD'EE QAL- LA MAA YAKHEEBU A'LAY-HEE RAAJEEK	trust in what is with Thee; and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed!
وَسَأَلْتُكَ مَسْأَلَةً	WA SAAL-TUKA MAS-ALATAL- H'AQEERID'-D'ALEEL	I asked Thee with the asking of one

الْحَقِيرِ الذَّلِيلِ الْبَائِسِ الْفَقِيرِ
الْخَائِفِ الْمُسْتَجِيرِ

AL-BAAA-ISIL-FAQEERIL-
KHAAA-IFIL-MUS-TAJEER

vile, lowly, pitiful, poor,
fearful,

seeking sanctuary;

وَمَعَ ذَلِكَ خِيفَةً وَتَضَرُّعًا
وَتَعَوُّذًا وَكَلُودًا

WA MAA' D'ALIKA
KHEEFATAW-WATAZ"AR-RUA'A

all that in fear and pleading

WA TAA'W-WUD'AA
WATALAW-WUD'AA

seeking refuge and asking
shelter,

لَا مُسْتَطِيلًا بِتَكَبُّرٍ
الْمُتَكَبِّرِينَ

LAA MUS-TATEELAM-BITAKAB-
BURIL-MUTAKAB-BIREEN

not presumptuous through
the pride of the proud,

وَلَا مُعَالِيًا بِدَالَّةِ الْمُطِيعِينَ

WA LAA MUTA'ALEEAM-
BIDAAAL-LATIL-MUTE'EE'EN

nor exalting myself with the
boldness of the obedient,

وَلَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ

WA LAA MUS-TATEELAM-
BISHAFAAA'TISH-SHAAFIE'EN

nor presumptuous of the
intercession of the
interceders.

وَأَنَا بَعْدُ

WA ANA BAA'-DU

For I am still

أَقْلُ الْأَقْلِينَ

AQAL-LUL-AQAL-LEEN

the least of the least and

وَأَذَلُّ الْأَذَلِّينَ

WA AD'AL-LUL-AD'AL-LEEN

the lowliest of the lowly,

وَمِثْلُ الذَّرَّةِ أَوْ دُونَهَا

WA MITH-LUD'-D'AR-RATI AW
DOONAHAA

like a dust mote or less!

فَيَا مَنْ لَمْ يَعْجَلِ الْمُسِيئِينَ

FAYAA MAL-LAM YUA'AJILIL-
MUSEE-EEN

O He who does not hurry the
evildoers

وَلَا يَنْدَهُ الْمُسْرِقِينَ

WA LAA YANDAHUL-MUT-
RAFEEN

nor restrain those living in
ease!²²⁹

وَيَا مَنْ يَمُنُّ بِأَقَالَةِ الْعَاثِرِينَ

WA YAA MAY-YAMUN-NU
BIIQAALATIL-A'ATHIREEN

O He who shows kindness
through releasing the
stumblers and

²²⁹ This may be allusion to 17: 16.

وَيَتَفَضَّلُ بِإِظْلَامِ الْخَاطِئِينَ	WA YATAFAZ"-Z"ALU BIINZ'AARIL-KHAAT'I-EEN	gratuitous bounty through respite the offenders!
أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاشِرُ	ANAAL-MUSEE-UL-MUA'- TARIFUL-KHAAT'I-UL-A'ATHIR	I am the evildoer, the confessor, the offender, the stumbler!
أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِنًا	ANAAL-LAD'EEE AQ-DAMA A'LAY-KA MUJ-TARI-AA	I am he who was audacious toward Thee as one insolent!
أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا	ANAAL-LAD'EE A'S'AAKA MUTAA'M-MIDAA	I am he who disobeyed Thee with forethought!
أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَ بِامْرَأِكَ	ANAAL-LAD'EE AS-TAKH-FAA MIN I'BAADIKA WABAARAZAK	I am he who hid myself from Thy servants and blatantly showed myself to Thee! ²³⁰
أَنَا الَّذِي هَابَ عِبَادُكَ وَأَمْنَكَ	ANAAL-LAD'EE HAABA I'BAADAKA WA AMINAK	I am he who was awed by Thy servants and felt secure from Thee!
أَنَا الَّذِي لَمْ يَرْهَبْ سَطَوْنَكَ وَلَمْ يَخَفْ بِأَسْكَ	ANAAL-LAD'EE LAM YAR-HAB SAT'-WATAK	I am he who dreaded not Thy penalty and
وَلَمْ يَخَفْ بِأَسْكَ	WA LAM YAKHAF BAA-SAK	feared not Thy severity!
أَنَا الْجَانِي عَلَى نَفْسِهِ	SNAAL-JAANEE A'LAA NAF-SIH	I am the offender against himself!
أَنَا الْمُرْتَهَنُ بِكَلَّتِهِ	SNAAL-MUR-TAHANU BIBALEE- YATIH	I am the hostage to his own affliction!
أَنَا الْقَلِيلُ الْحَيَاءِ	SNAAL-QALEELUL-H'AYAAA-I	I am short in shame!
أَنَا الطَّوِيلُ الْعَنَاءِ	ANAAT'-T'AWHEELUL-A'NAAA-I	I am long in suffering!

²³⁰ Allusion to 4:108: They hide themselves from men, but hide themselves not from ALLAH.

بِحَقِّ مَنْ أَنْتَجَبْتَ مِنْ خَلْقِكَ

BIH'AQ-QI MANI ANTAJAB-TA
MIN KHAL-QIK

By the right of him whom
Thou hast distinguished
among Thy creation and

وَبِمَنْ أَصْطَفَيْتَهُ لِنَفْسِكَ

WA BIMANI AS'-TAFAY-TAHOO
LINAF-SIK

by him whom Thou hast
chosen for Thyself!

بِحَقِّ مَنْ اخْتَرْتَ مِنْ بَرِيَّتِكَ

BIH'AQ-QI MANI AKH-TAR-TA
MIM-BAREE-YATIK

By the right of him whom
Thou hast selected from
among Thy creatures and

وَمَنْ أَجْنَيْتَ لِسَانِكَ

WA MANI AJ-TABAY-TA
LISHAA-NIK

by him whom Thou hast
picked for Thy task!

بِحَقِّ مَنْ وَصَلَتْ طَاعَتُهُ بِطَاعَتِكَ

BIH'AQ-QI MAW-WAS'AL-TA
T'AAATAHOO BIT'AAATIK

By the right of him the
obeying of whom Thou hast
joined to obeying Thee, and

وَمَنْ جَعَلْتَ مَعْصِيَتَهُ
كَمَعْصِيَتِكَ

WA MAN JAA'L-TA MAA'-
S'EEATAHOO KAMAA'-S'EEATIK

by him the disobeying of
whom Thou hast made like
disobeying Thee!

بِحَقِّ مَنْ قَرَنْتَ مَوْلَاهُ بِمَوْلَاكَ

BIH'AQ-QI MAN QARANTA
MUWAALAATAHOO
BIMUWAALAATIK

And by the right of him
whose friendship Thou hast
bound to Thy friendship

وَمَنْ نَطَتْ مُعَادَاتُهُ بِمُعَادَاتِكَ

WA MAN-NUT-TA
MUA'ADAATAHOO
BIMUA'ADAATIK

and by him whose enmity
Thou hast linked to Thine
enmity!

تَعَمَّدَنِي فِي يَوْمِي هَذَا بِمَا تَتَعَمَّدُ
بِهِ مَنْ

TAGHAM-MAD-NEE FEE YAW-
MEE HAD'AA BIMAA
TATAGHAM-MADU BIHEE
MAN-

Shield me in this day of
mine, by that through which
Thou shieldest

جَائِرَ إِلَيْكَ مُنْصَلًّا

JAARA ILAY-KA MUTANAS'-
S'ILAA

him who prays fervently to
Thee while disavowing and

وَعَاذَ بِاسْتِغْفَارِكَ تَائِبًا

WA A'AD'A BIS-TIGH-FAARIKA
TAAA-IBAA

him who seeks refuge in Thy
forgiveness while repenting!

وَتَوَلَّى بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَالرُّفْعَى لَدَيْكَ وَالْمَكَانَةَ مِنْكَ	WA TAWAL-LANEE BIMAA TATAWAL-LAA BIHEEE AH-LA T'AAA'TIKA WAZ-ZUL-FAA LADAY-KA WAL-MAKAANATI MINK	Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to Thee, and rank with Thee!
وَتَوَحَّدْنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ وَفِي بَعْدِكَ	WA TAWAH'-H'AD-NEE BIMAA TATAWAH'-H'ADU BIHEE MAN- WAFAA BI 'H-DIK	Single me out, as Thou singlest him out who fulfills Thy covenant,
وَأَتْعَبَ نَفْسَهُ فِي ذَاتِكَ	WA AT-A'BA NAF-SAHOO FEE D'AATIK	fatigues himself for Thy sake alone, and
وَأَجْهَدَهَا فِي مَرْضَاتِكَ	WA AJ-HADAHAA FEE MAR- Z'AATIK	exerts himself in Thy good pleasure!
وَلَا تُؤَاخِذْنِي	WA LAA TOO-AAKHID'-NEE	Take me not to task for
بِتَفْرِيطِي فِي جَنْبِكَ	BITAF-REET'EE FEE JAMBIK	my neglect in respect to Thee,
وَتَعْدِي طُورِي فِي حُدُودِكَ	WA TAA'D-DEE T'AW-REE FEE H'UDOODIK	my transgressing the limit in Thy bounds, and
وَمُجَاوِرَةِ أَحْكَامِكَ	WA MUJAAWAZATI AH'- KAAMIK	stepping outside Thy ordinances!
وَلَا تَسْتَدْرِجْنِي بِأَمْلَائِكَ لِي	WA LAA TAS-TAD-RIJ-NEE BIIM-LAAA-IKA LEE	Draw me not on little by little by granting me a respite, 231

231 Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite—surely My guile is firm. IMAM JAFAR AS-SADIQ says: 'When ALLAH desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favor so that he forgets to ask forgiveness and persists in the sin. This is indicated by ALLAH's words: We will draw them on little by little from whence they know not.' (SAYYID A'LIKHAN)

أَسْتَدْرِجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ وَلَمْ يَشْرَكْكَ فِي حُلُولِ نِعْمَتِهِ بِي	IS-TID-RAAJA MAM- MANAA'NEE KHAY-RA MAA I'NDAHOO WA LAM YASH- RAK-KA FEE H'ULOOLI NIA'- MATIHEE BEE	like the drawing on little by little of him who withholds from me the good he has by not sharing with Thee in letting favor down upon me!
وَتَهْنِئَ مِنْ مِرْقَدَةِ الْغَافِلِينَ	WA NAB-BIH-NEE MIN- RAQ-DATIL-GHAAFILEEN	Arouse me from the sleep of the heedless,
وَسِنَةِ الْمُسْرِفِينَ وَنَفْسَةِ الْمُخْذُولِينَ	WA SINATIL-MUS-RIFEEN WA NAA'-SATIL-MAKH- D'OOLEEN	the slumber of the prodigal, and the dozing of the forsaken!
وَخُذْ بِقَلْبِي إِلَى مَا أَسْتَعْمَلْتَ بِهِ الْقَانِينَ	WA KHUD' BIQAL-BEEE ILAA MAA AS-TAA'-MAL-TA BIHIL- QAANITEEN	Take my heart to that in which Thou hast employed the devout,
وَأَسْتَعْبَدْتَ بِهِ الْمُعْبَدِينَ وَأَسْتَنْقَذْتَ بِهِ الْمُهَاجِرِينَ	WAS-TAA'-BAT-TA BIHIL- MUTAA'B-BIDEEN WAS-TANQAD'-TA BIHIL- MUTAHAAWINEEN	enthralled the worshipers, and rescued the remiss!
وَأَعِزَّنِي مِمَّا يُبَاعِدُنِي عَنْكَ	WA A'D'-NEE MIM-MAA YUBAAI'DUNEE A'NK	Give me refuge from that which will keep me far from Thee,
وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ وَيَصُدُّنِي عَمَّا أَحَاوِلُ لَدَيْكَ	WA YAH'OOLU BAY-NEE WA BAY-NA H'AZ'-Z'EE MINK WA YAS'UD-DUNEE A'M-MAAA UH'AAWILU LADAY-K	come between me and my share from Thee, and bar me from that which I strive for in Thee!
وَسَهِّلْ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ	WA SAH-HIL-LEE MAS-LAKAL-KHAY-RAATI ILAY- K	Make easy for me the road of good deeds toward Thee;

وَالْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتُ	WAL-MSAABAQATA ILAY-HAA MIN H'AY-THU AMAR-T	racing to them from where Thou hast commanded,
وَالْمُشَاحَّةَ فِيهَا عَلَى مَا أَمَرَدْتَ	WAL-MUSHAAAH'-H'ATA FEEHAA A'LAA MAAA ARAT-T	and coveting them as Thou desirest!
وَلَا تَمْحَقْنِي فِي مَنْ تَمْحَقُ مِنْ الْمُسْتَخَفِّينَ بِمَا أَوْعَدْتَ	WA LAA TAM-H'AQ-NEE FEE MAN TAM-H'AQU MINAL-MUS- TAKHIF-FEENA BIMAAA AW- A'T-T	Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!
وَلَا تُهْلِكْنِي مَعَ مَنْ يُهْلِكُ مِنْ الْمُنْعَرِضِينَ لِمَقْتِكَ	WA LAA TUH-LIK-NEE MAA' MAN TUH-LIKU MINAL- MUTAA'R-RIZ'EENA LIMAQ-TIK	Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!
وَلَا تُتَبِّرْنِي فِي مَنْ تُتَبِّرُ مِنْ الْمُنْحَرِفِينَ عَنْ سَبِيلِكَ	WA LAA TUTAB-BIR-NEE FEE MAN TUTAB-BIRU MINAL-MUN- H'ARIFEENA A'N SUBULIK	Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!
وَنَجِّنِي مِنْ غَمَرَاتِ الْفِتْنَةِ	WA NAJ-JINEE MIN GHAMARAATIL-FIT-NAH	Deliver me from the floods of trial,
وَخَلِّصْنِي مِنْ لَهَوَاتِ الْبُلُوَى	WA KHAL-LIS'-NEE MIL- LAHAWAATIL-BAL-WAA	save me from the gullets of affliction, and
وَأَجِرْنِي مِنْ أَخْذِ الْإِثْلَاءِ	WA AJIR-NEE MIN AKH-D'IL- IM-LAAA-	grant me sanctuary from being seized by respite! ²³²
وَحُلْ بَيْنِي وَبَيْنَ عَدُوِّ يَضِلُّنِي	WA H'UL BAY-NEE WABAY-NA A'DOO-WEE-YUZ'IL-LUNEE	Come between me and the enemy who misguides me,
وَهَوًى يُوبِقُنِي	WA HAWANA YOOBIQUNEE	the caprice which ruins me, and
وَمَقْصَـةٌ تَرْهَقُنِي	WA MANQAS'ATIN TAR- HAQUNEE	the failing which overcomes me!

²³² Cf. note 231.

- وَلَا تُعْرِضْ عَنِّي إِغْرَاضَ مَنْ لَا
تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ
WA LAA TUA'-RIZ" A'N-NEEE
IA'-RAAZ"A MAL-LAA TAR-Z"AA
A'N-HOO BAA'-DA GHAZ"ABIK
Turn not away from me with
the turning away in wrath
from one with whom Thou art
not pleased!
- وَلَا تُؤْسِنِي مِنَ الْأَمَلِ فِيكَ
فَيَغْلِبَ عَلَيَّ الْقَنُوطُ مِنْ رَحْمَتِكَ
WA LAA TOO-YIS-NEE MINAL-
AMALI FEEKA FAYAGH-LIBA
A'LAY-YAL-QUNOOT'U MIR-
RAH'-MATIK
Let me not lose heart in
expecting from Thee, lest I
be overcome by despair of
Thy mercy!
- وَلَا تَتَخَنَّنِي بِمَا لَا طَاقَةَ لِي بِهِ
فَتَهْطِئَنِي مِمَّا تُحْمَلُنِيهِ مِنْ فَضْلِ
مَحْنِكَ
WA LAA TAM-TAH'IN-NEE
BIMAA LAA T'AAQATA LEE
BIHEE FATAB-HAZ'ANEE MIM-
MAA TUH'AM-MILUNEEHEE
MIN FAZ"-LI MAH'AB-BATIK
Grant me not that which I
cannot endure, lest Thou
weighst me down with the
surplus of Thy love which
Thou loadest upon me!
- وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِمْرَسَالَ مَنْ
لَا خَيْرَ فِيهِ
WA LAA TUR-SIL-NEE MEE-
YADIK IR-SAALA MAN
LAA KHAY-RA FEEH
Send me not from Thy hand,
the sending of him
who possesses no good,
- وَلَا حَاجَةَ بَكَ إِلَيْهِ
وَلَا إِيَابَةَ لَهُ
WA LAA H'AAJATA BIK ILAY-H
WA LAAA INAABATA LAH
toward whom Thou hast no
need, and
who turns not back [to
Thee]!
- وَلَا تُرْمِ بِمِي رَمَى
MAN SAQAT'A MIN A'Y-NI
RIA'AYATIK
Cast me not with the casting
of him who has
fallen from the eye of Thy
regard and
- وَمَنْ أَشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ
عِنْدِكَ
WA MANI ASH-TAMALA
A'LEEHIL-KHIZ-YU MIN I'NDIK
been wrapped in
degradation from Thee!
- بَلْ خُذْ بِيَدِي مِنْ
سَقَطَةِ الْمَرْدِينَ
BAL KHUD' BEEADEE MIN
SAQ-TATIL-MUTARAD-DEEN
Rather take my hand [and
save me] from
the falling of the stumblers,

وَوَهْلَةُ الْمُتَعَسِّفِينَ	WA WAH-LATIL-MUTAA'S-SIFEEN	the disquiet of the deviators,
وَزَلَّةُ الْمَغْرُورِينَ	WA ZAL-LATIL-MAGH-ROOREEN	the slip of those deluded, and
وَوَرْطَةُ الْهَالِكِينَ	WA WAR-T'ATIL-HAALIKEEN	the plight of the perishers!
وَ عَافِنِي مِمَّا أَتَيْتَ بِهِ طَبَقَاتِ عَيْدِكَ وَإِمَائِكَ	WA A'AFINEE MIM-MAB-TALAY-TA BIHEE T'ABAQAATI A'BEEDIKA WA IMAAA-IK	Release me from that with which Thou hast afflicted the ranks of Thy servants and handmaids and
وَبَلِّغْنِي مَبْلَغَ مَنْ عُنِيتَ بِهِ	WA BAL-LIGH-NEE MABAALIGHA MAN U'NEETA BIH	make me reach the utmost degrees of him about whom Thou art concerned,
وَأَنْعَمْتَ عَلَيْهِ	WA AN-A'M-TA A'LAY-H	towards whom Thou showest favor, and
وَمَرْضَيْتَ عَنْهُ	WA RAZ"EETA A'N-H	with whom Thou art pleased,
فَأَعِشْهُ حَمِيدًا	FAAA'SH-TAHOO H'AMEEDAA	so that Thou lettest him live as one praiseworthy and
وَتَوَقَّيْتَهُ سَعِيدًا	WA TAWAF-FAY-TAHOO SAE'EDAA	takest him to Thee as one felicitous!
وَ طَوَّقْنِي طَوَّقَ الْإِقْلَاعِ عَمَّا يُخْبِطُ الْحَسَنَاتِ	WA T'AW-WIQ-NEE T'AW-QAL-IQ-LAAI' A'M-MAA YUH'-BIT'UL-H'ASNAAT	Collar me with the collar of abstaining from that which makes good deeds fail
وَيَذْهَبُ بِالْبَرَكَاتِ	WA YAD'-HABU BIL-BARAKAAT	and takes away blessings!
وَأَشْعِرْ قَلْبِي الْأَمْرَ دِجَارَ عَن قَبَائِحِ السَّيِّئَاتِ	WA ASH-I'R QAL-BEEALIZ-DIJAARA A'N QABAAA-IH'IS-SAY-YI-AAT	Impart to my heart restraint before ugly works of evil and
وَفَوَاضِحِ الْحَوْبَاتِ	WA FAWAAZ"IH'IL-H'AW-BAAT	disgraceful misdeeds!

وَلَا تَشْغَلْنِي بِمَا لَا أَدْرِكُهُ
إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي
غَيْرُهُ

WA LAA TASH-GHAL-NEE
BIMAA LAAA UD-RIKUHOOO
IL-LAA BIK A'M-MAA LAA
YUR-Z'EEKA A'N-NEE GHAY-
RUH

Divert me not by that which I
cannot reach except
through Thee from doing
that which alone makes
Thee pleased with me!²³³

وَأَنْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دِيَّةٍ
تَنْهَى عَمَّا عِنْدَكَ

WA ANZIA' MIN QAL-BEE H'UB-
BA DUNYAA DANEE-YAH

Root out from my heart the
love of this vile world, which
keeps from everything which
is with Thee,

وَتَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ
وَتُذْهِلُّ عَنِ اتَّقَرُّبٍ مِنْكَ

WA TAS'UD-DU A'NI AB-
TIGHAAA-IL-WASEELATI ILAY-K

bars from seeking the
mediation to Thee,²³⁴ and

وَنَزِينْ لِي اتَّفَرَّدَ بِمُنَاجَاةِكَ بِاللَّيْلِ
وَالنَّهَارِ

WA TUD'-HILU A'NIT-TAQAR-
RUBI MINK

distracts from striving for
nearness to Thee!

وَهَبْ لِي عِصْمَةً

WA ZAY-YIL-LEEAT-TAFAR-
RUDA BIMUNAAJAATIKA BIL-
LAY-LI WAN-NAHAAR

Embellish for me solitude in
prayer whispered to Thee by
night and by day!

WA HAB LEE I'S'-MATAN

Give me a preservation
which will

²³³ In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.

²³⁴ The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission ALLAH will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the MUEZZIN, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, ALLAH will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of ALLAH's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim/ SALAT 11; TIRMID'I, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMS see note 217.

تَذْنِينِي مِنْ خَشْيِكَ	TUD-NEENEE MIN KHASH-YATIK	bring me close to dread of Thee,
وَقَطْعُنِي عَنْ مَرُكُوبِ مَحَامِرِكَ	WA TAQ-T'AU'NEE A'R-RUKOOBI MAH'AARIMIK	cut me off from committing things made unlawful by Thee, and
وَتَقْضِنِي مِنْ أَسْرِ الْعُظَايِمِ	WA TAFUK-KUNEE MIN AS-RIL-A'Z'AAA-IM	spare me from captivity by dreadful sins!
وَهَبْ لِي التَّطْهِيرَ مِنَ دَسِّ الْعِصْيَانِ	WA HAB LEEAT-TAT'-HEERA MIN DANASIL-I'S'-YAAN	Give me purification from the defilement of disobedience,
وَأَذْهَبْ عَنِّي دَمْرَ الْخَطَايَا	WA AD'-HIB A'N-NEE DARANA ALKHATA'AYAA	take away from me the filth of offenses,
وَسَرِّبْنِي بِسِرْبَالِ عَافِيَتِكَ	WA SAR-BIL-NEE BISIR-BAALI A'AFEEATIK	dress me in the dress of Thy well-being,
وَمَرِّدْنِي مِرْدَاءَ مُعَافَاةِكَ	WA RAD-DINEE RIDAAA-A MUA'AFATIK	cloak me in the cloak of Thy release,
وَجَلِّتْنِي سَوَاحِبَ نِعْمَاتِكَ	WA JAL-LIL-NEE SAWAABIGHA NAA'-MAAAA-IK	wrap me in Thy ample favors, and
وَظَاهِرْ لَدَيَّ فَضْلَكَ وَطَوْلَكَ	WA Z'AAHIR LADAY-YA FAZ"-LAKA WATAW-LAK	clothe me in Thy bounty and Thy graciousness
وَأَيِّدْنِي بِتَوْفِيقِكَ وَتَسْدِيدِكَ	WA AY-YID-NEE BITAW-FEEQIKA WATAS-DEEDIK	Strengthen me with Thy giving success and Thy pointing the right way,
وَأَعْنِي عَلَى صَالِحِ النَّيَّةِ وَمَرْضَى الْقَوْلِ وَمُسْتَحْسَنِ الْعَمَلِ	WA AI'N-NEE A'LAA S'AALIH'IN-NEE-YATI WA MAR-Z'EE-YIL-QAW-LI WA MUS-TAH'-SANIL-A'MAL	help me toward righteous intention, pleasing words, and approved works, and
وَلَا تَكْنِئْنِي إِلَى حَوْلِي وَقُوَّتِي	WA LAA TAKIL-NEEE ILAA H'AW-LEE WA QOO-WATEE	entrust me not to my force and my strength in place of
دُونَ حَوْلِكَ وَقُوَّتِكَ	DOONA H'AW-LIKA WA QOO-WATIK	Thy force and Thy strength!
وَلَا تُخْزِنِي يَوْمَ تَبْعُنِي لِلْقَائِكَ	WA LAA TUKH-ZINEE YAW-MA TAB-A'THUNEE LILIQAAA-IK	Degrade me not on the day Thou raisest me up to meet Thee,

وَلَا تَفْضَحْنِي بَيْنَ يَدَيَّ أَوْلِيَائِكَ	WA LAA TAF-Z"AH'-NEE BAY- NA YADAY AW-LEAAAA-IK	disgrace me not before Thy friends,
وَلَا تُنْسِنِي ذِكْرَكَ	WA LAA TUNSINEE D'IK-RAK	make me not forget remembering Thee,
وَلَا تُذْهِبْ عَنِّي شُكْرَكَ بَلْ الزَّمْنِ فِي أحوالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لَا إِلَهَ إِلَّا أَنْتَ	WA LAA TUD'-HIB A'N-NEE SHUK-RAKA BAL AL-ZIM- NEEHEE FEE AH'-WAALIS- SAH-WI I'NDA GHAFALAATIL- JAAHILEENA LISLAAA-IK	take not away from me thanking Thee, but enjoin it upon me in states of inattention when the ignorant are heedless of Thy boons, and
وَأَوْزِرْ عَنِّي أَنْ أَثْنِيَ بِمَا أَوْلَيْتَنِي	WA AW-ZIA'-NEEE AN UTH- NEEA BIMAAA AW-LAY- TANEEH	inspire me to laud what Thou hast done for me and
وَأَعْتَرِفْ بِمَا أَسَدَيْتَهُ إِلَيَّ	WA AA'-TARIFA BIMAAA AS- DAY-TAHOOO ILAY	confess to what Thou hast conferred upon me!
وَأَجْعَلْ رَعْبَتِي إِلَيْكَ فَوْقَ رَعْبَةِ الرَّاعِينَ	WA AJ-A'R-R-RAGH-BATEEE ILAY-KA FAW-QA RAGH- BATIR-RAAGHIBEEN	Place my beseeching Thee above the beseeching of the beseechers and
وَحَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ	WA H'AM-DEEE EE-YAACA FAW-QA H'AM-DIL- H'AAMIDEEN	my praise of Thee above the praise of the praisers!
وَلَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ	WA LAA TAKH-D'UL-NEE I'NDA FAAQATEEE ILAY-K	Abandon me not with my neediness for Thee,
وَلَا تُهْلِكْنِي بِمَا أَسَدَيْتَهُ إِلَيْكَ	WA LAA TUH-LIK-NEE BIMAAA AS-DAY-TUHOOO ILAY-K	destroy me not for what I have done for Thee, ²³⁵
وَلَا تَجْهَنِّي بِمَا جَبَّهْتَ بِهِ الْمُعَانِدِينَ لَكَ	WA LAA TAJ-BAH-NEE BIMAA JABAH-TA BIHIL- MUA'ANIDEENA LAKA	and slap not my brow with that with which Thou slapest the brow of those who contend with Thee,

²³⁵ The commentator suggests that this is an allusion to the principle enunciated in 18: 103-104: Say: 'Shall we tell you who will be the losers in their works? Those whose striving goes a stray in the present life, while they think they are working good deeds'.

فَإِنِّي لَكَ مُسَلِّمٌ	FA IN-NEE LAKA MUSAL-LIM	for I am submitted to Thee.
أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ	AA'-LAMU AN-NAL-H'UJ-JATA LAK	I know that the argument is Thine,
وَأَنْكَ أَوْلَى بِالْفَضْلِ	WA AN-NAKA AW-LAA BIL- FAZ"-L	that Thou art closest to bounty,
وَأَعُوذُ بِكَ بِالْإِحْسَانِ	WA AA'-WADU BIL-IH'-SAAN	most accustomed to beneficence,
وَأَهْلُ التَّقْوَى	WA AH-LUT-TAQ-WAA	worthy of reverent fear,
وَأَهْلُ الْمَغْفِرَةِ	WA AH-LUL-MAGH-FIRAH	and worthy of forgiveness, ²³⁶
وَأَنْكَ بَانَ تَعْفُو أَوْلَى مِنْكَ بِأَنْ تَعْقِبَ	WA AN-NAKA BI N TAA'-FUWA AW-LAA MINKA BI N TUA'AQIB	that Thou art closer to pardoning than to punishing, and
وَأَنْكَ بَانَ تَسْتُرُ أَقْرَبُ مِنْكَ إِلَيَّ أَنْ تَشْهَرَ	WA AN-NAKA BI N TAS-TURA AQ-RABU MINKA ILAAA AN TASH-HAR	that Thou art nearer to covering over than to making notorious!
فَأَخِينِي حَيَاةً طَيِّبَةً	FAAH'-YINEE H'AYAATAN T'AY- YIBAH	Let me live an agreeable life
تَنْتَظِمُ بِمَا أُرِيدُ	TANTAZ'IMU BIMAAA UREED	that will tie together what I want and
وَتَبْلُغُ مَا أَحَبُّ مِنْ حَيْثُ	WA TAB-LUGHU MAAA UH'IB- BU MIN H'AY-THU	reach what I love while I
لَا آتِي مَا تَكْرَهُ	LAAA AAATEE MAA TAK-RAH	not bring what Thou dislikest and
وَلَا أَمُرُّكَ بِمَا نَهَيْتَ عَنْهُ	WA LAAA AR-TAKIBU MAA NAHAY-TA A'N-H	not commit what Thou hast prohibited; and

وَأَمْنِي مَيَّةَ مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ	WA AMIT-NEE MEETATA MAY- YAS-A'A NOORUHO BAY-NA YADAY-HEE WAA'Y-YAMEENIH	make me die the death of him whose light runs before him and on his right hand! ²³⁷
وَذَلَّلْنِي بَيْنَ يَدَيْكَ	WA D'AL-LIL-NEE BAY-NA YADAY-K	Abase me before Thyself and
وَأَعِزَّنِي عِنْدَ خَلْقِكَ	WA AI'Z-ZANEE I'NDA KHAL- QIK	exalt me before Thy creatures,
وَضَعْنِي إِذَا خَلَوْتُ بِكَ	WA Z'AA'-NEEE ID'AA KHALAW-TU BIK	lower me when I am alone with Thee and
وَأَرْفَعْنِي بَيْنَ عِبَادِكَ	WAR-FAA'-NEE BAY-NA I'BAADIK	raise me among Thy servants,
وَأَغْنِنِي عَنْهُ هُوَ غَنِيٌّ عَنِّي	WA AGH-NINEE A'M-MAN HUWA GHANEE-YUN A'N-NEE	free me from need for him who has no need of me
وَزِدْنِي إِلَيْكَ فَاقَةً وَفَقْرًا	WA ZID-NEEE ILAY-KA FAAQATAW-WA FAQ-RAA	and increase me in neediness and poverty toward Thee!
وَأَعِزَّنِي مِنْ	WA AI'D'-NEE MIN	Give me refuge from
شِمَاتَةِ الْأَعْدَاءِ	SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَمِنْ حُلُولِ الْبَلَاءِ	WA MIN H'ULOOLIL-BALAAA-I	the arrival of affliction,
وَمِنْ آذَلٍّ وَأَعْنَاءٍ	WA MINAD'-D'UL-LI WAL- A'NAAA-I	lowliness and suffering
تَقَعَّدْنِي فِي مَا أَطْلَعْتَ عَلَيْهِ مِنِّي	TAGHAM-MAD-NEE FEE MAT'- T'ALAA'-TA A'LAY-HEE MIN-NEE	Shield me in what Thou seest from me, the shielding of
بِمَا يَتَعَمَّدُ بِهِ	BIMAA YATAGHAM-MADU BIH	him who

²³⁷ Reference to 66: 8: Upon the day when ALLAH will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands.

الْقَادِرُ عَلَى الْبَطْشِ لَوْلَا حِلْمُهُ

AL-QAADIRU A'LAAL-BAT'-SHI
LAWLAA H'IL-MUH

would have power over
violence had he no
clemency, and

وَالْآخِذُ عَلَى الْجَرِيرَةِ لَوْلَا
أَنَاتُهُ

WAL-AAAKHID'U A'LAAL-
JAREERATI LAW-LAAA
ANAATUH

would seize for misdeeds
had he no lack of haste!

وَإِذَا أَرَدْتَ بِقَوْمٍ قِسَّةً أَوْ سُوءًا
فَنَجِّنِي مِنْهَا لَوْذَا بِكَ

WA ID'AAA ARAT-TA BIQAW-
MIN FIT-NATAN AW SOOO-
ANA FANAJ-JINEE MIN-HAA
LIWAAD'AM-BIK

When Thou desirest for a
people a trial or an evil,
deliver me from it, for I seek
Thy shelter; and

وَإِذَا لَمْ تُقِنِّي مَقَامَ فَضِيحَةٍ فِي
دُنْيَاكَ فَلَا تُقِنِّي مِثْلَهُ فِي آخِرَتِكَ

WA ID' LAM TUQIM-NEE
MAQAAMA FAZ"EEH'TIN FEE
DUNYAACA FALAA TUQIM-NEE
MITH-LAHOO FEEE
AAAKHIRATIK

since Thou hast not stood
me in the station of disgrace
in this world of Thine, stand
me not in such a station in
the next world of Thine!

وَاشْفَعْ لِي

WASH-FAA' LEE

Couple for me

أَوَّلِ مِتِّكَ بِأَوَاخِرِهَا

AWAAAA-ILA MINANIKA BI
WAAKHIRHAA

the beginnings of Thy
kindnesses with their ends

وَقَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا

WA QADEEMA FAWAAA-IDIKA
BIH'AWAADITHIHAA

and the ancient of Thy
benefits with the freshly
risen!

وَلَا تَمُدُّ لِي مَدًّا يَقْسُو مَعَهُ قَلْبِي

WA LAA TAM-DUD LEE MAD-
DAY-YAQ-SOO MAA'HOO
QAL-BEE

Prolong not my term with a
prolonging through which
my heart will harden!²³⁸

وَلَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا
بَهَائِي

WA LAA TAQ-RAA'-NEE
QAARIA'TAY-YAD'-HABU
LAHAA BAAAA-EE

Strike me not with a striking
that will take away my
radiance!²³⁹

²³⁸ Allusion to 19: 75: Say: 'Whoever is in error, let the All-merciful prolong his term for him!...'

²³⁹ The 'radiance' of the IMAM.

وَلَا تَسْمِنِي خَسِيسَةً يَضُرُّهَا
قَدْرِي وَلَا تَقِصَّةٌ يَجْهَلُ مِنْ أَجْلِهَا
مَكَانِي

WA LAA TASUM-NEE
KHASEESATAY-YAS'-GHURU
LAHAA QAD-RY WA LAA
NAQEE'S'ATAY-YUJ-HALU MIN
AJ-LIHAA MAKAANEE

Visit me not with a meanness
that will diminish my worth or
a deficiency that will keep
my rank unknown!

وَلَا تَرُعْنِي مَرُوعَةً أَلِيسُ بِهَا وَلَا
خِيفَةً أُوجِسُ دُونَهَا
أَجْعَلْ

WA LAA TARUA'-NEE RAW-
ATAN UB-LISU BIHAA WA LAA
KHEEFATAN OOIJSU
DOONAHAA

Frighten me not with a fright
by which I will despair or a
terror through which I will
dread,

IJ-A'L

but make me

هَبَيْتِي فِي وَعِيدِكَ
وَحَذَرِي مِنْ إِعْذَارِكَ وَإِنْذَارِكَ

HAY-BATEE FEE WAE'EDIK

stand in awe of Thy threat,

WA H'AD'AREE MIN IA'-
D'AARIKA WAAND'AARIK

take precautions against Thy
leaving no excuses²⁴⁰ and
Thy warning, and

وَمَرْهَبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ
وَأَعْمُرْ لَيْلِي

WA RAH-BATEE I'NDA
TILAAWATI AAAYAATIK

tremble at the recitation of
Thy verses!

WAA'-MUR LAY-LEE

Fill my night with life by
keeping me

بِإِقَاطِي فِيهِ لِعِبَادَتِكَ

BIEEQAAZ'EE FEEHEE
LII'BAADATIK

awake therein for worshipping
Thee,

وَتَفَرُّدِي بِالتَّهَجُّدِ لَكَ

WA TAFAR-RUDEE BIT-TAHAJ-
JUDI LAK

solitude with vigil for Thee,

وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ

WA TAJAR-RUDEE
BISUKOONEEE ILAY-KA

exclusive devotion to
reliance upon Thee,

وَأِنْزَالِ حَوَائِجِي بِكَ

WA INZAALI H'AWAAA-IJEE BIK

setting my needs before
Thee, and

وَمُنَازَعَتِي بِإِيَّاكَ فِي

WA MUNAAZALATEEE EE-YAAK

imploing that Thou wilt

²⁴⁰ Cf. the following HADEETH: 'ALLAH has left no excuse for him who has reached sixty or seventy years of age. ALLAH has left him no excuse, no excuses!' (AHMAD 11,275). See also Lane, Arabic-English Lexicon, s.v. I'D'AAR

فَكَالِ مَرْقَبَتِي مِنْ نَارِكَ	FEE FAKAAKI RAQABATEE MIN-NAARIK	set my neck free from the Fire and
وَإِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ	WA IJAARATEE MIM-MAA FEEHEEE AH-LUHAA MIN A'D'AABIK	grant me sanctuary from Thy chastisement, within which its inhabitants dwell!
وَلَا تَذَرْنِي فِي طُعْيَانِي عَامَهَا	WA LAA TAD'AR-NEE FEE TUGH-YAANEE A'AMIHAA	Leave me not blindly wandering in my insolence ²⁴¹
وَلَا فِي غَمَرَتِي سَاهِيًا حَتَّى حِينٍ	WA LAA FEE GHAM-RATEE SAAHEEANA H'AT-TAA H'EEN	or inattentive in my perplexity for a time, ²⁴²
وَلَا تَجْعَلْنِي	WA LAA TAJ-A'L-NEE	make me not
عِظَةً لِمَنْ أَتَّعَظَ	I'ZATAL-LIMANI AT-TAA'Z'	an admonition to him who takes admonishment,
وَلَا نَكَالًا لِمَنْ آغْتَبَرَ	WA LAA NAKAALAL-LIMANI AA'-TABAR	a punishment exemplary for him who takes heed,
وَلَا فِتْنَةً لِمَنْ نَظَرَ	WA LAA FIT-NATAL-LIMAN- NAZ'AR	a trial for him who observes,
وَلَا تَمْكُرْ بِي فِي مَنْ تَمْكُرُ بِهِ	WA LAA TAM-KUR BEE FEE MAN TAM-KURU BIH	devise not against me along with those against whom Thou devisest,
وَلَا تَسْتَبْدِلْ بِي غَيْرِي	WA LAA TAS-TAB-DIL BEE GHAY-REE	replace me not with another,
وَلَا تَغْيِرْ لِي اسْمًا	WA LAA TUGHAY-YIR LEE AS- MAA	change not my name, ²⁴³

²⁴¹ Reference to 7: 186: Whomsoever ALLAH leads astray, no guide has he; He leaves them in their insolence blindly wandering.

²⁴² Reference to 23: 54: So leave them in their perplexity for a time.

²⁴³ The commentator offers three possible interpretations: remove not my name from the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it

وَلَا تُبَدِّلْ لِي جِسْمًا	WA LAA TUBAD-DIL-LEE JIS-MAA	transform not my body, ²⁴⁴
وَلَا تَتَّخِذْنِي	WA LAA TAT-TAKHID'-NEE	appoint me not
هُزُوءًا لَخَلْقِكَ	HUZOOOL-LIKHAL-QIK	a mockery for Thy creatures,
وَلَا سُخْرِيًّا لَكَ	WA LAA SUKH-REE-YAL-LAK	a laughing-stock for Thyself,
وَلَا تَبْعًا إِلَّا لِمَرْضَاتِكَ	WA LAA TABAA'NAAA IL-LAA LIMAR-Z"AATIK	a follower of anything but Thy good pleasure,
وَلَا مُسْتَهَنًّا إِلَّا بِإِلَانتِقَامِكَ	WA LAA MUM-TAHANAN IL-LAA BIANTIQAAMI LAK	a menial servant for anything but avenging Thee!
وَأَوْجِدْنِي	WA AW-JID-NEE	Let me find
بَرْدَ عَفْوِكَ	BAR-DA A'F-WIK	the coolness of Thy pardon
وَحَلَاوَةَ مَرْحَمَتِكَ	WH'ALAAWATA RAH'-MATIK	and the sweetness of Thy mercy,
وَمَرْوَحًا وَمَرِيحَانًا	WA RAW-H'IKA WARAY-H'AANIK	Thy repose, Thy ease, and
وَجَنَّةَ نَعِيمِكَ	WA JAN-NATI NAE'EMIK	the garden of Thy bliss! ²⁴⁵
وَأَذِقْنِي طَعْمَ	WA AD'IQ-NEE TAA'-MA	Let me taste, through some of Thy boundless plenty,

had been an elevated name; change not the name by which Thou hadst named us before (alluding to the QURANIC verse: He named you Muslims aforetime and in this [22: 78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim.

²⁴⁴ The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.

²⁴⁵ Reference to 56: 88-9: Then if he be of those brought high to the Throne, there shall be repose and ease, and a garden of bliss.

الْفَرَاحُ لَمَّا تُحِبُّ سَعَةً مِنْ سَعَتِكَ	AL-FARAAGHI LIMAA TUH'IB-BU BISAA'TIM-MIN SAA'TIK	the flavor of being free for what Thou lovest and
وَالْإِجْتِهَادُ فِيمَا يُزِلُّ لَدَيْكَ وَعِنْدَكَ	WALIJ-TIHAADI FEEMAA YUZ-LIFU LADAY-KA WA I'NDAK	striving in what brings about proximity with Thee and to Thee, and
وَأَتَحْفَنِي بِخُفَّةٍ مِنْ تُحَفَاتِكَ	WA AT-H'IF-NEE BITUH'-FATIM-MIN TUH'UFAATIK	give me a gift from among Thy gifts!
وَأَجْعَلْ تِجَارَتِي مَرْابِحَةً	WAJ-A'L TIJAARATEE RAABIH'AH	Make my commerce profitable ²⁴⁶ and
وَكَرَّتِي غَيْرَ خَاسِرَةٍ	WA KAR-RATEE GHAY-RA KHAASIRAH	my return without loss, ²⁴⁷
وَأَخْفِنِي مَقَامَكَ	WA AKHIF-NEE MAQAAMAK	fill me with fear of Thy station,
وَشَوْفَنِي لِقَاءَكَ	WA SHAW-WIQ-NEE LIQAAA-AK	make me yearn for the meeting with Thee, and
وَتُبْ عَلَيَّ تَوْبَةً نَصُوحًا	WA TUB A'LAY-YA TAW-BATAN-NAS'OOH'AA	allow me to repent with an unswerving repentance
لَا تَبْقَ مَعَهَا ذُنُوبًا صَغِيرَةً وَلَا كَبِيرَةً	LAA TUB-QI MAA'HAA D'UNOOBANA S'AGHEERATAW-WA LAA KABEERAH	along with which Thou lettest no sins remain, small or large, and
وَلَا تَذَرْ مَعَهَا عَلَانِيَةً وَلَا سَرِيرَةً	WA LAA TAD'AR MAA'HAA A'LAANEEATAW-WA LAA SAREERAH	leavest no wrongs, open or secret!

²⁴⁶ Allusion to 2: 16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.

²⁴⁷ Reference to 79: 6-12: Upon the day when the first blast shivers,...They shall say: 'What, are we being restored as we were before?—That then is a return with loss!'

وَأَنْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ	WANZAI'L-GHIL-LA MIN S'AD- REE LIL-MOO-MINEEN	Root out rancor toward the faithful from my breast, ²⁴⁸
وَأَغْطِفْ بَقْلِي عَلَى الْخَاشِعِينَ	WA AA'-TIF BIQAL-BEE A'LAAL- KHAASHIE'EN	bend my heart toward the humble,
وَكَُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ	WA KUL-LEE KAMAA TAKOONU LILS'-S'AALIH'EEN	be toward me as Thou art toward the righteous,
وَاحْنِي حِلْيَةَ الْمُتَّقِينَ	WA H'AL-LINEE H'IL-YATAL- MUT-TAQEEN	adorn me with the adornment of the god- fearing,
وَاجْعَلْ لِي	WAJ-A'L-LEE	appoint for me
لِسَانَ صِدْقٍ فِي الْغَابِرِينَ	LISAANA S'ID-QIN FIL- GHAABIREEN	a goodly report ²⁴⁹ among those yet to come and
وَذِكْرًا نَامِيًا فِي الْآخِرِينَ	WA D'IK-RAN-NAAMEEANA FIL-AKHIREEN	a growing remembrance among the later folk, and
وَوَافٍ بِي عَرَصَةِ الْأَوَّلِينَ	WA WAAFI BEE A'R-S'ATAL-AW- WALEEN	take me to the plain of those who came first! ²⁵⁰
وَتَمِّمْ سُبُوغَ نِعْمِكَ عَلَيَّ	WA TAM-MIM SUBOOGHA NIA'-MATIKA A'LAY	Complete the lavishness of Thy favor upon me,
وَزَاهِرُ كَرَامَاتِهَا لَدَيَّ	WA Z'AAHIR KARAAMAATIHA LADAY	clothe me in its repeated generosities,
وَأَمْلَأْ مِنْ فَوَائِدِكَ يَدَيَّ	WAM-LAA MIN FAWAAA-IDIKA YADAY	fill my hand with Thy benefits,
وَسُقْ كَرَامَ مَوَاهِبِكَ إِلَيَّ	WA SUQ K-KARAAA-IMA MAWAAHIBIKA ILAY	drive Thy generous gifts to me,

²⁴⁸ Allusion to 15: 47: We shall root out all rancor that is in their breasts (Cf. 7: 43)

²⁴⁹ 26: 84, part of a prayer of IBRAAHEEM.

²⁵⁰ The commentator sees this as a reference to the first Muslims, as in 9: 100: And the foremost, the first, who are the Emigrants and the helpers, and those who followed them in good-doing—ALLAH will be well-pleased with them...; He has prepared for them gardens...the 'plain' of the first is the place where they are brought together at the Resurrection,

وَجَاوِرِي الْأَطْيِينَ مِنْ أَوْلِيَايَكَ فِي الْجَنَانِ الَّتِي نَزَيْتَهَا لَا ضَفِيَايَكَ	WA JAAWIR BEEAL-AT'- YABEENA MIN AW-LEEAAA-IKA FIL-JINAANIL-LATEE ZAY- YANTAHAA LIAS'-FEEAAA- IK	make me the neighbor of the best of Thy friends in the Gardens which Thou hast adorned for Thy chosen, and
وَجَلِّلْنِي شَرَائِفَ نَحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ	WA JAL-LIL-NEE SHARAAA-IFA NIH'ALIKA FIL-MAQAAMAATIL- MUA'D-DATI LIAH'IB-BAAA- IK	wrap me in Thy noble presents in the stations prepared for Thy beloveds!
وَأَجْعَلْ لِي عِنْدَكَ مَقِيلًا أَوِي إِلَيْهِ مُطْمَئِنًّا	WAJ-A'L-LEE I'NDAK MAQEELAN AAAWEEE ILAY- HEE MUT'-MA-IN-NAA	Appoint for me a resting place with Thee where I may seek haven in serenity, and
وَمَثَابَةً أَسْتَبُوءُهَا وَأَقْرُ عَيْنًا	WA MATHAABATAN ATABAW- WU-UHAA WA AQAR-RU A'Y- NAA	a resort to which I may revert and rest my eyes,
وَلَا تَقَاسِنِي بِعَظِيمَاتِ الْجَرَائِرِ وَلَا تُهْلِكْنِي يَوْمَ يُبْلَى السَّرَائِرُ	WA LAA TUQAAYIS-NEE BIA'ZEEMAATIL-JARAAA-IR WA LAA TUH-LIK-NEE YAW-MA TUB-LAAS-SARAAA-IR	weigh not against me my dreadful misdeeds, destroy me not on the day the secrets are tried, ²⁵¹
وَأَنْزِلْ عَنِّي كُلَّ شَكٍّ وَشَبْهَةٍ وَأَجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ كُلِّ رَحْمَةٍ	WA AZIL A'N-NEE KUL-LA SHAK-KIW-WASHUB-HAH WAJ-A'L-LEE FIL-H'AQ-QI T'AREEQAM-MIN KUL-LI RAH'- MAH	eliminate from me every doubt and uncertainty, appoint for me a way in the truth from every mercy,
وَأَجْزِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ وَالِكَ	WA AJ-ZIL-LEE QISAMAL- MAWAAHIBI MIN-NAWAALIK	make plentiful for me the portions of gifts from Thy granting of awards, and

وَوَفِّرْ عَلَيَّ حُطُوطَ الْإِحْسَانِ مِنْ إِفْضَالِكَ	WA WAF-FIR A'LAY-YA H'UZ'OOZ'AL-IH'-SAANI MIN IF- Z"AALIK	fill out for me the shares of beneficence from Thy bestowal of bounty!
وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ وَهَمِّي مُسْتَفْرَغًا لِمَا هُوَ لَكَ وَاسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ	WAJ-A'L QAL-BEE WAATHIQAM-BIMAA I'NDAK WA HAM-MEE MUS-TAF- RAGHAL-LIMAA HUWA LAK WAS-TAA'-MIL-NEE BIMAA TAS-TAA'-MILU BIHEE KHAALIS'ATAK	Make my heart trust in what is with Thee and my concern free for what is Thine, employ me in that in which Thou employest Thy pure friends,
وَاشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ	WA ASH-RIB QAL-BEE I'NDA D'UHOOLIL-U'QWLI T'AAA'TAKA	drench my heart with Thy obedience when intellects are distracted, and
وَاجْمَعْ لِي الْغَنَى وَالْعِفَافَ	WAJ-MAA' LEEA AL-GHINAA WAL-A'FAAF	combine within me independence continence,
وَالدَّعَةَ وَالْمُعَافَاةَ وَالصَّحَّةَ وَالسَّعَةَ	WAD-DA'ATA WAL- MUA'AFAAH WAS'-S'IH'-H'ATA WAS-SAA'H	ease, release, health, plenty,
وَالطَّمَانِينَ وَالْعَافِيَةَ	WAT'-T'UMAA-NEENATA WAL- A'AFEEAH	tranquillity, and well-being!
وَلَا تُخِطْ حَسَنَاتِي بِمَا يَشُوهُنَّ مِنْ مَعْصِيَتِكَ	WA LAA TUH'-BIT' H'ASANAATEE BIMAA YASHOOBUHAA MIM-MAA'- S'EETIK	Make not fail my good deeds through my disobedience that stains them
وَلَا خُلُوتِي بِمَا يَغْرِضُ لِي مِنْ نَزَغَاتِ قِتْنَتِكَ	WA LAA KHALAWAATEE BIMAA YAA'-RIZ'U LEE MIN- NAZAGHAATI FIT-NATIK	or my private times of worship through the instigations of Thy trial!

وَصُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى أَحَدٍ مِّنَ الْعَالَمِينَ	WA S'OO-WAJ-HEE A'NIT'- TALABI ILAAA AH'ADIM- MINAL-A'ALAMEEN	Safeguard my face from asking from anyone in the world, and
وَذَيِّنِي عَنِ التَّمَسِّ مَا عِنْدَ الْفَاسِقِينَ	WA D'UB-BANEE A'NIL-TIMAASI MAA I'NDAL-FAASIQEEN	drive me far from begging for that which is with the ungodly
وَلَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيرًا وَلَا لَهُمْ عَلَى مَخْوَكَتَابِكَ يَدًا وَنَصِيرًا	WA LAA TAJ-A'L-NEE LILZ'- Z'AALIMEENA Z'AHEERAA WA LAA LAHUM A'LAA MAH'- WI KITAABIKA YADAW-WA NAS'EERAA	Make me not an aid to the wrongdoers, nor their hand and helper in erasing Thy Book!
وَحُطِّنِي مِنْ حَيْثُ لَا أَعْلَمُ حِطَاةً تَقْنِي بَهَا	WA H'UT'-NEE MIN H'AY-THU LAAA AA'-LAMU H'EAAATATAN TAQEENEE BIHAA	Defend me whence I know not with a defense through which Thou protectest me!
وَأَفْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَمَرَافِقَتِكَ وَمَرْزَقِكَ الْوَاسِعِ	WAF-TAH' LEEE AB-WAABA TAW-BATIKA WA RAH'-MATIKA WA RAA-FATIKA WA RIZ- QIKAL-WAASIA'-	Open toward me the gates of Thy repentance, Thy mercy, Thy clemency, and Thy boundless provision!
إِنِّي إِلَيْكَ مِنَ الرَّاعِيْنَ وَأَتِمِّدْ لِي إِعْظَامَكَ	IN-NEEE ILAY-KA MINAR- RAAGHIBEEEN WA AT-MIM LEEE IN-A'AMAKA	Surely I am one of those who beseech Thee! And complete Thy favor toward me!
إِنَّكَ خَيْرُ الْمُنْعِمِينَ وَأَجْعَلْ بَاقِيَ عُمْرِي فِي الْحَجِّ وَ الْعُمْرَةِ آتِبَاءَ وَجْهِكَ	IN-NAKA KHAY-RUL-MUN- I'MEEN WAJ-A'L BAAQEEA U'M-REE FIL-H'AJ-JI WAL-U'M-RATI AB- TIGHAAA-A WAJ-HIKA	Surely Thou art the best of those who show favor! Place the rest of my life in the HAJ and the U'MRA seeking Thy face,
يَا رَبَّ الْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	O Lord of the worlds!

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

WA S'AL-LAAL-LAAHOO A'LAA
MUH'AM-MADIW-WA

And may ALLAH bless
MUHAMMAD and his

الطَّيِّبِينَ الطَّاهِرِينَ

AAALIHIT'-TAY-YIBENAT'-
T'AAHIREEN

Household, the good, the
pure, and

وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ أَبَدًا

WAS-SALAAMU A'LAY-HEE WA
A'LAY-HIM ABADAL-
AAABIDEEN

peace be upon him and
them always and forever

الْأَبَدِينَ

وكان من دعائه عليه السلام

يوم الأضحي و

يوم الجمعة

—48—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU YAW-
MAL-AZ'-H'AA
WAYAW-MAL-
JUMUA'H

His Supplication
(A.S)

**ON THE DAY OF
SACRIFICE²⁵²
AND ON FRIDAY**

اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَيِّمُونَ

AL-LAAHUM-MA HAD'AA YAW-
MUM-MUBAARAKUM-MAY-
MOON

O ALLAH, this is a blessed
and fortunate day,

وَالْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِى
أَقْطَارِ أَرْضِكَ

WAL-MUS-LIMOONA FEEHEE
MUJ-TAMIU'WNA FEEE AQ-
T'AARI AR-Z'IK

within which the Muslims are
gathered in the quarters of
Thy earth.

يَشْهَدُ أَسْأَلُ مِنْهُمْ وَالطَّالِبُ وَ
الرَّاعِبُ وَالرَّاهِبُ

YASH-HADUS-SAAA-ILU MIN-
HUM WAT-T'AALIBU WAR-
RAAGHIBU WAR-RAAHIB

Among them are present the
asker, the seeker, the
beseecher, the fearful,

وَأَنْتَ النَّاطِرُ فِى حَوَائِجِهِمْ

WA ANTAN-NAAZ'IRU FEE
H'AWAAA-IJIHIM-

while Thou art looking upon
their needs

فَأَسْأَلُكَ بِجُودِكَ وَكَرَمِكَ وَهَوَانِ
مَا سَأَلْتُكَ عَلَيْكَ

FAAS-ALUKA BIJOODIKA WA
KARAMIKA WA HAWAANI
MAA SAAL-TUKA A'LAY-KA

So ask Thee by Thy
munificence and
generosity— and easy upon
Thee is what I ask Thee!—

أَنْ تُصَلِّىَ عَلَى مُحَمَّدٍ وَآلِهِ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WA AAALIH

that Thou blessest
MUHAMMAD and his
Household.

وَأَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنَّ

WA AS-ALUKAL-LAAHUM-MA
RAB-BANAA

And I ask Thee, O ALLAH, our
Lord—

²⁵² That is the tenth of ZUL-HIJJA, which marks the end of the HAJ and is one of the two major festivals (along with the feast of fast-breaking) celebrated universally throughout the Islamic world.

لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ	BI N-NA LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and Thine is the praise;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANTA	there is no god but Thou,
الْحَكِيمُ الْكَرِيمُ	AL-H'ALEEMUL-KAREEM	the Clement, the Generous,
الْحَنَّانُ الْمَنَّانُ	AL-H'AN-NAANUL-MAN-NAAN	the All-loving, the All-kind,
ذُو الْجَلَالِ وَالْإِكْرَامِ	D'OOL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence,
بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ	BADEEU'S-SMAAWAATI WAL-AR-Z"	Originator of the heavens and the earth—
مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ	MAH-MAA QASAM-TA BAY-NA I'BAADIKAL-MOO-MINEENA MIN	whenever Thou apportionest among Thy faithful servants
خَيْرٍ أَوْ عَافِيَةٍ	KHAY-RIN AW A'AFEEAH	good, well-being,
أَوْ بَرَكَاتٍ أَوْ هُدًى	AW BARAKATIN AW HUDANA	blessing, guidance,
أَوْ عَمَلٍ بِطَاعَتِكَ	AW A'MALIM-BIT'AAA'TIK	works in obedience to Thee,
أَوْ خَيْرٍ تَنْبِيهِ عَلَيْهِمْ تَهْدِيهِمْ	AW KHAY-RIN TAMUN-NU BIHEE A'LAY-HIM TAH-DEEHIM	or good through which Thou art kind to them by guiding
بِهِ إِلَيْكَ	BIHEEE ILAY-K	them to Thee,
أَوْ تَرْفَعَهُمْ عِنْدَكَ دَرَجَةً	AW TAR-FAU' LAHUM I'NDAKA DARAJAH	or raisest them up a degree with Thee,
أَوْ تُعْطِيَهُمْ بِهِ خَيْرًا مِنْ خَيْرِ	AW TUA'-T'EEHIM BIHEE KHAY-RAM-MIN KHAY-RID-DUNYAA	or givest them the good of this world or the next,
الدُّنْيَا وَالْآخِرَةِ	WAL-AKHIRAH	
أَنْ تُؤَفِّرَ حَظِّي وَتَصِيبِي مِنْهُ	AN TUWAF-FIRA H'AZ'-ZEE WANAS'EEBEE MIN-H	that Thou givest me amply my share and allotment of it.
وَأَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنْ	WA AS-ALUKAL-LAAHUM-MA RAB-BANAA BI AN-NA	And I ask Thee, O ALLAH—

لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ	LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and the praise;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou—
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MAD	that Thou blessest MUHAMMAD,
عَبْدِكَ وَرَسُولِكَ	A'B-DIKA WARASOOLIK	Thy servant and Thy messenger,
وَ حَبِيبِكَ وَ صَفْوَتِكَ	WA H'ABEEBIKA WA S'AF-WATIK	Thy beloved and Thy selected friend,
وَ خَيْرِكَ مِنْ خَلْقِكَ	WA KHEEARATIKA MIN KHAL-QIK	Thy chosen from among Thy creation, and
وَ عَلَى آلِ مُحَمَّدٍ الْبَرَّاءِ	WA A'LAAA AAALI MUH'AM-MAD AL-AB-RAARIT'-	the Household of MUHAMMAD, the pious, the
الطَّاهِرِينَ الْأَخْيَارِ	T'AAHIREENAL-AKH-YAAR	pure, the chosen,
صَلَاةٌ لَا يَقْوَى عَلَى إِخْصَائِهَا إِلَّا أَنْتَ	S'ALAATAL-LAA YAQ-WAA A'LAAA IH'-S'AAA-IHAAA IL-LAAA ANT	with a blessing no one has strength to count but Thou,
وَ أَنْ تُشْرِكَنَا فِي صَالِحٍ مَنِ	WA AN TUSH-RIKANAA FEE S'AALIHEE MAN DAA'AKA FEE	that Thou associatest us with the most righteous of Thy
دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ	HAD'AAL-YAW-MI MIN I'BAADIKAL-MOO-MINEEN	faithful servants who supplicate Thee today
الْمُؤْمِنِينَ		
يَا رَبَّ الْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	—O Lord of the worlds!—
وَ أَنْ تُغْفِرَ لَنَا وَ لَهُمْ	WA AN TAGH-FIRA LANAA WA LAHUM-	and that Thou forgivest us and them!

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
اللَّهُمَّ

IN-NAK A'LAA KUL-LI SHAY-IN
QADEER

Surely Thou art powerful over everything.²⁵³

AL-LAAHUM-MA

O ALLAH,

إِلَيْكَ تَعَمَّدْتُ بِحَاجَتِي

ILAY-KA TAA'M-MAT-TU
BIH'AAJATEE

toward Thee I aim with my
need and

وَبِكَ أَنْزَلْتُ الْيَوْمَ فَقْرِي وَفَاقِي
وَمَسْكِنِي

WA BIK ANZAL-TUL-YAW-MA
FAQ-REE WA FAAQATEE WA
MAS-KANATEE

before Thee I set my
poverty, my neediness, my
misery,

وَإِنِّي بِمَغْفِرِكَ وَرَحْمَتِكَ أَوْثَقُ
مِنِّي بِعَمَلِي

WA IN-NEE BIMAGH-FIRATIKA
WA RAH'-MATIKA AW-THAQU
MIN-NEE BIA'MALEE

for I have more trust in Thy
forgiveness and Thy mercy
than in my own works.

وَلَمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْسَعُ مِنْ
ذُنُوبِي

WA LAMAGH-FIRATUKA WA
RAH'-MATUKA AW-SAU' MIN
D'UNOOBEE

Thy forgiveness and Thy
mercy are vaster than my
sins.

فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALI MUH'AM-
MAD

So bless MUHAMMAD and
the Household of
MUHAMMAD, and

وَقَوْلَ قَضَاءِ كُلِّ حَاجَةٍ هِيَ لِي

WA TAWAL-LA QAZ'AAA-A
KUL-LI H'AAJATIN HEEA LEE

attend to the
accomplishment of every
need of mine through

بِقُدْرَتِكَ عَلَيْهَا

BIQUD-RATIKA A'LAY-HAA

Thy power over it,

وَيَسِيرَ ذَلِكَ عَلَيْكَ

WA TAY-SEERI D'ALIKA A'LAY-K

its easiness for Thee,

وَبِفَقْرِي إِلَيْكَ

WA BIFAQ-REEE ILAY-K

my poverty toward Thee,

وَعِزَّتِكَ عَنِّي

WA GHINAACA A'N-NEE

and Thy freedom from need
for me

فَإِنِّي	FA IN-NEE	I will come upon
لَمْ أَصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ	LAM US'IB KHAY-RANA QT'-T'U IL-LAA MINK	no good whatsoever unless through Thee,
وَلَمْ يَصْرِفْ عَنِّي سُوًّا قَطُّ أَحَدٌ	WA LAM YAS'-RIF A'N-NEE SOOO-ANA QAT'-T'U AH'ADUN	no one other than Thou will turn any evil away from me,
غَيْرُكَ	GHAY-RUK	and
وَلَا أَرْجُو لِأَمْرِ آخِرَتِي وَدُنْيَايَ	WA LAAA AR-JOO LIAM-RI AAAKHIRATEE WA DUNYAAYA	I have hope in none but Thee for my affair in the next
سِوَاكَ	SIWAAK	world and in this world.
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
مَنْ نَهَيَّا وَتَعَبَّا وَاعَدَّا وَاسْتَعَدَّ	MAN TAHAY-YAA WA TAA'B- BAA WA AA'D-DA WAS-TAA'D- DA LIWIFAADATIN ILAA	if anyone has ever arranged, made ready, prepared, and drawn
لِوَفَادَةٍ إِلَى مَخْلُوقٍ	MAKH-LWQ	himself up to be received by a creature
مَرْجَاءَ مَرْفَدِهِ وَنَوَافِلِهِ	RAJAAA-A RIF-DIHEE WA NAWAAFILIH	in hope of his support and awards, and
وَطَلَبَ نَيْلِهِ وَجَائِزَتِهِ	WA T'ALABA NAY-LIHEE WAJAAA-IZATIH	in seeking to attain to him and his prize.
فَإِلَيْكَ يَا مُوَلَايَ كَانَتْ الْيَوْمَ	FAALAY-KA YAA MAW-LAAYA KAANATIL-YAW-M	then today toward Thee, my Master, is
تُهَيْئَتِي وَتَعْبِئَتِي	TAH-YI-ATEE WATAA'-BI-ATEE	my arrangement, my making ready,
وَإِعْدَادِي وَاسْتِعْدَادِي	WA IA'-DAADEE WAS-TIA'- DAADEE	my preparation, and my drawing up,
مَرْجَاءَ عَفْوِكَ وَمَرْفَدِكَ	RAJAAA-A A'F-WIKA WARIF- DIK	in hope of Thy pardon and support and
وَطَلَبَ نَيْلِكَ وَجَائِزَتِكَ	WA T'ALABA NAY-LIKA WA JAAA-IZATIK	in seeking to attain to Thee and Thy prize.

اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَآلِ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MADIW-
WAAALI MUH'AM-MAD

O ALLAH, so bless
MUHAMMAD and the
Household of MUHAMMAD,

مُحَمَّدٍ
وَلَا تُخَيِّبِ الْيَوْمَ ذَلِكَ مِنْ
مَرْجَائِي

WA LAA TUKHAY-YIBIL-YAW-
MA D'ALIKA MIR-RAJAAA-EE

and disappoint not my hope
in that today!

يَا مَنْ لَا يُخْفِيهِ سَائِلٌ

YAA MAL-LAA YUH'-FEEHEE
SAAA-IL

O He who is not troubled by
those who ask and

وَلَا يَنْقُصُهُ نَائِلٌ

WA LAA YANQUS'UHOO
NAAA-IL

diminished by those who
attain their desire!

فَإِنِّي لَمِ اتَّكَ ثَقَّةً مَنِي

FA IN-NEE LAM AAATIKA
THIQATAM-MIN-NEE

I come not before Thee
trusting

بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ

BI 'MALIN S'AALIH'IN QAD-
DAM-TUH

in a righteous work I have
sent ahead,

وَلَا شَفَاعَةَ مَخْلُوقٍ مَرَجُوتُهُ

WA LAA SHAFAAA'TI MAKH-
LOOQIR-RAJAW-TUH

nor in the intercession of
any creature in whom I have
hope,

إِلَّا شَفَاعَةَ مُحَمَّدٍ وَآهْلِ بَيْتِهِ

IL-LAA SHAFAAA'TA MUH'AM-
MADIW-WA AH-LI BAY-TIH

except the intercession of
MUHAMMAD and the Folk of
his House

عَلَيْهِ وَعَلَيْهِمْ سَلَامُكَ

A'LAY-HEE WA A'LAY-HIM
SALAAMUK

(upon him and upon them
be Thy peace).

أَتَيْتُكَ مُقِرًّا بِالْجُرْمِ وَالْإِسَاءَةِ إِلَى

ATAY-TUKA MUQIR-RAM-BIL-
JUR-MI WAL-ISAAA-ATI ILAA
NAF-SEE

I come to Thee admitting sin
and evil doing toward
myself.

نَفْسِي

أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوِكَ الَّذِي

ATAY-TUKA AR-JOO A'ZEEMA
A'F-WIKAL-LAD'EE A'FAW-TA
BIHEE A'NIL-KHAATI'-EEN

I come to Thee hoping for
Thy abounding pardon
through which Thou hast
pardoned the offenders,

عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ

ثُمَّ لَمْ يَمْنَعَكَ طَوْلُ عُكُوفِهِمْ	THUM-MA LAM YAM-NAA'-KA T'OOLU U'KOOFIHIM A'LAA	while their long persistence in dreadful sin did not
عَلَى عَظِيمِ الْجُزْمِ أَنْ عُدتَّ	A'Z'EEMIL-JUR-MI AN U'T-TA A'LAY-HIM BIR-RAH'-MATI	prevent Thee from returning toward them with mercy and
عَلَيْهِم بِالرَّحْمَةِ وَالْمَغْفِرَةِ	WAL-MAGH-FIRAH	forgiveness!
فَيَا مَنْ مَرَحْمَتُهُ وَاسِعَةٌ	FAYAA MAR-RAH'-MATUHOO WAASIA'H	He whose mercy is wide and
وَعَفْوُهُ عَظِيمٌ	WA A'F-WUHOO A'ZEEM	whose pardon is abounding!
يَا عَظِيمُ يَا عَظِيمُ	YAA A'ZEEMU YAA A'ZEEM	O All-mighty! O All-mighty!
يَا كَرِيمُ يَا كَرِيمُ	YAA KAREEMU YAA KAREEM	O All-generous! O All-generous!
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM- MADIW-WAAAAI MUH'AM- MAD	Bless MUHAMMAD and the Household of MUHAMMAD,
وَعُدْ عَلَيَّ بِرَحْمَتِكَ	WA U'D A'LAY-YA BIRAH'- MATIK	return toward me through Thy mercy,
وَتَعَطَّفْ عَلَيَّ بِفَضْلِكَ	WA TAA'T'-TAF A'LAY-YA BIFAZ'"-LIK	be tender toward me through Thy bounty, and
وَتَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ	WA TAWAS-SAA' A'LAY-YA BIMAGH-FIRATIK	spread out Thy forgiveness upon me!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنَّ هَذَا الْمَقَامَ لَخَلْفَايَاكَ وَ	IN-NA HAD'AAL-MAQAAMA LIKHULAFAAAA-IKA WA AS'-	this station belongs to Thy vicegerents, Thy chosen,
أَصْفِيَائِكَ	FEEAAAA-IK	

وَمَوَاضِعُ أُمْنَايِكَ فِي الدَّرَجَةِ
الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدْ
أَبْتَرْتُوهَا

WA MAWAAZ'IA' UMANAAA-
IKA FID-DARAJATIR-
RAFEEA'TIL-LATEE AKH-TAS'AS'-
TAHUM BIHAA QADI AB-TAZ-
ZOOHAA

while the places of Thy
trusted ones in the elevated
degree which Thou hast
singled out for them have
been forcibly stripped!²⁵⁴

وَأَنْتَ الْمُقَدِّرُ لَذَلِكَ

WA ANTAL-MUQAD-DIRU
LID'ALIK

But Thou art the Ordainer of
that—

لَا يُغَالِبُ أَمْرُكَ

LAA YUGHAALABU AM-RUK

Thy command is not
overcome,

وَلَا يُجَاوِرُ الْمُخْتَوَمُ مِنْ تَدْبِيرِكَ

WA LAA YUJAAWAZUL-MAH'-
TWMU MIN TAD-BEERIK

the inevitable in Thy
governing is not
overstepped!

كَيْفَ شِئْتَ وَأَنْتَ شِئْتَ

KAY-FA SHI-T WA AN-NAA SHI-
T

However Thou willest and
whenever Thou willest!

وَلَمَّا أَنْتَ أَعْلَمُ بِهِ

WA LIMAAA ANTA AA'-LAMU
BIH

In that which Thou knowest
best,

غَيْرُ مَثْمُومٍ عَلَى خَلْقِكَ وَلَا

GHAY-RU MUT-TAHAMIN
A'LAA KHAL-QIKA WA LAA
LIIRAADATIK

Thou art not accused for Thy
creation or Thy will

لِإِمْرَادِكَ

حَتَّى عَادَ صَفْوَتُكَ وَخَلْفَاؤُكَ مَغْلُوبِينَ

H'AT-TAA A'ADA S'AF-WATUKA
WAKHULAFAAA-WUKA MAGH-
LOOBEENA MAQ-HOOREENA
MUB-TAZ-ZEEN YARAW-N

Then Thy selected friends,
Thy vicegerents, were
overcome, vanquished,
forcibly stripped; they see

مَهْزُومِينَ مُبْتَرِينَ يَرَوْنَ

حُكْمَكَ مَبْدَلًا

H'UK-MAKA MUBAD-DALAA

Thy decree replaced,

²⁵⁴ By 'this station' is meant the leading of the prayer of Friday and of the Day of Sacrifice. The latter of these prayers is obligatory according to the SHI-A'HS, in contrast to the SUNNI. ZAYN AL-A'ABIDEEN alludes to the SHI-A'H view that the IMAMS are the rightful leaders of these payers for all Islam, not the Umayyad caliphs and their representatives. In explaining the meaning of this passage, SAYYID A'LIKHAH quotes a HADEETH from JA'-FAR AS-SADIQ: 'Both festivals of the Muslims, that of fast-breaking and that of Sacrifice, renew the sorrow of the Household of MUHAMMAD, for they see therein their right in the hands of others.'

وَكَتَابَكَ مَبُودًا	WA KITAABAKA MAMBOOD'AA	Thy Book discarded,
وَفَرَّابِضِكَ مُحَرَّفَةً عَنِ جِهَاتِ أَشْرَاعِكَ	WA FARAAA-IZ'AKA MUH'AR- RAFATAN A'N JIHAATI ASH- RAAI'K	Thy obligations distorted from the aims of Thy laws,
وَسُنَّ نَبِيِّكَ مَسْرُوكَةً	WA SUNANA NABEE-YIKA MAT-ROOKAH	and the SUNNA of Thy Prophet abandoned!
اللَّهُمَّ الْعَنِ أَعْدَاءَهُمْ	AL-LAAHUM-MAL-A'N AA'- DAAA-AHUM	O ALLAH, curse their enemies
مِنَ الْأَوَّلِينَ وَالْآخِرِينَ	MINAL-AW-WALEENA WAL- AAAKHIREEN	among those of old and the later folk, and
وَمَنْ مَرَضَى بِفِعَالِهِمْ	WA MAR-RAZ'EEA BIFIA'ALIHIM-	all those pleased with their acts, and
وَأَتْبَاعَهُمْ وَأَتْبَاعَهُمْ	WA ASH-YAAA'HUM WA AT- BAAA'HUM-	their adherents and followers!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH bless MUHAMMAD and the Household of MUHAMMAD
إِنَّكَ حَمِيدٌ مُجِيدٌ	IN-NAKA H'AMEEDUM- MAJEED	(surely Thou art All-O ALLAH, laudable, All-glorious)
كَصَلَوَاتِكَ وَبَرَكَاتِكَ وَ	KAS'ALAWAATIKA WA BARAKAATIKA WA TAH'EE- YAATIKA A'LAAA AS'-FEEAAA-	like Thy blessing, benedictions, and
نَحْيَاكَ عَلَى أَصْفِيَاكَ إِبْرَاهِيمَ وَ	IKA IB-RAAHEEMA WA AAALI IB-RAAHEEM	salutations upon Thy chosen Abraham and the people of Abraham!
آلِ إِبْرَاهِيمَ		
وَعَجِّلِ الْفَرَجَ وَالرَّوْحَ وَالنُّصْرَةَ وَ	WA A'J-JILIL-FARJA WAR-RAW- H'A WAN-NUS'-RATA WAT- TAM-KEENA WAT-TAA-YEEDA	O ALLAH, and hasten for them relief, ease, help, strengthening, and
الْتَّمَكِينَ وَالتَّائِيدَ لَهُمْ	LAHUM-	confirmation!
اللَّهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ	AL-LAAHUM-MA WAJ-A'L-NEE MIN AH-L	make me one of the people who

التَّوْحِيدِ وَالْإِيمَانِ بِكَ	AT-TAW-H'EEDI WALEE-MAANI BIK	profess Thy Unity, have faith in Thee, and
وَالْتَّصْدِيقِ بِرَسُولِكَ وَالْأَيْمَةِ الَّذِينَ حَنَنْتَ طَاعَتَهُمْ	WAT-TAS'-DEEQI BIRASOOLIKA WAL-A-IM-MATIL-LAD'EENA H'ATAM-TA T'AAA'TAHUM-	attest to Thy Messenger and the IMAMs toward whom Thou hast enjoined obedience, and
مِمَّنْ يَجْرِي ذَالِكَ بِهِ وَعَلَى يَدَيْهِ	MIM-MAY-YAJ-REE D'ALIKA BIHEE WAA'LAA YADAY-H	one of those through whom and at whose hands this takes place! ²⁵⁵
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL- A'ALAMEEN	Amen, Lord of the worlds!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ	LAY-SA YARUD-DU GHAZ'ABAKA IL-LAA H'IL-MUK	nothing repels Thy wrath but Thy clemency,
وَلَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ	WA LAA YARUD-DU SAKHATAKA IL-LAA A'F-WUK	nothing repels Thy displeasure but Thy pardon,
وَلَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا مَرْحَمَتُكَ	WA LAA YUJEERU MIN I'QAABIK IL-LAA RAH'-MATUK	nothing grants sanctuary from Thy punishment but Thy mercy, and
وَلَا يُجْنِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَبَيْنَ يَدَيْكَ	WA LAA YUNJEENEE MINKA IL- LAAT-TAZ'AR-RUU' ILAY-KA WA BAY-NA YADAY-K	nothing will deliver me from Thee except pleading to Thee before Thee, ²⁵⁶
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALI MUH'AM- MAD	so bless MUHAMMAD and the Household of MUHAMMAD, and

²⁵⁵ i.e., those who actually put the profession of Unity, faith, and attestation into practice.

²⁵⁶ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

وَهَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ فَرَجًا بِالْقُدْرَةِ الَّتِي	WA HAB LANAA YAAA ILAAHEE MIL-LADUNKA FARAJAM-BIL-QUD-RATIL- LATEE	give us on Thy part, my God, relief by means of the power through which Thou
بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ وَبِهَا تَنْشُرُ مَيِّتَ الْبِلَادِ	BIHAA TUH'-EEY AM-WAATAL- I'BAAD WA BIHAA TANSURU MAY- TAL-BILAAD	bringest the dead servants to life and revivest the dead lands. ²⁵⁷
وَلَا تُهْلِكْنِي يَا إِلَهِي غَمًّا حَتَّى	WA LAA TUH-LIK-NEE YAAA ILAAHEE GHAM-MANA	Destroy me not through gloom, my God, before Thou
تَسْتَجِيبَ لِي وَتَعْرِفَنِي الْإِجَابَةَ فِي دُعَائِي	H'AT-TAA TAS-TAJEEBA LEE WA TUA'R-RIFANEEL-IJAABATA FEE DUA'AA-EE	respondest to me and givest me the knowledge of Thy response to my supplication!
وَأَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي	WA AD'IQ-NEE TAA'-MAL- A'AFEEATI ILAA MUNTAHAAA AJALEE	Let me taste the flavor of well-being to the end of my term!
وَلَا تُشْمِتْ بِي عَدُوِّي وَلَا تُمَكِّنْهُ مِنْ عُنُقِي	WA LAA TUSH-MIT BEE A'DOO- WEE WA LAA TUMAK-KIN-HOG MIN U'NUQEE	And let not my enemy gloat over me, place not my neck in his power, and
وَلَا تُسَلِّطْهُ عَلَيَّ إِلَهِي	WA LAA TUSAL-LIT-HOO A'LAY ILAAHEEE	give him not authority over me! My God,
إِنْ مَرَّقْتَنِي فَمَنْ ذَا الَّذِي يَصْعُقُنِي؟	IR-RAFAA'-TANEE FAMAN D'AAL-LAD'EE YAZ"AU'NEE?	if Thou raisest me up, who is there to push me down?

²⁵⁷ Allusion to 43: 11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

وَإِنْ وَصَّغْنِي فَمَنْ ذَا الَّذِي
يَرْفَعُنِي؟

WIW-WAZ"AA'-TANEE FAMAN
D'AAL-LAD'EE YAR-FAU'NEE?

If Thou pushest me down,
who is there to raise me up?

وَإِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي
يُهَيِّئُنِي؟

WA IN AK-RAM-TANEE FAMAN
D'AAL-LAD'EE YUHEENUNEE?

If Thou honourest me, who is
there to humiliate me?

وَإِنْ أَهْتَنَّنِي فَمَنْ ذَا الَّذِي
يُكْرِمُنِي؟

WA IN AHANTANEE FAMAN
D'AAL-LAD'EE YUK-RIMUNEE?

If Thou humiliatest me, who
is there to honor me?

وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي
يَرْحَمُنِي؟

WA IN A'D'-D'AB-TANEE
FAMAN D'AAL-LAD'EE YAR-
H'AMUNEE?

If Thou chastisest me, who is
there to have mercy upon
me?

وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي
يَعْرِضُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ
أَمْرِهِ؟

WA IN AH-LAK-TANEE FAMAN
D'AAL-LAD'EE YAA'-RIZ"U LAKA
FEE A'B-DIKA AW YAS-ALUKA
A'N AM-RIHI?

If Thou destroyest me, who is
there to stand up for Thy
servant against or ask Thee
about his affair?

وَقَدْ عَلِمْتُ أَنَّهُ

WAQAD A'LIM-TU AN-NAHOO

But I know that

لَيْسَ فِي حُكْمِكَ ظُلْمٌ

LAY-SA FEE H'UK-MIKA Z'UL-M

there is no wrong in Thy
decree and

وَلَا فِي نَقِمَتِكَ عَجَلَةٌ

WA LAA FEE NAQIMATIKA
A'JALAH

no hurry in Thy vengeance.

وَإِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْمَوْتَ

WA IN-NAMAA YAA'-JALU
MAY-YAKHAAFUL-FAW-T

He alone hurries who fears
to miss, and

وَإِنَّمَا يَخْتِاجُ إِلَى الظُّلْمِ الضَّعِيفُ

WA IN-NAMAA YAH'-TAAJU
ILAAZ'-Z'UL-MIZ"-Z"AE'EF

only the weak needs to
wrong.

وَقَدْ تَعَالَيْتَ يَا إِلَهِي عَنِ ذَلِكَ

WA QAD T-TAA'ALAY-TA YAAA
ILAAHEE A'N D'ALIKA U'LOO-
WANA KABEERAA

But Thou art exalted, my
God, high indeed above all
that!

عُلُوًّا كَبِيرًا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ

مُحَمَّدٍ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

O ALLAH, bless MUHAMMAD
and the Household of
MUHAMMAD,

وَلَا تَجْعَلْنِي لِلْبَلَاءِ غَرَضًا وَلَا

لِنَقْمَتِكَ نَصَبًا

WA LAA TAJ-A'L-NEE LIL-
BALAAA-I GHARAZ"AA WA
LAA LINAQ-MATIKA NAS'ABAA

make me not the target of
affliction nor the object of
Thy vengeance,

وَمَهْنِي وَنَفْسِي

WA MAH-HIL-NEE WA NAF-
FIS-NEE

respite me, comfort me,

وَأَقِلْنِي عَثْرَتِي

WA AQIL-NEE A'TH-RATEE

release me from my
stumble, and

وَلَا تَبْتَلِنِي بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ

WA LAA TAB-TALEEAN-NEE
BIBALAAA-IN A'LAAA ATHARI
BALAAA-

afflict me not with an
affliction in the wake of an
affliction,

فَقَدْ تَرَى صَفْفِي، وَقِلَّةَ حِيلَتِي، وَ

تَضَرُّعِي إِلَيْكَ

FAQAD T-TARAA Z"AA'-FEE WA
QIL-LATA H'EELATEE WA
TAZ"AR-RUE'EY ILAY-K

for Thou hast seen my frailty,
the paucity of my
stratagems, and my
pleading to Thee!

أَعُوذُ بِكَ اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ

AU'WD'U BIKAL-LAAHUM-MAL-
YAW-MA MIN GHAZ"ABIK

I seek refuge in Thee today,
my God, from Thy wrath,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي

FAS'AL-LI A'LAA MUH'AM-
MADIW-WAAALIHEE WA AI'D'-
NEE

so bless MUHAMMAD and his
Household and give me
refuge!

وَأَسْتَجِيبُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ

WA AS-TAJEERU BIKAL-YAW-
MA MIN SAKHAT'IK

I seek sanctuary in Thee
today from Thy displeasure,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَجِرْنِي

FAS'AL-LI A'LAA MUH'AM-
MADIW-WAAALIHEE WA AJIR-
NEE

so bless MUHAMMAD and his
Household, and give me
sanctuary!

وَأَسْأَلُكَ أَمْنًا مِنْ عَذَابِكَ

WA AS-ALUKA AM-NAM-MIN
A'D'AABIK

I ask Thee security from Thy
chastisement,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآمِنِي

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
AAAMIN-NEE

so bless MUHAMMAD and his
Household, and give me
security!

وَاسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَاهْدِنِي

WA AS-TAH-DEEK FAS'ALI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WAH-DINEE

I seek guidance from Thee,
so bless MUHAMMAD and his
Household and guide me!

وَاسْتَنْصِرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَانصُرْنِي

WA AS-TANS'IRUK FAS'AL-LI
A'LAA MUH'AM-MADIW-
WAAALIHEE WAANS'UR-NEE

I seek help from Thee, so
bless MUHAMMAD and his
Household and help me!

وَاسْتَرْحِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَارْحَمْنِي

WA AS-TAR-H'IMUK FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WAR-H'AM-NEE

I ask Thee for mercy, so
bless MUHAMMAD and his
Household and have mercy
upon me!

وَاسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَاكْفِنِي

WA AS-TAK-FEEK FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WAK-FINEE

I seek sufficiency from Thee,
so bless MUHAMMAD and his
Household and suffice me!

وَاسْتَرْزُقْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَارْزُقْنِي

WA AS-TAR-ZIQUKA FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WAR-ZUQ-NEE

I seek provision from Thee,
so bless MUHAMMAD and his
Household and provide for
me!

وَاسْتَعِينْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ
وَاعْنِي

WA AS-TAE'ENUK FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WA AI'N-NEE

I seek assistance from Thee,
so bless MUHAMMAD and his
Household and assist me!

وَاسْتَغْفِرْكَ لِمَا سَلَفَ مِنْ ذُنُوبِي
فَصَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ وَاعْفِرْ لِي

WA ASTAGH-FIRUKA LIMAA
SALAF MIN D'UNOOBEE

I pray forgiveness for my
past sins,

so bless MUHAMMAD and his
Household and forgive me.

وَاسْتَقِصِّمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
إِلَهٍ وَاعْصِنِي

WA AS-TAA'-S'IMUK FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WAA'-S'IM-NEE

I ask Thee to preserve me
from sin, so bless
MUHAMMAD and his
Household and preserve
me,

فَإِنِّي لَنْ أَعُودَ لَشَيْءٍ كَرِهْتَهُ مِنِي إِنْ شِئْتَ ذَلِكَ	FA IN-NEE LAN AU'WDA LISHAY-IN KARIH-TAHOO MIN- NEE IN SHI-TA D'ALIK	for I will not return to anything Thou dislikest from me, if Thou wilt that!
يَا رَبِّ يَا رَبِّ	YAA RAB-BI YAA RAB	My Lord! My Lord!
يَا حَنَّانُ يَا مَنَّانُ	YAA H'AN-NAANU YAA MAN- NAAN	O All-loving! O All-kind!
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK- RAAM	O Possessor of majesty and munificence!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَاسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَطَلَبْتُ إِلَيْكَ وَرَغَبْتُ فِيهِ إِلَيْكَ	WAS-TAJIB LEE JAMEEA' MAA SAAL-TUKA WAT'ALAB-TU ILAY- KA WA RAGHIB-TU FEEHEE ILAY-K	grant me everything that I ask from Thee, seek from Thee, and beseech from Thee!
وَأَرِزْهُ وَقَدِّرْهُ وَأَقْضِهِ وَ أَمْضِهِ	WA ARID-HOO WA QAD-DIR- HOO WA AQ-Z'IHEE WA AM- Z'IH	Will it, ordain it, decree it, and accomplish it!
وَخَيْرُ لِي فِيمَا تَقْضِي مِنْهُ	WA KHIR LEE FEEMAA TAQ- Z'EE MIN-H	Give me good in that of it which Thou decreest!
وَبَارِكْ لِي فِي ذَلِكَ	WA BAARIK LEE FEE D'ALIK	Bless me in that,
وَتَفَضَّلْ عَلَيَّ بِهِ	WA TAFAZ'-Z'AL A'LAY-YA BIH	be gratuitously bountiful toward me through it,
وَأَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ	WA AS-I'D-NEE BIMAA TUA'- TEENEE MIN-H	make me happy in that of it which Thou givest to me,
وَزِدْنِي مِنْ فَضْلِكَ وَسَعَةِ مَا عِنْدَكَ	WA ZID-NEE MIN FAZ'-LIKA WA SAA'TI MAA I'NDAK	and increase me in Thy bounty and the plenty of what is with Thee,
فَإِنَّكَ وَاسِعٌ كَرِيمٌ	FA IN-NAKA WAASIU'N KAREEM	for Thou art Boundless, Generous!

وَصِلْ ذَلِكَ بِخَيْرِ الْآخِرَةِ وَ
نَعِيمِهَا

WA S'IL D'ALIKA BIKHAY-RIL-
AAAKHIRATI WA NAE'EMIHA

And link that to the good
and the bliss of the next
world,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEENA

O Most Merciful of the
merciful

((ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ وَتُصَلِّي عَلَى

((THUM-MA TAD-U'W BIMAA
BADAA LAKA WATUS'AL-LEE
A'LAA MUH'AM-MADIW-WA
AAALIHEEE AL-FA MAR-RATIN.
HKAD'AA KAANA YAF-A'LU
A'LAY-HIS-SALAAMU))

THEN YOU SUPPLICATE AS
SEEMS PROPER TO YOU AND
YOU CALL DOWN BLESSINGS
ON MUHAMMAD AND HIS
HOUSEHOLD ONE THOUSAND
TIMES. THIS IS WHAT HE USED
TO DO (UPON HIM BE PEACE)

مُحَمَّدٍ وَاللَّهِ أَلْفَ مَرَّةٍ. هَكَذَا
كَانَ يَفْعَلُ عَلَيْهِ السَّلَامُ))

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—49—

His Supplication
(A.S)

فِي دَفْعِ كَيْدِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
DIFAAI' KAY-DIL-AA-
DAAA-I WA RAD-DA
BAA-SIHIM

IN REPELLING
THE TRICKERY
OF ENEMIES
AND DRIVING
AWAY THEIR
SEVERITY

الْأَعْدَاءِ وَرَدِّ

بِأَسْمِهِمْ

إِلَهِي هَدَيْتَنِي فَلَهَوْتُ

ILAAHEE HADAY-TANEE
FALAHAW-T

My God, Thou guided me
but I diverted myself,

وَوَعظْتَ فَقَسَوْتُ

WA WAA'Z'-TA FAQASAW-T

Thou admonished me but
my heart became
hardened,

وَأَبْلَيْتَ الْجَمِيلَ فَعَصَيْتُ

WA AB-LAY-TAL-JAMEELA
FAA'S'AY-T

Thou tried me graciously but
I disobeyed.

ثُمَّ عَرَفْتُ مَا أَصْدَمْتُ إِذَا

THUM-MA A'RAF-TU MAAA
AS'ADAR-TA ID' A'R-
RAFTANEH

Then, when Thou caused me
to know it, I came to know
that from which Thou hadst
turned [me] away,

عَرَفْتَنِي

فَأَسْتَغْفِرُ فَأَقْلْتُ

FAS-TAGH-FAR-TU FAAQAL-T

so I prayed forgiveness and
Thou released, and

فَعُدْتُ فَسَرَّتْ	FAU'T-TU FASATAR-T	I returned and Thou covered over.
فَلَكَ إِلَهِي الْحَمْدُ	FALAKA ILAAHEEL-H'AM-D	So Thine, my God, is the praise!
تَقَحَّمْتُ أَوْدِيَةَ الْهَلَاكِ	TAQAH'-H'AM-TU AW-DEEATAL-HALAAK	I plunged into the valleys of destruction and
وَحَلَلْتُ شِعَابَ تَلَفٍ	WA H'ALAL-TU SHIA'ABA TALAF	settled in the ravines of ruin,
تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ	TAA'R-RAZ"-TU FEEHAA LISAT'AWAATIK	exposing myself to Thy chastisements and
وَبَحُلُولِهَا عِقَابَاتِكَ	WA BIH'ULOOLIHAA U'QOobaATIK	the descent of Thy punishments!
وَوَسَّيْتُ إِلَيْكَ التَّوْحِيدَ	WA WASEELATEEE ILAY-KAT-TAW-H'EED	My mediation with Thee is the profession of Unity,
وَذَرَيْعِي أَنَّى لَمْ أَشْرِكْ بِكَ شَيْئًا	WA D'AREEA'TEEE AN-NEE LAM USH-RIK BIKA SHAY-AA	my way of coming to Thee that I associate nothing with Thee,
وَلَمْ أَتَّخِذْ مَعَكَ إِلَهًا	WA LAM ST-TAKHID' MAA'KA ILAHAA	nor do I take along with Thee a god;
وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي	WA QAD FARAR-TU ILAY-KA BINAF-SEE	I have fled to Thee with my soul—
وَالْإِلَيْكَ مَفَرُّ الْمُسِيءِ	WA ILAY-KA MAFAR-RUL-MUSEE-	in Thee is the place of flight for the evildoer,
وَمَفْزَعُ الْمُصِيبِ لِحَظِّ نَفْسِهِ الْمُلْتَجِي	WA MAF-ZAU'L-MUZ"AY-YII' LH'AZ'-Z'I NAF-SIHIL-MUL-TAJI-	the place of escape for him who has squandered the share of his soul and seeks asylum.
فَكَمْ مِّنْ عَدُوٍّ	FAKAM MIN A'DOOIN	How many an enemy has
أَتَنَصَّيَ عَلَى سَيْفِ عَدَاوَتِهِ	INTAZ"AA A'LAY-YA SAY-FA A'DAAWATIH	unsheathed the sword of his enmity toward me,
وَشَحَذَ لِي طَبَّةَ مُدْيَنِهِ	WA SHAH'AD'A LEE Z'UBATA MUD-YATIH	honed the cutting edge of his knife for me,

وَأَرْهَفَ لِي شِبَا حَدِّهِ	WA AR-HAFA LEE SHABAA H'AD-DIH	sharpened the tip of his blade for me,
وَدَافَ لِي قَوَاتِلَ سُومِيهِ	WA DAAFA LEE QAWAATILA SUMOOMIH	mixed his killing potions for me,
وَسَدَّدَ نَحْوِي صَوَائِبَ سِهَامِهِ	WA SAD-DADA NAH'-WEE S'AWAAA-IBA SIHAAMIH	pointed toward me his straight-flying arrows,
وَلَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِهِ	WA LAM TANAM A'N-NEE A'Y- NU H'IRAASATIH	not allowed the eye of his watchfulness to sleep toward me, and
وَأَضْمَرَ أَنْ يَسُومَنِي الْمَكْرُوهُ	WA AZ"-MARA AY- YASOOMANEEL-MAK-ROOH	secretly thought of visiting me with something hateful
وَيُجَرِّعُنِي مِرْعَاقَ مَرَامِرَتِهِ	WA YUJAR-RIA'NEE ZUA'AQA MARAAARATIH	and making me gulp down the bitter water of his bile!
فَنَظَرْتُ يَا إِلَهِي إِلَى	FANAZ'AR-TA YAAA ILAAHEEE ILAA	So Thou looked, my God, at
ضَعْفِي عَنْ أَحْتِمَالِ الْفَوَاحِشِ	Z"AA'-FEE A'NI AH'-TIMAALIL- FAWAADIH'	my weakness in bearing oppressive burdens,
وَعَجَزَتْنِي عَنْ الْإِتِّصَارِ مِمَّنْ	WA A'J-ZEE A'NILINTS'AARI MIM-MAN QAS'ADANEE	my inability to gain victory over him who aims to war against me, and
قَصَدَتْنِي بِمُحَارَبَتِهِ	BIMUH'AARABATIH	
وَأَوْحَدَتْنِي فِي كَثِيرٍ عَدَدَ مَنْ	WA WAH'-DATEE FEE KATHEERI A'DADI MAN-NAAWAANEE	my being alone before the great numbers of him who is hostile toward me and
نَاوَرَانِي		
وَأَرْهَدَ لِي بِالْبَلَاءِ فِيمَا لَمْ أُغْمِلْ	WA AR-S'ADA LEEAL-BALAAA- A FEEMAA LAM UA'-MIL	lies in wait for me with an affliction about which I have not thought.
فِيهِ فِكْرِي	FAA'HEE FIK-REE	
فَأَبْتَدَأْتَنِي بِنَصْرِكَ	FAB-TADAA-TANEE BINAS'-RIK	Thou set out at once to help me and
وَشَدَّدْتَ أَمْرِي بِقُوَّتِكَ	WA SHADAT-TA AZ-REE BIQOO-WATIK	Thou braced up my back!
ثُمَّ فَلَلْتَ لِي حَدَّهُ	THUM-MA FALAL-TA LEE H'AD- DAH	Thou blunted for me his blade,

وَصَبَّرْتَهُ مِنْ بَعْدِ جَمْعٍ عَدِيدٍ
وَحْدَهُ

WA S'AY-YAR-TAHOO MIM-
BAA'-DI JAM-I'N A'DEEDIW-
WAH'-DAH

made him, after a great
multitude, solitary,

وَأَعْلَيْتَ كَعْبِي عَلَيْهِ

WA AA'-LAY-TA KAA'-BEE
A'LAY-H

raised up my heel over him,
and

وَجَعَلْتَ مَا سَدَدَهُ مَرْدُودًا عَلَيْهِ

WA JAA'-L-TA MAA SAD-
DADAHOO MAR-DOODANA
A'LAY-H

turned back upon him what
he had pointed straight.

فَرَدَّدْتَهُ

FARADAT-TAHOO

So Thou sent him back,

لَمْ يَشْفِ غَيْظَهُ

LAM YASH-FI GHAYZ'AH

his rage not calmed,

وَلَمْ يَسْكُنْ عَلَيْهِ

WA LAM YAS-KUN GHAEELUH

his burning thirst not
quenched!

قَدْ عَضَّ عَلَى شَوَاهٍ

QAD A'Z'"-Z'A A'LAY-YA
SHAWAAH

Biting his fingers,

وَأَدْبَرَ مُؤَيًّا قَدْ أَخْلَفَتْ سَرَائَاهُ

WA AD-BARA MUWAL-LEEANA
QAD AKH-LAF-TA SARAAYAAH

he turned his back in flight,
his columns having been of
no use.

وَكَمْ مِنْ بَاغٍ

WA KAM MIM-BAAGH

How many an oppressor has

بَغَانِي بِمَكَايِدِهِ

BAGHAANEE BIMAKAAA-IDIH

oppressed me with his tricks,

وَنَصَبَ لِي شِرَاكَ مَصَائِدِهِ

WA NAS'ABA LEE SHIRAAKA
MAS'AAA-IDIH

set up for me the net of his
snares,

وَوَكَّلَ بِي تَقَدُّرَ عَايَتِهِ

WA WAK-KALA BEE TAFQA-
QUDA RIA'AYATIH

appointed over me the
inspection of his regard,

وَأَضْبَأَ إِلَيَّ إِضْبَاءَ السَّعْبِ

WA AZ"-BAA ILAY-YA IZ"-BAAA-
AS-SABUI' LIT'AREEDATIH

and lay in ambush for me,
the lying in ambush of a
predator for its game,

لَطْرِيدَتِهِ

أَنْتِظَارًا لِأَنْتِهَانِ الْفُرْصَةِ
لِفَرِيْسَتِهِ

ANTIZ'AARAL-LIANTIHAAZIL-
FUR-S'ATI LIFAREESATIH

waiting to take advantage
of its prey,

وَهُوَ يُظْهِرُ لِي بِشَاشَةِ الْمَلَقِ

WA HUWA YUZ'-HIRU LEE
BASHAASHATAL-MALAQ

while he showed me the
smile of the flatterer and

وَيَنْظُرُنِي عَلَى شِدَّةِ الْحَقِّ

WA YANZ'URUNEE A'LAA SHID-
DATIL-H'ANAQ

looked at me with the
intensity of fury!

فَلَمَّا رَأَيْتَ يَا إِلَهِي تَبَارَكْتَ وَ
تَعَالَيْتَ

FALAM-MAA RAAY-TA YAAA
ILAAHEE TABAARAK-TA WA
TAA'ALAY-T

So when Thou saw, my God,
(blessed art Thou and high
exalted)

دَغَلَ سَرِيرَتِهِ

DAGHALA SAREERATIH

the depravity of his secret
thoughts and

وَفُجَّ مَا أَنْطَوَى عَلَيْهِ

WA QUB-H'A MANT'AWAA
A'LAY-H

the ugliness of what he
harbored,

أَمَرَ كُنْتَهُ لَأَمْ مَرَأْسِهِ فِي
مَرْبِئَتِهِ

AR-KAS-TAHOO LIUM-MI RAA-
SIHEE FEE ZUB-YATIH

Thou threw him on his head
into his own pitfall and

وَمَرَدَّدْتَهُ فِي مَهْوَى حُفْرَتِهِ

WA RADAT-TAHOO FEE MAH-
WAA H'UF-RATIH

dumped him into the hole of
his own digging.

فَأَنْقَمَعَ بَعْدَ اسْتِطْلَاقِهِ ذَلِيلًا فِي

FAANQAMAA' BAA'-DA AS-
TIT'AALATIHEE D'ALEELAN FEE

So he was brought down
low, after his overbearing,

مَرِيقِ حِبَالَتِهِ الَّتِي كَانَ يَقْدِرُ أَنْ

RIBAQI H'IBAALATIHIL-LTEE
KAANA YUQAD-DIRU AY-

by the nooses of his own
snare, wherein he had
thought he would see me;

يَرَانِي فِيهَا

YARAANEE FEEHAA

وَقَدْ كَادَ أَنْ يَحُلَّ بِي لَوْلَا

WA QAD KAADA AY-YAH'UL-
LA BEE LAW-LAA RAH'-

and what came down upon
his courtyard—had it not
been for Thy mercy —was

مَرْحَمَتُكَ مَا حَلَّ بِسَاحَتِهِ

MATUKA MAA H'AL-LA
BISAAH'ATIH

on the point of coming
down upon me!

وَكَمْ مِنْ حَاسِدٍ قَدْ

WA KAM MIN H'AASIDIN QAD

How many an envier has

شَرِقَ بِي بِغَضَبِهِ	SHARIQA BEE BIGHUS'-S'ATI'H	choked upon me in his agony,
وَسَجَى مِنِّي بِغَيْظِهِ	WA SHAJEEA MIN-NEE BIGHAY-Z'I'H	fumed over me in his rage,
وَسَقَنِي بِحَدِّ لِسَانِهِ	WA SALAQANEE BIH'AD-D LISAANI'H	cut me with the edge of his tongue,
وَوَحَرَنِي بِقَرَفِ عَيْبِهِ	WA WAH'ARANEE BIQAR-FI U'YOObIH	showed malice toward me by accusing me of his own faults,
وَجَعَلَ عِرْضِي غَرَضًا لِمَرَامِهِ	WA JAA'LA I'R-Z'EE GHARAZ"AL-LIMARAAMEEH	made my good repute the target of his shots,
وَقَلَّدَنِي خِلَالًا لِمَ تَرَكْ فِيهِ	WA QAL-LADANEE KHILAALAL-LAM TAZAL FEEH	collared me with his own constant defects,
وَوَحَرَنِي بِكَيْدِهِ	WA WAH'ARANEE BIKAYDI'H	showed malice toward me with his trickery, and
وَقَصَّدَنِي بِمَكِيدَتِهِ	WA QAS'ADANEE BIMAKEEDATI'H	aimed at me with his tricks!
فَنَادَيْتُكَ يَا إِلَهِي	FANAADAY-TUKA YAAA ILAAHEE	So I called upon Thee, my God,
مُسْتَعِينًا بِكَ	MUS-TAGHEETHAM-BIK	seeking aid from Thee,
وَأَتَقًا بِسُرْعَةِ إِجَابَتِكَ	WAATHIQAM-BISUR-A'TI IJAABATIK	trusting in the speed of Thy response,
عَالِمًا أَنَّهُ	A'ALIMAN AN-NAH	knowing that
لَا يُضْطَهَدُ مَنْ أَوَى إِلَى ظِلِّ	LAA YUZ"-TAHADU MAN AWAAA ITAA Z'IL-LI KANAFIK	he who seeks heaven in the shadow of Thy win will not be mistreated, and
كَفْنِكَ		
وَلَنْ يُفْنَعَ مَنْ لَجَأَ إِلَى مَعْقِلِ	WA LAY-YAF-ZAA' MAL-LAJAA ILAA MAA'-QILI ANTIS'AARIK	he who seeks asylum in the stronghold of Thy victory will not be frightened.
أَنْتِصَامِكَ		

فَحَصَّنْتَنِي مِنْ أَسَدٍ بِقُدْرَتِكَ

FAH'AS'-S'ANTANEE MIM-BAA-SIHEE BIQUD-RATIK

So Thou fortified me against his severity through Thy power. |

وَكَم مِّنْ

WA KAM MIN-

How many

سَحَابٍ مَّكْرُوهٍ جَلَبَتْهَا عَنِّي

SAH'AAA-IBI MAK-ROOHIN JAL-LAY-TAHAA A'N-NEE

a cloud of detested things Thou hast dispelled from me,

وَسَحَابٍ نَّعْمٍ أَمْطَرَهَا عَلَيَّ

WA SAH'AAA-IBI NIA'MIN AM-TAR-TAHAA A'LAY

a cloud of favor Thou hast made rain down upon me,

وَجَدَاوِلَ مَرَحْمَةٍ نَّشَرَهَا

WA JADA AWILI RAH'-MATIN-NASHAR-TAHAA

a stream of mercy Thou hast let flow,

وَعَافِيَةَ الْبَسْتَهَا

WA A'AFEEATIN AL-BAS-TAHAA

a well-being in which Thou hast clothed me,

وَأَعْيُنَ أَحْدَاثٍ طَمَسَتْهَا

WA AA'-YUNI AH'-DAATHIN TAMAS-TAHAA

an eye of mishap Thou hast blinded, and

وَعَوَاشِيَ كُرْبَاتٍ كَشَفَتْهَا

WA GHAWAASHEEA KURUBAATIN KASHAF-TAHAA

a wrap of distress Thou hast removed!

وَكَم مِّنْ

WA KAM MIN-

How many

ظَنِّ حَسَنٍ حَقَّقَتْ

Z'AN-NIN H'ASANIN H'AQ-QAQ-T

a good opinion Thou hast verified,

وَعَدَمَ جَبَرَتٍ

WA A'DAMIN JABAR-T

a destitution Thou hast redressed,

وَصَرْعَةَ أَنْعَشَتْ

WA S'ARA'TIN AN-A'SH-T

an infirmity Thou hast restored to health, and

وَمَسَكَةَ حَوَّلَتْ

WA MAS-KANATIN H'AW-WAL-T

a misery Thou hast transformed!

كُلِّ ذَلِكَ إِعْظَامًا وَتَطَوُّلاً مِنْكَ ، وَ

KUL-L D'ALIKA IN-A'AMAW-WATAT'AW-WULAM-MINK WA

All of that was favor and graciousness from Thee,

فِي جَمِيعِهِ أَنْهَمَاكَ مَنِّي عَلَى

FEE JAMEEI'HEE AN-HIMA AKAM-MIN-NEE A'LAA MAA'AS'E'EK

and in all of it I was occupied with acts of disobeying Thee.

مَعَاصِيكَ

لَمْ تَمْنَعْ إِسَاءَتِي عَنْ إِمَامِ إِحْسَانِكَ	LAM TAM-NAA'-KA ISAAA-ATEE A'N IT-MAAMI IH'-SAANIK	My evil doing did not hinder Thee from completing Thy beneficence,
وَلَا حَجَرَ بِي ذَاكَ عَنْ أَمْرٍ تَكَابِ مَسَاطِطِكَ	WA LAA H'AJARANEE D'ALIKA A'NI AR-TIKAABI MASAAKHIT'IK	nor was I stopped from committing acts displeasing to Thee.
لَا تُسْأَلُ عَمَّا تَفْعَلُ	LAA TUS-ALU A'M-MAA TAF-A'L	Thou art not questioned as to what Thou dost! ²⁵⁸
وَلَقَدْ سُئِلْتَ فَأَعْطَيْتَ	WA LAQAD SU-IL-TA FAAA'- T'AY-T	Thou wert asked, and Thou bestowed.
وَلَمْ تُسْأَلْ فَأَبْتَدَأْتَ	WA LAM TUS-AL FAB-TADAA-T	Thou wert not asked, and Thou began.
وَأَسْتُمِيعُ فَضْلَكَ فَمَا أَكْذَيْتَ	WAS-TUMEEH'A FAZ"-LUKA FAMAAA AK-DAY-T	Thy bounty was requested, and Thou didst not skimp.
أَبَيْتَ يَا مَوْلَايَ إِلَّا إِحْسَانًا وَ أَمْنَانًا وَتَطَوُّلاً وَإِنْعَامًا	ABAY-TA YAA MAWLAAY IL- LAAA IH'-SAANAW-WA AM- TINAANAW-WA TAT'AW- WULAW-WA IN-A'AMAA	Thou refused, my Master, everything but beneficence, kindness, graciousness, and favor,
وَأَبَيْتُ إِلَّا	WA ABAY-TU IL-LAA	and I refused everything but
تَقَحُّمًا لِحُرْمَاتِكَ	TAQAH'-H'UMAL- LIH'URUMAATIK	plunging into what Thou hast made unlawful
وَتَعَدْيًا لِحُدُودِكَ	WA TAA'D-DEEAL- LH'UDOODIK	transgressing Thy bounds,
وَعَفْلَةً عَنْ وَعِيدِكَ	WA GHAF-LATAN A'W- WAE'EDIK	and paying no heed to Thy threat!
فَلَكَ الْحَمْدُ إِلَهِي مِنْ	FALAKAL-H'AM-DU ILAAHEE MIN-	So Thine is the praise, my God,

²⁵⁸ Allusion to 21: 23: He is not questioned as to what He does, but they shall be questioned.

مُقْتَدِرٌ لَا يُغْلَبُ	MUQ-TADIRIL-LAA YUGH-LAB	the All-powerful who is not overcome, and
وَذِي أَنَاةٍ لَا يُعْجَلُ	WA D'EEE ANAATIL-LAA YAA'-JAL	the Possessor of patient waiting who does not hurry
هَذَا مَقَامُ مَنْ	HAD'AA MAQAAMU MANI	This is the station of one who
اعْتَرَفَ بِسُوءِ النِّعَمِ	AA'-TARAFI BISUBOOGHIN-NIA'M	confesses to lavishness of favors,
وَقَابَلَهَا بِالتَّقْصِيرِ	WA QAABALAHAA BIT-TAQ-S'EER	counters them with shortcomings, and
وَشَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ	WA SHAHIDA A'LAA NAF-SIHEE BIT-TAZ"-YEEA'-	bears witness to his own negligence.
اللَّهُمَّ فَإِنِّي أَتَقَرَّبُ إِلَيْكَ	AL-LAAHUM-MA FA IN-NEEE ATAQAR-RABU ILAY-KA	O ALLAH, so I seek nearness to Thee through
بِالْمُحَمَّدِيَّةِ الرَّقِيعَةِ	BIL-MUH'AM-MADEE-YATIR-RAFEEA'H	the elevated rank of MUHAMMAD and
وَالْعُلُوبَةِ الْبَيَاضِ	WAL-A'LAWEE-YTIL-BAY-Z"AAA- I	the radiant degree of A'LI,
وَأَتَوَجَّهُ إِلَيْكَ بِهَمٍّ أَنْ تُعِذَّنِي مِنْ	WA ATAWAJ-JAHOOO ILAY-KA BIHIMAAAA AN TUE'ED'ANEE	and I turn to Thee through them so that Thou wilt give me refuge from the evil of
شَرٍّ كَذَا وَكَذَا فَإِنَّ ذَلِكَ	MIIN SHAR-RI KAD'AA WA KAD'AA FA IN-NA D'ALIKA	[so and so], ²⁵⁹ for that will
لَا يَضِيقُ عَلَيْكَ فِي وَجْدِكَ	LAA YAZ"EEQU A'LEEKI FEE WUJ-DIK	not constrain Thee in Thy wealth,
وَلَا يَتَكَادَّرُ فِي قُدْرَتِكَ	WA LAA YATAKAAA-AADUKA FEE QUD-RATIK	nor trouble Thee in Thy power, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything! ²⁶⁰

²⁵⁹ For 'so and so' the supplicant should supply words appropriate to his own situation.

فَهَبْ لِي يَا إِلَهِي مِنْ مَرَحِمِكَ وَ
دَوَامِ تَوْفِيقِكَ مَا أَخَذَهُ سُلَّمًا

FAHAB LEE YAAA ILAAHEE
MIR-RAH'-MATIKA WA
DAWAAMI TAW-FEEQIK MAT-
TAKHID'-HOO SUL-LAMAN

So give me, my God, by Thy
mercy and Thy lasting
bestowal of success, that
which I may take as a
ladder with which

أَعْرُجُ بِهِ إِلَى مَرْضَاكَ

AA'-RUJU BIH ILAA RIZ'-
WAANIK

to climb to Thy good
pleasure and

وَأَمْنُ بِهِ مِنْ عِقَابِكَ

WA AAAMANU BIH MIN
I'QAABK

be secure from Thy
punishment,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AM-R-RAAH'IMEEN

O Most merciful of the
merciful!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

فِي الرَّهْبَةِ

—50—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIR-
RAH-BAH

His Supplication
(A.S)
IN FEAR

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH, Thou

خَلَقْتَنِي سَوِيًّا

KHALAQ-TANEE SAWEE-YAA

created me without fault,

وَمَرْبِّتَنِي صَغِيرًا

WA RAB-BAY-TANEE
S'AGHEERAA

nurtured me when small,
and

وَمَرْفُقْتَنِي مَكْفِيًّا

WA RAZAQ-TANEE MAK-FEE-
YAA

provided me with
sufficiency.

اللَّهُمَّ إِنِّي وَجَدْتُ فِيهَا

AL-LAAHUM-MA IN-NEE
WAJAT-TU FEEMAA

O ALLAH, I found in the Book

أَنْزَلْتَ مِنْ كِتَابِكَ

ANZAL-TA MIN KITAABIK

which Thou sent down and

وَبَشَّرْتَ بِهِ عِبَادَكَ

WA BASH-SHAR-TA BIHEE
I'BAADAK

through which Thou gave
good news to Thy servants,

أَنْ قُلْتَ:

AN QUL-TA:

that Thou said,

﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ

أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾

وَقَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا

أَنْتَ أَعْلَمُ بِهِ مِنِّي

فَيَا سَوَاءَ مَا آخِصَّاهُ عَلَىٰ

كِتَابِكَ

فَلَوْلَا الْمَوَاقِفُ الَّتِي أُؤَمِّلُ مِنْ عَفْوِكَ

الَّذِي شَمِلَ كُلَّ شَيْءٍ لَا لَقَبْتُ

بِيَدِي

وَلَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرَبَ مِنِّي

مَرَبِّهِ لَكُنْتُ أَنَا أَحَقُّ بِالْهَرَبِ

مِنْكَ

(YAA I'BAADDEAL-LAD'EENA
AS-RAFOO A'LAAA ANFUSIHIM
LAA TAQ-NAT'OO MIR-RAH'-
MATIL-LAAH

IN-NAL-LAAHA YAGH-FIRUD'-
D'UNOOBA JAMEEA'A)

WAQAD T-TAQAD-DAMA
MIN-NEE MAA QAD A'LIM-TA
WA MAAA ANTA AA'-LAMU
BIHEE MIN-NEE

FAYAA SAW-ATAA MIM-MAAA
AH'-S'AAHOO A'LAY-YA
KITAABUK

FALAW-LAAL-MAWAAQIFU AL-
LATEEE OO-AM-MILU MIN A'F-
WIKAL-LAD'EE SHAMILA KUL-
LA SHAYIL-LA AL-QAY-TU
BEEADEE

WA LAW AN-NA AH'ADANA
AS-TAT'AAA'L-HARABA MIR-
RAB-BIHEE LAKUNTU ANA
AH'AQ-QA BIL-HARABI MINK

(O My servants who have
been prodigal against
yourselves, do not despair
of ALLAH's mercy,

surely ALLAH forgives all
sins), ²⁶¹

but there has gone ahead
from me what Thou knowest
(and of which Thou knowest
more than I)!

O the shame of what Thy
Book has counted against
me! ²⁶²

Were it not for the places
where I expectantly hope
for Thy pardon, which
enfolds all things, I would
have thrown myself down [in
despair]!

Were anyone able to flee
from his Lord, I would be the
most obligated to flee from
Thee!

²⁶¹ 39: 53

²⁶² This is the Book of Records on the Day of Judgment, mentioned, for example, in 18: 49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17: 13-14.

وَأَنْتَ لَا تَخْفَى عَلَيْكَ خَافِيَةٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا

WA ANTA LAA TAKH-FAA
A'LAY-KA KHAAFEEATUN FIL-
AR-Z'I WA LAA FIS-SAMAAA-I
IL-LAAA ATAY-TA BIHAA

But not a secret in earth and
heaven is concealed from
Thee, except that Thou
bringest it.²⁶³

أَتَيْتَ بِهَا

وَكَفَى بِكَ جَانِرِيَا

WA KAFAA BIKI JAAZEEAA

Thou sufficest as a
recompenser!

وَكَفَى بِكَ حَسِيبَا

WA KAFAA BIKI H'ASEEBAA

Thou sufficest as a
reckoner!²⁶⁴

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH, surely Thou wouldst

طَالِبِي إِنْ أَنَا هَرَبْتُ

T'AALIBEE IN ANA HARAB-T

seek me if I flee and

وَمُذْمَرِكِي إِنْ أَنَا فَرَمْتُ

WA MUD-RIKEE IN ANA
FARAR-T

catch me if I run.

فَهَا أَنَا ذَا بَيْنَ يَدَيْكَ

FAHAAA ANA D'AA BAY-NA
YADAY-K

So here I am before Thee,

خَاضِعٌ ذَلِيلٌ مَرَاغِمٌ

KHAAZ'IU'N D'ALEELUR-
RAAGHIM

abject, lowly, abased.

إِنْ تُعَذِّبْنِي فَإِنِّي لَذَلِكَ أَهْلٌ وَهُوِيَا

IN TUA'D'-D'IB-NEE FA IN-NEE
LID'ALIKA AH-LOO-WA HUWA
YAA RAB-BI MINKA A'D-L

If Thou chastisest me, I am
worthy of that, and it would
be, my Lord, an act of
justice from Thee.

مَرَبِّ مِنْكَ عَدْلٌ

وَإِنْ تُعْفُ عَنِّي فَقَدِيمًا شَمَانِي

WA IN TAA'-FU A'N-NEE
FAQADEEMANA SHAMALANEE
A'F-WUK WA AL-BAS-TANEE
A'AFEEATAK

But if Thou pardonest me,
anciently has Thy pardon
enfolded me and Thy well-
being garmented me!

عَفْوِكَ وَالْبَسْتَنِي عَافِيَتَكَ

²⁶³ Allusion to such QURANIC verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in a Manifest Book (34: 3).

²⁶⁴ Allusion to 4: 6, 33: 39: ALLAH suffices as a reckoner.

فَأَسْأَلُكَ اللَّهُمَّ

FAAS-ALUKAL-LAAHUM-MA

So I ask Thee, O ALLAH,

بِالْمَخْزُونِ مِنْ أَسْمَائِكَ

BIL-MAKH-ZOONI MIN AS-
MAAA-IK

by Thy names stored in Thy
treasury²⁶⁵ and

وَبِمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَائِكَ

WA BIMAA WAARAT-HUL-
H'UJUBU MIM-BAHAAA-IK

Thy splendor masked by the
veils!

إِلَّا مَرَحِمْتَ هَذِهِ النَّفْسَ الْجَزُوعَةَ

IL-LAA RAH'IM-TA HD'IHIN-
NAF-SAL-JAZOOA'H WA

If Thou hast no mercy upon
this anxious soul and these

وَهَذِهِ الرِّمَّةَ الْهُلُوعَةَ

HD'IHIR-RIM-MATAL-
HALOOA'H

uneasy, decaying bones—

الَّتِي لَا تَسْتَطِيعُ حَرَّ شَمْسِكَ

AL-LATEE LAA TAS-TAT'EEU'
H'AR-RA SHAM-SIK

he cannot endure the heat
of Thy sun,

فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ؟

FAKAY-FA TAS-TAT'EEU' H'AR-
RA NAARIKA?

so how can he endure the
heat of Thy Fire?

وَالَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ

WAL-LATEE LAA TAS-TAT'EEU'
S'AW-TA RAA'-DIK

He cannot endure the
sound of Thy thunder,

فَكَيْفَ تَسْتَطِيعُ صَوْتَ غَضَبِكَ؟

FAKAY-FA TAS-TAT'EEU' S'AW-
TA GHAZ'ABIKA?

so how can he endure the
sound of Thy wrath?

فَارْحَمْنِي اللَّهُمَّ

FAR-H'AM-NEEL-LAAHUM

So have mercy upon me, O
ALLAH,

فَإِنِّي أَمْرٌ حَقِيرٌ

FA IN-NEE AM-ROO-UN
H'AQEER

for I am a vile man and

وَخَطَرِي يَسِيرٌ

WA KHAT'AREE YASEER

my worth is little.

وَلَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي

WA LAY-SA A'D'AABEE MIM-
MAA YAZEEDU FEE MUL-KIKA

Chastising me will not add
the weight of a dust mote to
Thy kingdom.

مُلْكِكَ مِثْقَالَ ذَرَّةٍ

MITH-QAALA D'AR-RAH

²⁶⁵ Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (AHMAD 1, 391, 402).

وَلَوْ أَنَّ عَذَابِي مَّا يَزِيدُ فِي
مُلْكِكَ

WA LAW AN-NA A'D'AABEE
MIM-MAA YAZEEDU FEE MUL-
KIK

Were chastising me
something that would add to
Thy kingdom,

لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ

LASAAL-TUKAS'-S'AB-RA A'LAY-
H

I would ask Thee for
patience to bear it and

وَأَحْبَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ

WA AH'-BAB-TU AY-YAKOONA
D'ALIKA LAK

would love for it to belong to
Thee;

وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ أَعْظَمُ

WA LAKIN-NA SUL-T'AANUKAL-
LAAHUM-MA AA'-Z'AM

but Thy authority, my God, is
mightier, and

وَمُلْكُكَ أَذْوَمُ مِنْ أَنْ

WA MUL-KUKA AD-WAM

Thy kingdom more lasting,
than that

تَزِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ

MIN AN TAZEEDA FEEHEE
T'AAATUL-MUTE'EE'EN

the obedience of the
obeyers should increase it

أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ

AW TANQUS'A MIN-HOO
MAA'-S'EEATUL-MUD'-NIBEEN

or the disobedience of the
sinners diminish it!

فَاْمُرْ حَمْنِي

FAR-H'AM-NEE

So have mercy upon me,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful

وَتَجَاوَزْ عَنِّي

WA TAJAAWAZ A'N-NEE

Show me forbearance,

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

YAA D'AAL-JALAALI WAL-IK-
RAAM

O Possessor of majesty and
munificence!

وَتُبَّ عَلَيَّ

WA TUB A'LAY-YA

And turn toward me,

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

IN-NAKA ANTAT-TAW-
WAABUR-RAH'EEM

Surely Thou art Ever-turning,
All-Compassionate!²⁶⁶

وكان من دعائه عليه السلام

في التضرُّع و

الاستكانة

—51—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIT-
TAZ'AR-RUI' WALIS-
TIKAANAH

His Supplication
(A.5)

IN PLEADING
AND ABASEMENT

إِلَهِي أَحْمَدُكَ وَأَنْتَ لِلْحَمْدِ أَهْلٌ
عَلَى

ILAAHEEE AH'-MADUK WA
ANTA LIL-H'AM-DI AH-LUN
A'LAA

My God, I praise Thee—and
Thou art worthy of praise—
for

حُسْنِ صَنِيعِكَ إِلَيَّ

H'US-NI S'ANEEI'KA ILAY

Thy benefaction toward me,

وَسُوءِ نِعْمَاتِكَ عَلَيَّ

WA SUBOOGHI NAA'-MAAA-
IKA A'LAY

the lavishness of Thy favors
toward me, and

وَجَزِيلِ عَطَايِكَ عِنْدِي

WA JAZEELI A'TAAA-IKA
I'NDEE

Thy plentiful bestowal upon
me, and

وَعَلَى مَا

WA A'LAA MAA

for

فَضْلَتَنِي مِنْ مَرَحْمَتِكَ

FAZ'-Z'AL-TANEE MIR-RAH'-
MATIK

showing bounty toward me
through Thy mercy and

وَأَسْبَغْتَ عَلَيَّ مِنْ نِعْمَتِكَ

WA AS-BAGH-TA A'LAY-YA
MIN-NIA'-MATIK

lavishing Thy favor upon me.

فَقَدْ أَضْطَنَنْتَ عِنْدِي مَا يَعْجزُ

FAQADI AS'-TANAA'-TA I'NDEE
MAA YAA'-JIZU A'N-HOO
SHUK-REE

Thou hast done well toward
me and I am incapable of
thanking Thee.

عَنْدُ شُكْرِي

وَلَوْ لَا إِحْسَانُكَ إِلَيَّ

WA LAW-LAAA IH'-SAANUKA
ILAY

Were it not for Thy
beneficence toward me

وَسُوءِ نِعْمَاتِكَ عَلَيَّ

WA SUBOOGHU NAA'-MAAA-
IKA A'LAY

and the lavishness of Thy
favors upon me,

مَا بَلَغْتُ إِخْرَازَ حَظِّي

MAA BALAGH-TU IH'-RAAZA
H'AZ'-Z'EE

I would not have reached
the taking of my share

وَلَا إِصْلَاحَ نَفْسِي

WA LAAA IS'-LAAH'A NAF-SEE

nor would my soul have
been set right,

وَلَكِنَّكَ ابْتَدَأْتَنِي بِالْإِحْسَانِ
 وَرَمَرَقْتَنِي فِي أُمُورِي كُلِّهَا
 الْكَفَايَةَ

WA LKIN-NAKA AB-TADAA-
 TANEE BIL-IH'-SAAN

but Thou began with
 beneficence toward me,
 provided me sufficiency in
 all my affairs,

WA RAZAQ-TANEE FEE
 UMWREE KUL-LIHAAL-
 KIFAAYAH

وَصَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ
 وَمَعْتَمَنِي مَحْذُومَ الْقَضَاءِ
 إِلَهِي

WA S'ARAF-TA I'N-NEE JAH-
 DAL-BALAAA-

turned away from me the
 toil of affliction, and
 held back from me the
 feared decree.

WA MANAA'-TA MIN-NEE
 MAH'-D'OORAL-QAZ'AAA-I

My God,

ILAAHEE

فَكَمْ مِنْ بَلَاءٍ جَاهِدَ قَدْ
 صَرَفْتَ عَنِّي

FAKAM MIM-BALAAA-IN
 JAAHIDIN QAD S'ARAF-TA
 A'N-NEE

how many a toilsome
 affliction which Thou hast
 turned away from me!

وَكَمْ مِنْ نِعْمَةٍ سَابَغَةٍ أَقْرَمْتَ
 بِهَا عَيْنِي

WA KAM MIN-NIA'-MATIN
 SAABIGHATIN AQ-RAR-TA
 BIHAA A'Y-NEE

How many a lavish favor
 with which Thou hast
 gladdened my eye!

وَكَمْ مِنْ صَنِيعَةٍ كَرِيمَةٍ لَكَ
 عِنْدِي

WA KAM MIN S'ANEEA'TIN
 KAREEMATIL-LAKA I'NDEE

How many a generous
 benefaction of Thine which
 is present with me!

أَنْتَ الَّذِي

ANTAL-LAD'EE

It is Thou who

أَجَبْتَ عِنْدَ الْإِضْطِرَامِ دَعْوَتِي

AJAB-TA I'NDALIZ"-T'IRAARI
 DAA'-WATEE

responded to my
 supplication at the time of
 distress,

وَأَقَلْتَ عِنْدَ الْعِثَامِ نَزْلِي

WA AQAL-TA I'NDAL-I'THAARI
 ZAL-LATEE

released me from my slip in
 stumbling, and

وَأَخَذْتَ لِي مِنَ الْأَعْدَاءِ بَظْلَامَتِي

WA AKHAD'-TA LEE MINAL-
 AA'-DAAA-I BIZ'ULAAMATEE

took my enemies to task for
 doing wrong to me.

إِلَهِي مَا وَجَدْتُكَ

ILAAHEE MAA WAJAT-TUK

a miser when I asked of
 Thee

بَخِيلًا حِينَ سَأَلْتُكَ	BAKHEELANA H'EENA SAAL-TUK	My God, I did not find Thee
وَلَا مُتَقَبِّضًا حِينَ أَرَدْتُكَ	WA LAA MUNQABIZ"ANA H'EENA ARAT-TUK	nor a withholder when I desired from Thee.
بَلْ وَجَدْتُكَ لِدُعَائِي سَامِعًا	BAL WAJAT-TUKA LIDUA'AA-EE SAAMIA'A	No, I found Thee a hearer of my supplication and
وَلِمَطَالِبِي مُعْطِيًا	WA LIMATAALIBEE MUA'-TEEAA	a bestower of my requests;
وَوَجَدْتُ نِعْمَكَ عَلَيَّ سَابِغَةً	WA WAJAT-TU NUA'-MAAKA A'LAY-YA SAABIGHATAN	I found Thy favors toward me lavish
فِي كُلِّ شَأْنٍ مِّنْ شَأْنِي	FEE KUL-LI SHAA-NIM-MIN SHAA-NEE	in my every situation
وَكُلِّ زَمَانٍ مِّنْ زَمَانِي	WA KUL-LI ZAMAANIM-MIN ZAMAANEE	in my every time.
فَأَنْتَ عِنْدِي مَحْمُودٌ	FAANTA I'NDEE MAH'-MOOD	So Thou art praised by me
وَصَنِيعُكَ لَدَيَّ مَبْرُورٌ	WA S'ANEEU'KA LADAY-YA MAB-ROOR	and Thy benefaction honored.
تَحْمَدُكَ نَفْسِي وَلِسَانِي وَعَقْلِي	TAH'-MADUKA NAF-SEE WALISAANEE WA A'Q-LEE	My soul, my tongue, and my intelligence praise Thee,
حَمْدًا يَلْبِغُ الْوَفَاءَ وَحَقِيقَةً	H'AM-DAY-YAB-LUGHUL-WAFAAA-A WA H'AQEEQATASH-SHUK-R	a praise that reaches fulfillment and the reality of thanksgiving,
الشُّكْرِ		
حَمْدًا يَكُونُ مَبْلَغَ رِضَاكَ عَنِّي	H'AM-DAY-YAKOONU MAB-LAGHA RIZ"AAKA A'N-NAY	a praise that attains to Thy good pleasure with me—
فَنَجِّنِي مِنْ سَخَطِكَ	FANAJ-JINEE MIN SAKHAT'IK	so deliver me from Thy displeasure!
يَا كَهْفِي حِينَ تُعِينِنِي الْمَذَاهِبُ	YAA KAH-FEE H'EENA TUA'-YEENEEL-MAD'AAHIB	O my cave when the ways thwart me!
وَيَا مُقِيلِي عَشْرَتِي	WA YAA MUQEELEE A'TH-RATEE	O He who releases me from my stumble!

فَلَوْلَا سِتْرُكَ عَوْرَتِي لَكُنْتُ مِنَ
الْمَقْضُوحِينَ

FALAW-LAA SAT-RUKA A'W-
RATEE LAKUNTU MINAL-MAF-
Z'OOH'EEN

Were it not for Thy covering
my shameful defects, I
would be one of the
disgraced.

وَيَا مُؤَيِّدِي بَالْتَضِرِّ
فَلَوْلَا نَصْرُكَ إِنِّي لَكُنْتُ مِنَ
الْمَغْلُوبِينَ

WA YAA MOO-AY-YIDEE BIN-
NAS'-R

O my confirmer through
help!

FALAW-LAA NAS'-RUKA EE-
YAAYA LAKUNTU MINAL-
MAGH-LOOBEEN

Were it not for Thy helping
me, I would be one of the
overcome!

وَيَا مَنْ وَصَّعَتْ لَهُ الْمُلُوكُ نِيرَ
الْمَذَلَّةِ عَلَى أَغْنَاقِهَا فَهُمْ مِّنْ
سَطَوَاتِهِ خَائِفُونَ

WA YAA MAW-WAZ'AA'T
LAHUL-MULWKU NEERAL-
MAD'AL-LATI A'LAAA AA'-
NAAQIHAA FAHUM MIN
SATAWAATIHEE KHAAA-
IFOON

O He before whom kings
place the yoke of lowliness
around their necks, fearing
His penalties!

وَيَا أَهْلَ التَّقْوَى

WA YAAA AH-LAT-TAQ-WAA

O worthy of reverent fear!

وَيَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى

WA YAA MAL-LAHUL-AS-
MAAA-UL-H'US-NAA

O He to whom belong the
names most beautiful²⁶⁷

أَسْأَلُكَ أَنْ تَغْفِرَ عَنِّي وَتَغْفِرَ لِي

AS-ALUKA AN TAA'-FUWA A'N-
NEE WA TAGH-FIRA LEE

I ask Thee to pardon me
and to forgive me,

فَلَسْتُ بِرِيئًا فَأَعْتَذِرُ

FALAS-TU BAREE-ANA FAAA'-
TAD'IR

for I am not innocent that I
should offer excuses,

وَلَا بِذِي قُوَّةٍ فَأَنْتَصِرُ

WA LAA BID'EE QOO-WATIN
FAANTAS'IR

nor a possessor of strength
that I should gain victory,

وَلَا مَفَرَّ لِي فَأَفِرُّ

WA LAA MAFAR-RA LEE
FAAFIR

nor have I any place of
flight that I should flee!

وَأَسْتَقِيلُكَ عَشْرَتِي

WA AS-TAQEELUKA
A'THARAATEE

I ask Thee to release me
from my stumbles, and

وَ اتَّصَلُ إِلَيْكَ مِنْ ذُنُوبِي أَلَّتِي قَدْ أَوْبَقْتَنِي وَأَحَاطَتْ بِى فَاهْلَكْتَنِي	WA ATANAS'-S'ALU ILAY-KA MIN D'UNWBEEAL-LATEE QAD AW-BAQAT-NEE WA AH'AAT'AT BEE FAAH-LAKAT- NEE	before Thee I disavow my sins, which have laid me waste, encompassed me, and destroyed me!
مِنْهَا فَرَرْتُ إِلَيْكَ رَبِّ تَائِبًا قُبُّ عَلَى مُعَوِّذًا فَأَعِزَّنِي	MIN-HAA FARAR-TU ILAY-KA RAB-BI TAAA-IBANA FATUB A'LAY MUTAA'W-WID'ANA FAAI'D'- NEE	I flee from them to Thee, my Lord, turning repentantly, so turn toward me, seeking refuge, so grant me refuge,
مُسْتَجِيرًا فَلَا تَخْذُلْنِي سَائِلًا فَلَا تَحْرِمْ نِي مُعْتَصِمًا فَلَا تُسَلِّمْنِي	MUS-TAJEERANA FALAA TAKH- D'UL-NEE SAAA-ILANA FALAA TAH'-RIM- NEE MUA'-TAS'IMANA FALAA TUS- LIM-NEE	asking sanctuary, so abandon me not, requesting, so deprive me not, holding fast, so leave me not,
دَاعِيًا فَلَا تَرُدَّنِي خَائِبًا دَعْوَتِكَ يَا رَبِّ مُسْكِينًا مُسْتَكِينًا	DAAE'EANA FALAA TARUD- DANEE KHA AAA-IBAA DAA'W-TUKA YAA RAB MIS-KEENAM-MUS-TAKEENAA	supplicating, so send me not back disappointed! I have supplicated Thee, my Lord, as one miserable, abased,
مُشْفِقًا خَائِفًا وَجِلًا فَقِيرًا مُضْطَرًّا إِلَيْكَ أَشْكُو إِلَيْكَ يَا إِلَهِي	MUSH-FIQANA KHA AAA-IFAA WAJILANA FAQEERAA MUZ"-T'AR-RAN ILAY-K ASH-KW ILAY-KA YAAA ILAAHEE	apprehensive, fearful, quaking, poor, driven to have recourse to Thee! I complain to Thee, my God,

ضَعَفَ نَفْسِي عَنِ الْمَسَارَعَةِ فِيمَا
وَعَدْتَهُ أَوْلِيَاءَكَ وَالْمُجَابَةِ عَمَّا
حَذَرْتَهُ أَعْدَاءَكَ

Z'AA'-FA NAF-SEE A'NIL-
MUSAARAA'TI FEEMAA WAA'T-
TAHOOO AW-LEEAAA-AK
WAL-MUJAANABATI A'M-MAA
H'AD'-D'AR-TAHOOO AA'-
DAAA-AK

of my soul—which is too
weak to hurry to that which
Thou hast promised Thy
friends or to avoid that
against which Thou hast
cautioned Thy enemies—

وَكَثْرَةَ هُمُومِي

WA KATH-RATA HUMOOMEE

and of the multitude of my
concerns, and

وَسُوسَةَ نَفْسِي

WA WAS-WASATA NAF-SEE

of my soul's confusing
thoughts.

إِلَهِي لَمْ تَقْضِخْنِي بِسِرِّي

ILAAHEE LAM TAF-Z'AH'-NEE
BISAREERATEE

My God, Thou hast not
disgraced me through my
secret thoughts

وَلَمْ تُهْلِكْنِي بِجَرِيرَتِي

WA LAM TUH-LIK-NEE
BIJAREERATEE

or destroyed me because of
my misdeeds!

أَدْعُوكَ قَبِيضِي وَإِنْ كُنْتُ

AD-U'WKA FATUJEEBUNEE WA
IN KUNTU BATEE-ANA H'EENA
TAD-U'WNEE

I call upon Thee, and Thou
responded, even if I am
slow when Thou callest upon
me.

بَطِيئًا حِينَ تَدْعُونِي

وَأَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ

WA AS-ALUKA KUL-LAMAA
SHI-TU MIIN H'AWAAA-IJEE

I ask Thee everything I want
of my needs, and

حَوَائِجِي

وَحَيْثُ مَا كُنْتُ وَصَعْتُ عِنْدَكَ

WA H'AY-THU MAA KUNTU
WAZ'AA'-TU I'NDAKA SIR-REE

I deposit with Thee my secret
wherever I may be.

سِرِّي

فَلَا أَدْعُو سِوَاكَ

FALAAA AD-U'W SIWAAK

I supplicate no one besides
Thee, and

وَلَا أَرْجُو غَيْرَكَ

WA LAAA AR-JOO GHAY-RAK

I hope for no one other than
Thee.

لَيْكَ لَيْكَ

LAB-BAY-KA LAB-BAY-K

At Thy service! At Thy
service!

تَسْمَعُ مَنْ شَكََا إِلَيْكَ	TAS-MAU' MAN SHAKAAA ILAY-K	Thou hearest him who complains to Thee!
وَتَقْبَلُ مَنْ تَوَكَّلَ عَلَيْكَ	WA TAL-QAA MAN TAWAK- KALA A'LAY-K	Thou receivest him who has confidence in Thee!
وَتُخَلِّصُ مَنْ اِغْتَصَمَ بِكَ	WA TUKHAL-LIS'U MANI AA'- TAS'AMA BIK	Thou savest him who holds fast to Thee!
وَتَقْضِي عَنْ لَذَائِكَ	WA TUFAR-RIJU A'M-MAL- LAAD'A BIK	Thou givest relief to him who seeks shelter in Thee!
إِلَهِي	ILAAHEE	My God,
فَلَا تُخْرِسْنِي خَيْرَ الْآخِرَةِ وَ	FALAA TAH'-RIM-NEE KHAY- RAL-AKHIRATI WAL-OOLAA	so deprive me not of the good of the last world and
أَوَّلِي لِقَلَّةِ شُكْرِي	LIQIL-LATI SHUK-REE	the first because of the paucity of my thanksgiving and
وَاعْفِرْ لِي مَا تَعْلَمُ مِنْ ذُنُوبِي	WAGH-FIR LEE MAA TAA'- LAMU MIN D'UNOOBEE	forgive me the sins of mine which Thou knowest!
إِنْ تُعَذِّبْ فَإِنَّا	IN TUA'D'-D'IB FAANAA	If Thou chastisest, I am
الظَّالِمُ الْمَفْرِطُ	AZ'-Z'AALIMUL-MUFAR-RIT'	the wrongdoer, the neglecter,
الْمُصِيعُ الْآثِمُ	AL-MUZ'AY-YIU'L-AAATHIM	the negligent, the sinner,
الْمَقْصِرُ الْمُضْجِعُ	AL-MUQAS'-S'IRUL-MUZ"AJ- JIA'-	the derelict, the sluggard,
الْمُغْفِلُ حَظَّ نَفْسِي	AL-MUGH-FILU H'AZ'-Z'A NAF- SEE	the heedless of the share of my soul and
وَإِنْ تَغْفِرْ فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ	WA IN TAGH-FIR FAANTA AR- H'AMUR-RAAH'IMEEN	If Thou forgivest—Thou art the Most Merciful of the merciful!

وكان من دعائه عليه السلام

فِي الْإِلْحَامِ عَلَى

اللَّهِ تَعَالَى

—52—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-IL-
H'AAHEE A'LAAL-
LAAHEE TAA'ALAA

His Supplication
(A.S)

IN IMPLORING

ALLAH

(exalted is He)

يَا اللَّهُ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	YAAL-LAAHOOL-LAD'EE LAA YAKH-FAA A'LAY-HEE SHAY-UN FIL-AR-Z'I WA LAA FIS- SAMAAA-I	O ALLAH, from whom nothing is concealed in earth or heaven
وَكَيْفَ يَخْفَى عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ؟	WA KAY-FA YAKH-FAA A'LEEKA YAAA ILAAHEE MAAA ANTA KHALAQ-TAHU?	How should what Thou hast created, my God, be concealed from Thee?
وَكَيْفَ لَا تُخْصِي مَا أَنْتَ صَعْتُهُ؟	WAKAY-FA LAA TUH'-S'EE MAAA ANTA S'ANAA'-TAHU?	How shouldst Thou not number what Thou hast made?
أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدَبِّرُهُ؟	AW KAY-FA YAGHEEBU A'NKA MAAA ANTA TUDAB-BIRUHU?	How should what Thou governest be absent from Thee?
أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ؟	AW KAY-FA YAS-TATEEU' AY- YAH-RUBA MINKA MAL-LAA H'AYAATA LAHOOO IL-LAA BIRIZ-QIKA?	How should one who has no life except through Thy provision have the ability to flee from Thee?
أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ فِي غَيْرِ مُلْكِكَ؟	AW KAY-FA YANJOO MINKA MAL-LAA MAD'-HABA LAHOO FEE GHAY-RI MUL-KIKA?	How should one who has no road except in Thy kingdom escape from Thee?
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
أَخْشَى خَلْقَكَ لَكَ أَعْلَمُهُمْ بِكَ	AKH-SHAA KHAL-QIKA LAKA AA'-LAMUHUM BIK	He among Thy creatures who fears Thee most knows Thee best, ²⁶⁸
وَأَخْضَعُهُمْ لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ	WA AKH-Z'AU'HUM LAKA AA'- MALUHUM BIT'AAA'TIK	he among them most bent in humility is most active in obeying Thee, and

²⁶⁸ Allusion to 35: 28: Only those of His servants fear ALLAH who have knowledge.

وَأَهْوَاهُمْ عَلَيْكَ مِنْ أَنْتَ تَرْزُقُهُ وَهُوَ يَعْبُدُ غَيْرَكَ سُبْحَانَكَ	WA AH-WANUHUM A'LAY-KA MAN ANTA TAR-ZUQUHOO WA HUWA YAA'-BUDU GHAY- RAK SUB-H'AANAK	he among them whom Thou providest while he worships another, is most contemptible before Thee! Glory be to Thee!
لَا يَنْقُصُ سُلْطَانَكَ مِنْ أَشْرَاكَ بِكَ وَكَذَّبَ رُسُلَكَ	LAA YANQUS'U SUL-T'AANAKA MAN ASH-RAKA BIKI WAKAD'-D'ABA RUSULAK	He who associates others with Thee and denies Thy messenger diminishes not Thy authority.
وَلَيْسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَاءَكَ أَنْ يَرُدَّ أَمْرَكَ	WA LAY-SA YAS-TAT'EEU' MAN KARIHA QAZ'AAA-AKA AY- YARUD-DA AM-RAK	He who dislikes Thy decree cannot reject Thy command.
وَلَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُدْرَتِكَ	WA LAA YAM-TANIU' MINKA MAN KAD'-D'ABA BIQUD- RATIK	He who denies Thy power keeps himself not away from Thee.
وَلَا يَقُولُكَ مَنْ عَبَدَ غَيْرَكَ	WA LAA YAFOOTUKA MAN A'BADA GHAY-RAK	He who worships other than Thee escapes Thee not.
وَلَا يَعْمُرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ سُبْحَانَكَ	WA LAA YUA'M-MARU FID- DUNYAA MAN KARIHA LIQAAAA-AK SUB-H'AANAK	He who dislikes meeting Thee will not be given endless life in this world. Glory be to Thee!
مَا أَغْظَمَ شَأْنَكَ	MAAA AA'-ZAMA SHAA-NAK	How mighty is Thy station,
وَأَقْمَرَ سُلْطَانَكَ	WA SQ-HARA SUL-T'AANAK	overpowering Thy authority,
وَأَشَدَّ قُوَّتَكَ	WA SSHAD-DA QOO-WATAK	intense Thy strength,
وَأَنْفَذَ أَمْرَكَ سُبْحَانَكَ	WA ANFAD'A AM-RAK SUB-H'AANAKA	penetrating Thy command! Glory be to Thee!

قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ	QAZ"AY-TA A'LAA JAMEEI'	Thou hast decreed death for
	KHAL-QIKAL-MAW-T	all Thy creatures,
مَنْ وَحَدَّكَ وَمَنْ كَفَرَ بِكَ	MAW-WAH'-H'ADAKA WA	both him who professes Thy
	MAN KAFARA BIK	Unity and him who
		disbelieves in Thee;
وَكُلُّ ذَائِقُ الْمَوْتِ	WA KUL-LU D'AAA-IQUL-MAWT	each one will taste
		death, ²⁶⁹
وَكُلُّ صَابِرٍ إِلَيْكَ	WA KUL-LU S'AAA-IRUN ILAY-	each one will come home
	KA	to Thee.
قَبَّارَكَ وَتَعَالَيْتَ	FATABAARAK-TA WATAAA'ALAY-	Blessed art Thou and high
	T	exalted!
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANTA	There is no god but Thou
		Thou alone,
وَحَدَّكَ لَا شَرِيكَ لَكَ	WAH'-DAKA LAA SHAREEKA	who hast no associate.
	LAK	
أَمَنْتُ بِكَ	AAAMANTU BIK	I have faith in Thee,
وَصَدَقْتُ رُسُلَكَ	WA S'AD-DAQ-TU RUSULAK	I attest to Thy messengers,
وَقَبِلْتُ كِتَابَكَ	WA QABIL-TU KITAABAK	I accept Thy Book,
وَكَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ	WA KAFAR-TU BIKUL-LI MAA'-	I disbelieve in every object
	BOODIN GHAY-RIK	of worship other than Thee,
وَبَرَّيْتُ مِمَّنْ عَبْدَ سِوَاكَ	WA BARI-TU MIM-MAN	I am quit of anyone who
	A'BADA SIWAAK	worships another!
اللَّهُمَّ إِنِّي أَصْبَحُ وَأُمْسِي	AL-LAAHUM-MA IN-NEEE US'-	O ALLAH, I rise in the
	BIHOO WA UM-SEE	morning and enter the
		evening
مُسْتَقِلًّا لِعَمَلِي	MUS-TAQIL-LAL-LIA'MALEE	making little of my good
		works,

²⁶⁹ Reference to 29: 17: Every soul shall taste death, then unto Us you shall be returned.

مُعْتَرِفًا بِذَنْبِي	MUA'-TARIFAM-BID'AMBEE	confessing my sins,
مُقِرًّا بِخَطَايَايَ	MUQIR-RAM-BIKHAT'AAYAAY	admitting my offenses;
أَنَا بِاسْرَافِي عَلَى نَفْسِي ذَلِيلٌ ⁹	ANAA BIIS-RAAFEE A'LA NAFSEE D'ALEEL	I am abased because of my prodigality against myself.
عَمَلِي أَهْلَكَنِي	A'MALEEE AH-LAKANEE	My works have destroyed me,
وَهَوَايَ أَمَرَدَانِي	WA HAWAAYA AR-DAANEE	my caprice has ruined me,
وَشَهَوَاتِي حَرَمَتْنِي	WA SHAHAWAATEE H'ARAMAT-NEE	my passions have deprived me.
فَأَسْأَلُكَ يَا مَوْلَايَ سُؤَالَ مَنْ	FAAS-ALUKA YAA MAWLAAYA SOO-AALA MAN	So I ask Thee, my Master, the asking of him
نَفْسُهُ لَا هِيَةَ لِطُولِ أَمَلِهِ	NAF-SUHOO LAAHEEATUL- LIT'OO LI AMALIH	whose soul is diverted by his drawn out expectations,
وَبَدَنُهُ غَافِلٌ لِسُكُونِ عُرْوَقِهِ	WA BADANUHOO GHAAFILUL- LISUKOONI U'ROOQIH	whose body is heedless because of the stillness of his veins, ²⁷⁰
وَقَلْبُهُ مُقْتُونٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ	WA QAL-BUHOO MAF- TWNUM-BIKATH-RATIN-NIA'MI A'LAY-H	whose heart is entranced by the multitude of favors done for him,
وَفِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ	WA FIK-RUHOO QALEELUL- LIMAA HUWA S'AAA-IRUN ILAY-H	whose reflection is little concerning that to which he is coming home;
سُؤَالَ مَنْ قَدْ	SOO-AALA MAN	the asking of him whom
غَلَبَ عَلَيْهِ الْأَمَلُ	QAD GHALABA A'LAY-HIL- AMAL	false expectation has overcome,

²⁷⁰ The commentator suggests that the Stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of ALLAH and the next world.

وَقَتْنَهُ الْهَوَى	WA FATANAHUL-HAWAA	caprice has entranced,
وَاسْتَمَكَّنَتْ مِنْهُ الدُّنْيَا	WAS-TAM-KANAT MIN-HUD-DUNYAA	and this world has mastered, and
وَأَظْلَلَهُ الْأَجَلُ	WA AZ'AL-LAHUL-AJAL	over whom death has cast its shadow;
سُؤَالَ مَنْ اسْتَكْثَرَ ذُنُوبَهُ	SOO-AALA MAN IS-TAK-THARA D'UNOOBAH	the asking of him who makes much of his sins
وَاعْتَرَفَ بِخَطِيئَتِهِ	WA AA'-TARAF BIKHATEE-ATIH	and confesses his offense;
سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرُكَ	SOO-AALA MAL-LAA RAB-BA LAHOO GHAY-RUK	the asking of him who has no Lord but Thou,
وَلَا وَلِيَّ لَهُ دُونَكَ	WA LAA WALEE-YA LAHOO DOONAK	no friend besides Thee,
وَلَا مُنْقِذَ لَهُ مِنْكَ	WA LAA MUNQID'A LAHOO MINK	no one to deliver him from Thee, and
وَلَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ	WA LAA MAL-JAA LAHOO MINKA IL-LAAA ILAY-K	no asylum from Thee except in Thee. 271
إِلَهِیَّ أَسْأَلُكَ	ILAAHEEE AS-ALUKA	My God, I ask Thee
بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ	BIH'AQ-QIKAL-WAAJIBI A'LAA JAMEEI' KHAL-QIK	by Thy right incumbent upon all Thy creatures,
وَبِاسْمِكَ الْعَظِيمِ الَّذِي أَمَرْتَ	WA BIS-MIKAL-A'ZEEMIL-LAD'EEE AMAR-TA	by Thy mighty name with which Thou commanded
رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ	RASOOLAKA AY-YUSAB-BIH'AKA BIH	Thy messenger to glorify Thee, and
وَبِجَلَالِ وَجْهِكَ الْكَرِيمِ الَّذِي	WA BIJALAALI WAJ-HIKAL-KAREEMIL-LAD'EE	by the majesty of Thy generous face, which

271 Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

لَا يَلِيَّ وَلَا يَنْتَعِرُ	LAA YAB-LAA WA LAA YATAGHAY-YAR	ages not, nor changes,
وَلَا يَحُولُ وَلَا يَفْنَى	WA LAA YAH'OOLU WA LAA YAF-NAA	nor alters, nor passes away,
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	that Thou blessest MUHAMMAD and the Household of MUHAMMAD,
وَأَنْ تُنَجِّنِي عَنْ كُلِّ شَيْءٍ	WA AN TUGH-NEEANEE A'N KUL-LI SHAY-IM-BII'BAADATIK	that Thou freest me from need for all things through worshipping Thee,
بِعِبَادَتِكَ		
وَأَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا	WA AN TUSAL-LEEA NAF-SEE A'NID-DUNYAA BIMAKHAAFATIK	that Thou distractest my soul from this world through fear of Thee, and
بِمَخَافَتِكَ		
وَأَنْ تُثْنِيَنِي بِالْكَثِيرِ مِنْ	WA AN TUTH-NEEANEE BIL- KATHEERI MIN KARAAMATIKA BIRAH'-MATIK	that Thou turnest me back toward Thy abundant generosity through Thy mercy
كَرَامَتِكَ بِرَحْمَتِكَ		
فَإِلَيْكَ أَفِرُّ	FAALAY-KA AFIR	To Thee I flee,
وَمِنْكَ أَخَافُ	WA MINKA AKHAAF	Thee I fear,
وَبِكَ أَسْتَعِيْثُ	WA BIKAS-TAGHEETH	from Thee I seek aid,
وَأِيَّاكَ أَرْجُو	WA EE-YAACA AR-JOO	in Thee I hope,
وَلَكَ أَدْعُو	WA LAKA AD-U'W	Thee I supplicate,
وَأِيَّاكَ أَلْجَأُ	WA ILAY-KA AL-JAA	in Thee I seek asylum,
وَبِكَ أَتَوَكَّلُ	WA BIKAS-ATHIQ	in Thee I trust,
وَأِيَّاكَ أَسْتَعِيْنُ	WA EE-YAACA AS-TAE'EN	from Thee I ask help,

وَبِكَ أُوْمِنُ

WA BIKI OO-MIN

in Thee I have faith,

وَعَلَيْكَ أَتَوَكَّلُ

WA A'LAY-KA ATAWAK-KAL

in Thee I have placed my
confidence, and

وَعَلَى جُودِكَ وَكَرَمِكَ أَتَكِلُ

WA A'LAA JOODIKA
WAKARAMIKA AT-TAKIL

upon Thy munificence and
Thy generosity I rely.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—53—

His Supplication
(A.S.)

فِي التَّذَلُّلِ لِلَّهِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIT-
TAD'AL-LULI LIL-LAHEE
A'Z-ZA WAJAL

IN ABASING
HIMSELF BEFORE

ALLAH

(Mighty and
Majestic is He)

(عَنْ وَجَلَّ)

رَبِّ أَفْحَمْنِي ذُنُوبِي

RAB-BI AF-H'AMAT-NEE
D'UNOOBEE

My Lord, my sins have
silenced me, and

وَأَنْقَطَعَتْ مَقَالَتِي

WANQAT'AA'T MAQAALATEE

my words have been cut off.

فَلَا حُجَّةَ لِي

FALAA H'UJ-JATA LEE

I have no argument,

فَأَنَا أَلَسِيرُ بِكَلَّتِي

FAANAAL-ASEERU BIBALEE-
YATEE

for I am the prisoner of my
own affliction,

أَلْمُرْتَهَنُ بِعَمَلِي

AL-MUR-TAHANU BI 'MALEE

the hostage to my works,

أَلْمُتَرَدِّدُ فِي خَطِيئَتِي

AL-MUTARAD-DIDU FEE
KHAT'EE-ATEE

the frequenter of my own
offense,

أَلْمُتَحَبِّرُ عَنْ قَصْدِي

AL-MUTAH'AY-YIRU A'N QAS'-
DEE

the confused in my
intended way,

أَلْمُنْقَطِعُ بِي

AL-MUNQAT'IU' BEE

the thwarted.

قَدْ أَوْقَفْتُ نَفْسِي

QAD AW-QAF-TU NAF-SEE

I have brought myself to a
halt in

مَوْقِفَ الْأَذِلَّاءِ الْمُدْنِينَ

MAW-QIFAL-AD'IL-LAAA-IL-
MUD'-NIBEEEN

the halting place of the
abased sinners,

مَوْقِفَ الْأَشْقِيَاءِ الْمُسْجِرِينَ عَلَيْكَ الْمُسْتَخْفِينَ بِوَعْدِكَ سُبْحَانَكَ	MAW-QIFAL-ASH-QEAAAA-IL- MUTAJAR-RI-EENA A'LAY-KAL- MUS-TAKHIF-FEENA BIWAA'- DIK SUB-H'AANAKA	the halting place of the wretched and insolent, those who think lightly of Thy promise. Glory be to Thee!
أَيَّ جُرْأَةٍ أَجْتَرَأْتُ عَلَيْكَ؟	AY-YA JUR-ATIN AJ-TARAA-TU A'LAY-KA?	What insolence I have insolently shown toward Thee!
وَأَيَّ تَغْرِيسٍ غَرَرْتُ بِنَفْسِي؟ مَوْلَايَ أَرْحَمْ	WA AY-YA TAGH-REERIN GHAR-RAR-TU BINAF-SEE? MAW-LAAYA AR-H'AM-	What delusion with which I have deluded myself! My Master, have mercy on
كَبُوتِي لِحُرٍّ وَجْهِي وَمَرَّةً قَدَمِي	KAB-WATEE LIH'UR-RI WAJ-HEE WA ZAL-LATA QADAMEE	my falling flat on my face the slipping of my foot,
وَعُدَّ بِحِلْمِكَ عَلَيَّ جَهْلِي وَبِإِحْسَانِكَ عَلَيَّ إِسَاءَتِي فَأَنَا الْمُقِرُّ بِذَنْبِي الْمُعْتَرِفُ بِخَطِيئَتِي	WA U'D BH'IL-MIKA A'LAA JAH- LEE WA BIIH'-SAANIKA A'LAAA ISAAA-ATEE FAANAAL-MUQIR-RU BID'AMBEE AL-MUA'-TARIFU BIKHATEE- ATEE	grant me my ignorance through Thy clemency, and my evil doing through Thy beneficence, for I admit my sin and I confess my offense:
وَهَذِهِ يَدِي وَنَاصِيَتِي أَسْتَكَينُ بِالْقَوْدِ مِنْ نَفْسِي أَرْحَمْ شَيْبَتِي	WA HD'IHEE YADEE WA NAAS'EEATEE AS-TAKEENU BIL-QAWADI MIN-NAF-SEE IR-H'AM SHAY-BATEE	Here are my hand and my forelock I am resigned to retaliation against my soul, Have mercy on my white hair,
وَنَفَادَ أَيَّامِي وَأَقْتِرَابَ أَجَلِي	WA NAFADA AY-YAAMEE WAQ-TIRAABA AJALEE	the depletion of my days, the nearing of my term,

وَصَعْفِي وَمَسْكِنِي	WA Z'AA'-FEE WA MAS-KANATEE	my frailty, my misery, and
وَقِلَّةَ حِيلَتِي	WA QIL-LATA H'EELATEE	the paucity of my stratagems
مَوْلَايَ وَ أَمْرَحْمَنِي إِذَا	MAW-LAAYA WAR-H'AM-NEEE ID'AA	My Master, and have mercy upon me when
أَنْقَطَعَ مِنَ الدُّنْيَا أَثَرِي	ANQAT'AA' MINAD-DUNYAAA ATHAREE	my trace is cut off from this world,
وَأَمَحَى مِنَ الْمَخْلُوقِينَ ذِكْرِي	WAM-MAH'AA MINAL-MAKH-LOOQEENA D'IK-REE	my mention is effaced among the creatures, and
وَكُنْتُ فِي الْمَسِينِ كَمَنْ قَدْ نَسِيَ	WA KUNTU FIL-MANSEE-YEENA KAMAN QAD NUSEE	I join the forgotten, like the forgotten ones
مَوْلَايَ وَ أَمْرَحْمَنِي عِنْدَ تَقْيِيرِ صُورَتِي وَ حَالِي إِذَا	MAW-LAAYA WAR-H'AM-NEE I'NDA TAGHAY-YURI S'OORATEE WA H'AALEE	My Master, and have mercy upon me at the change of my form and state when
يَلِكِي جِسْمِي	ID'AA BALEEA JIS-MEE	my body decays,
وَتَفَرَّقَتْ أَغْصَابِي	WA TAFAR-RAQAT AA'-Z'AAA-EE	my limbs are scattered, and
وَتَقَطَّعَتْ أَوْصَالِي	WA TAQAT'-TAA'T AW-S'AALEE	my joints are dismembered
يَا غَفْلَتِي عَمَّا يُرَادُ بِي	YAA GHAF-LATEE A'M-MAA YURAADU BEE	O my heedlessness toward what was wanted from me
مَوْلَايَ وَ أَمْرَحْمَنِي فِي حَشَرِي وَ نَشَرِي	MAW-LAAYA WAR-H'AMNEE FEE H'ASH-REE WA NASH-REE	My Master, have mercy upon me at my mustering and uprising and
وَأَجْعَلْ فِي ذَلِكَ الْيَوْمِ	WAJ-A'L FEE D'ALIKAL-YAWMI	on that day, appoint
مَعَ أَوْلِيَايَاكَ مَوْفِقِي	MAA' AW-LEEAAA-IKA MAW-QIFEE	my standing place with Thy friends,

وَفِي أَحْبَابِكَ مَصْدَرِي

WA FEEE AH'IB-BAAA-IKA
MAS'-DAREE

my place of emergence
with Thy beloveds, and

وَفِي جَوَارِكَ مَسْكَنِي

WA FEE JIWAARIKA MAS-
KANEE

my dwelling in Thy
neighborhood

يَا رَبَّ الْعَالَمِينَ

YAA RAB-BAL-A'ALAMEEN

O Lord of the worlds!

وكان من دعائه عليه السلام

فِي اسْتِكْشَافِ

الْهُمُومِ

—54—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIS-TIK-
SHAAFIL-HUMOOM

His Supplication
(A.S)

**FOR THE
REMOVAL OF
WORRIES**

يَا فَارِجَ الْهَمِّ

YAA FAARIJAL-HAM

O Reliever of worry!

وَكَاشِفَ الْغَمِّ

WA KAASHIFAL-GHAM

O Remover of grief!

يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ

YAA RAH'-MAANAD-DUNYAA
WAL-AKHIRATI

O Merciful in this world and
the next and

وَرَحِيمَهُمَا

WARAH'EEMAHUMAA

Compassionate in both!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALI MUH'AM-
MAD

Bless MUHAMMAD and his
Household,

وَأَفْرِجْ هَمِّي

WAF-RUJ HAM-MEE

relieve my worry, and

وَأَكْشِفْ غَمِّي

WAK-SHIF GHAM-MEE

remove my grief

يَا وَاحِدٌ يَا أَحَدٌ يَا صَدَدٌ

YAA WAAH'IDU YAAA AH'ADU
YAA S'AMAD

O One, O Unique, O Eternal
Refuge!

يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ

YAA MAL-LAM YALID WALAM
YOOLAD-

O He who has not begotten,
nor has been begotten, and

وَيَقِينًا تَنْفَعُ بِهِ مَنْ أَسْتَيْقَنَ بِهِ
حَقَّ الْيَقِينِ فِي نَفَازِ أَمْرِكَ

WA YAQEEENANA TANFAU'
BIHEE MANI AS-TAY-QANA
BIHEE H'AAQ-QAL-YAQEENI FEE
NAFAAD'I AM-RIK

and a certainty by which
Thou wilt profit him who is
certain with the truth of
certainty concerning the
execution of Thy command!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

O ALLAH, bless MUHAMMAD
and the Household of
MUHAMMAD,

وَاقْبِضْ عَلَيَّ الصِّدْقِ نَفْسِي

WAQ-BIZ" A'LAAS'-S'ID-QI
NAF-SEE

take my soul while it is firm in
sincerity,

وَاقْطَعْ مِنِّي الدُّنْيَا حَاجَتِي

WAQ-TAA' MINAD-DUNYAA
H'AAJATEE

cut off my need for this
world,

وَاجْعَلْ فِيمَا عِنْدَكَ مَرْغَبَتِي شَوْقًا
إِلَى لِقَائِكَ

WAJ-A'L FEEMAA I'NDAKA
RĀGH-BATEE SHAW-QAN ILAA
LIQAAA-IK

make my desire for what is
with Thee become a
yearning to meet Thee,

وَهَبْ لِي صِدْقَ اتِّوَكُّلٍ عَلَيْكَ

WA HAB LEE S'ID-QAT-TAWK-
KULI A'LAY-K

and give me true
confidence in Thee!

أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا

AS-ALUKA MIN KHAY-RI
KITAABIN QAD KHALAA

I ask of Thee the good of the
writ that has been made
and

وَأَعُوذُ بِكَ مِنْ شَرِّ كِتَابٍ قَدْ
خَلَا

WA AU'WD'U BIK MIN SHAR-
RI KITAABIN QAD KHALAA

I seek refuge with Thee from
the evil of the writ that has
been made.²⁷³

أَسْأَلُكَ

AS-ALUK

I ask of Thee

خَوْفَ الْعَابِدِينَ لَكَ

KHAW-FAL-A'ABIDEENA LAK

the fear of The worshipers,

وَعِبَادَةَ الْخَاشِعِينَ لَكَ

WA I'BAADAT-
KHAASHIE'ENA LAK

the worship of those humbly
fearful of Thee,

²⁷³ Allusion to such verses as 8: 68: Had it not been for a prior writ from ALLAH, there had been afflicted you, for what you took, a dreadful chastisement.

وَيَقِينِ الْمُسَوِّكِينَ عَلَيْكَ	WA YAQEEENAL-MUTAWAK-KILEENA A'LAY-K	the certainty of those who have confidence in Thee,
وَتَوَكَّلِ الْمُؤْمِنِينَ عَلَيْكَ	WA TAWAK-KULAL-MOO-MINEENA A'LAY-K	and the confidence of those who have faith in Thee.
اللَّهُمَّ اجْعَلْ	AL-LAAHUM-MA AJ-A'L-	O ALLAH, make
رَغْبَتِي فِي مَسْأَلَتِي مِثْلَ رَغْبَةِ	RAGH-BATEE FEE MAS-ALATEE	my desire in my asking like
أَوْلِيَائِكَ فِي مَسْأَلِهِمْ	MITH-LA RAGH-BATI AW-LEEAAAA-IKA FEE MASAAA-ILIHIM-	the desire of Thy friends in their asking, and
وَمَرْهَبَتِي مِثْلَ مَرْهَبَةِ أَوْلِيَائِكَ	WA RAH-BATEE MITH-LA RAH-BATI AW-LEEAAAA-IK	my fear like the fear of Thy friends!
وَاسْتَعْمَلْنِي فِي مَرْضَاتِكَ عَمَلًا لَا	WAS-TAA'-MIL-NEE FEE MAR-Z'AATIKA A'MALAL-LAAA AT-RUKU MAA'HOO SHAY-AM-MIN DEENIKA MAKHAAFA	Employ me in Thy good pleasure through works in which I will not leave aside anything of Thy religion
أَتْرُكُ مَعَهُ شَيْئًا مِّنْ دِينِكَ مَخَافَةَ	AH'ADIM-MIN KHAL-QIK	fearing any of Thy creatures!
أَحَدٍ مِّنْ خَلْقِكَ		
اللَّهُمَّ هَذِهِ حَاجَتِي	AL-LAAHUM-MA HD'IHEE H'AAJATEE	O ALLAH, this my need,
فَأَعْظِمْ فِيهَا رَغْبَتِي	FAAA'-Z'IM FEEHAA RAGH-BATEE	so make my desire for it great,
وَأُظْهِرْ فِيهَا عُذْرِي	WA AZ'-HIR FEEHAA U'D'-REE	within it make manifest my excuse,
وَلَقِّنِي فِيهَا حُجَّتِي	WA LAQ-QINEE FEEHAA H'UJ-JATEE	through it instill me with my argument, and
وَعَافِ فِيهَا جَسَدِي	WA A'AFI FEEHAA JASADEE	by means of it make well my body
اللَّهُمَّ مَنْ أَصْبَحَ لَهُ رِيقَةٌ أَوْ رَجَاءٌ	AL-LAAHUM-MA MAN AS'-BAH'A LAHOO THIQATUN AW-RAJAAAA-UN GHAY-RUK	O ALLAH, some rise in the morning having trust or hope in other than Thee.
غَيْرُكَ		

فَقَدْ أَصْبَحْتُ وَأَنْتَ ثِقَتِي وَ

مَرْجَاؤِي فِي الْأُمُورِ كُلِّهَا

فَأَقْضِ لِي بِخَيْرِهَا عَاقِبَةً

وَنَجِّنِي مِنْ مُضِلَّاتِ الْفِتَنِ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

رَسُولِ اللَّهِ الْمُصْطَفَى وَعَلَى آلِهِ

الطَّاهِرِينَ

FAQAD AS'-BAH'-TU WA ANTA
THIQATEE WA RJAAA-EE FIL-
UMOORI KUL-LIHAA

FAQ-Z'I LEE BIKHAY-RIHAA
A'AQIBAH

WA NAJ-JINEE MIM-MUZ"IL-
LAA TI ALFITAN

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

WA S'AL-LAAL-LAAHOO A'LAA
SAY-YIDINAA MUH'AM-MADIR-
RASOOLIL-LAAHIL-MUS'-
T'AFAA WA A'LAAA AAALIHIT'-
T'AAHIREEN

I rise in the morning, and
Thou art my trust and my
hope in all affairs,

so decree for me those
which are best in outcome

and deliver me from
misguiding trials,

O Most Merciful of the
merciful!

And ALLAH bless our chief,
MUHAMMAD the Messenger
of ALLAH, the chosen, and
his Household, the pure!

ADDENDA

The Following Supplications are Appended to some copies of the
SAH'EEFA:

Addenda

55 A Glorification
56 A Supplication and Magnification
57 in Mentioning the Household of Muhammad
58 in Calling down Blessings upon Adam
59 in Distress and Seeking Release
60 against that which he Feared and Dreaded
61 in Abasing himself

His Supplications for the Days of the Week

62 for Sunday
63 for Monday
64 for Tuesday
65 for Wednesday
66 for Thursday
67 for Friday
68 for Saturday

The Whispered Prayers of

69 the Repenters
70 the Complainers
71 the Fearful
72 the Hopeful
73 the Beseechers
74 the Thankful
75 the Obedient Toward Allah
76 the Devotees
77 the Lovers
78 those Asking for Mediation
79 the Utterly Poor
80 the Knowers
81 the Rememberers
82 those who Hold Fast
83 the Abstainers

كان من تسبيحه

أعني نرين العابدین علیہ السلام

—55—

KAANA MIN TAS-
BEEH'IEEEE AA'-NEE
ZAY-NAL-A'ABIDEENA
A'LY-HIS-SALAAM

ONE OF HIS GLORIFICATION

that is, of Zayn Al-
A'abideen (A.S)

سُبْحَانَكَ اللَّهُمَّ وَحَنَانِكَ

SUB-H'AANAKAL-LAAHUM-MA
WA H'ANAANAY-K

Glory be to Thee!, O ALLAH,
and I beg Thy loving care!

سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ

SUB-H'AANAKAL-LAAHUM-MA
WA TAA'ALAY-T

Glory be to Thee!, O ALLAH,
and high art Thou exalted!

سُبْحَانَكَ اللَّهُمَّ وَالْغَنِيُّ إِنْ أَمَرَكَ

SUB-H'AANAKAL-LAAHUM-MA
WAL-I'Z-ZU IZAARUK

Glory be to Thee!, O ALLAH,
and might is Thy
loincloth!²⁷⁴

سُبْحَانَكَ اللَّهُمَّ وَالْعَظَمَةُ مِرْدَاؤُكَ

SUB-H'AANAKAL-LAAHUM-MA
WAL-A'Z'AMATU RIDAAW-UK

Glory be to Thee!, O ALLAH,
and mightiness is Thy cloak!

سُبْحَانَكَ اللَّهُمَّ وَالْكِبَرِيَاءُ

SUB-H'AANAKAL-LAAHUM-MA
WAL-KIB-REEAAA-U SUL-

Glory be to Thee!, O ALLAH,
and magnificence is Thy
authority!

سُلْطَانُكَ

.T'AANUK

سُبْحَانَكَ مِنْ عَظِيمٍ مَّا أَعْظَمَكَ

SUB-H'AANAKA MIN
A'Z'EEMIM-MAAA AA'-Z'AMAK

Glory be to Thee!, All-Mighty!
How mighty Thou art!

سُبْحَانَكَ سَبَّحْتَ فِي الْأَعْلَى تَسْمَعُ

SUB-H'AANAKA SUB-BIH'-TA
FIL-AA'-LAA TAS-MAU' WA

Glory be to Thee! Thou art
glorified in the highest!²⁷⁵

وَتَرَى مَا تَحْتَ الْأَرْضِ

TARAA MAA TAH'-TATH-
THARAA

Thou hearest and seest what
is under the soil!²⁷⁶

سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَى

SUB-H'AANAKA ANTA
SHAAHIDU KUL-LI NAJ-WAA

Glory be to Thee! Thou art
witness over every
whispered conversation!²⁷⁷

²⁷⁴ This verse and the following allude to the well-known HADEETH QUDSI: 'Might is My loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into GEHENNAM' Cf. W. GRAHAM, Divine Word and Prophetic Word, pp. 162-3

²⁷⁵ This is probably an allusion to the Highest Assembly, the angels mentioned in 37: 8 and 38: 69

²⁷⁶ Cf. 20: 6.

²⁷⁷ Cf. 9: 78: Know they not that ALLAH knows their secret and their whispered conversation, and

سُبْحَانَكَ مَوْضِعُ كُلِّ شَكْوَى	SUB-H'AANAKA MAW-Z'IU' KUL-LI SHAK-WAA	Glory be to Thee!, the place where every complaint is put down!
سُبْحَانَكَ حَاضِرُ كُلِّ مَلَا	SUB-H'AANAKA H'AAZ'IRU KUL- LI MALAA	Glory be to Thee!, present in every assembly!
سُبْحَانَكَ عَظِيمُ الرَّجَاءِ	SUB-H'AANAKA A'Z'EEMUR- RAJAAA-I	Glory be to Thee!, object of great hopes!
سُبْحَانَكَ تَرَى مَا فِي قَعْرِ الْمَاءِ	SUB-H'AANAKA TARAA MAA FEE QAA'-RIL-MAAA-I	Glory be to Thee! Thou seest what is at the lowest depth of the water!
سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ الْحَيَاتَانِ فِي قُعُورِ الْبَحَارِ	SUBH'AANAKA TAS-MAU' ANFAASAL-H'EETAANI FEE QUU'WRIL-BIH'AAR	Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans!
سُبْحَانَكَ تَعْلَمُ وَزْنَ السَّمَوَاتِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAS-SAMAWAAT	Glory be to Thee! Thou knowest the weight of the heavens!
سُبْحَانَكَ تَعْلَمُ وَزْنَ الْأَرْضَيْنِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAL-ARAZ'EEN	Glory be to Thee! Thou knowest the weight of the earths
سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَالْقَمَرِ	SUB-H'AANAKA TAA'-LAMU WAZ-NASH-SHAM-SI WAL- QAMAR	Glory be to Thee! Thou knowest the weight of the sun and the moon!
سُبْحَانَكَ تَعْلَمُ وَزْنَ الظُّلْمَةِ وَالنُّورِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAZ'-ZUL-MATI WAN- NOOR	Glory be to Thee! Thou knowest the weight of the darkness and the light!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الْقِيِّ وَ
الْهَوَاءِ

SUB-H'AANAKA TAA'-LAMU
WAZ-NAL-FAY-I WAL-
HAWAAA-A

Glory be to Thee! Thou
knowest the weight of the
shadow and the air!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيحِ
كَمْ هِيَ مِنْ مِثْقَالِ ذَرَّةٍ

SUB-H'AANAKA TAA'-LAMU
WAZ-NAR-REEHEE KAM HEEA
MIM-MITH-QALI D'AR-RAH

Glory be to Thee! Thou
knowest the weight of the
wind, how many times it is
greater than the weight of a
dust mote!

سُبْحَانَكَ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ
سُبْحَانَكَ عَجَبًا مَنْ عَرَفَكَ كَيْفَ
لَا يَخَافُكَ

SUB-H'AANAKA QUD-DOOSUN
QUD-DOOSUN QUD-DOOS
SUB-H'AANAKA A'JABAM-MAN
A'RAFAKA KAY-FA LAA
YAKHAAFUK

Glory be to Thee!, All-holy,
All-holy, All-holy!
Glory be to Thee! I wonder
how any who knows Thee
could fear Thee not!

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ

SUB-H'AANAKAL-LAAHUM-MA
WA BIH'AM-DIK

Glory be to Thee!, O ALLAH,
and Thine is the praise!

SUB-H'AANAL-LAAHIL-A'LEE-
YIL-A'ZEEM

Glory be to ALLAH, the All-
high, the All-Mighty!

رَوَى الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ قَالَ:

RAWAAZ-ZUH-REE-YU A'N
SAE'EDIB-NIL-MUSAY-YAB

AL-ZUHRI related from SAE'ED
BIN AL-MUSAYYAB.²⁷⁸ He
said:

²⁷⁸ BIN SHIHAB AZ-ZUHRI (d. 124/742) was a well known jurist and traditionist and, as mentioned in the introduction, is credited with being the first to call the IMAM by the title 'ZAYN AL-A'ABIDEEN'. SAE'ED BIN AL-MUSAYYAB (d. 94/712-713), one of the seven jurists of MADEENA, was known as the 'Chief of the Followers' SAYYID AT-TABEEN), that is, those who followed the generation of the Prophet's Companions.

كَانَ الْقَوْمُ لَا يَخْرُجُونَ مِنْ
مَكَّةَ حَتَّى يَخْرُجَ عَلَى بْنِ
الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ عَلَيْهِ
السَّلَامُ فَخَرَجَ وَخَرَجَتْ مَعَهُ

فَنَزَلَ فِي بَعْضِ الْمَسَازِلِ فَصَلَّى
مَرَكْعَيْنِ فَسَبَّحَ فِي سُجُودِهِ
يَعْنِي هَكَذَا التَّسْبِيحُ

فَلَمْ يَنْقُ شَجَرٌ وَلَا مَدَرٌ إِلَّا
سَبَّحَ مَعَهُ فَفَزِعْنَا فَرَقَعَ رَأْسَهُ
فَقَالَ يَا سَعِيدُ أَفَزِعْتَ فَقُلْتُ نَعَمْ يَا
ابْنَ رَسُولِ اللَّهِ

فَقَالَ هَذَا التَّسْبِيحُ الْأَعْظَمُ
حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا تَبْقَى
الذُّنُوبُ مَعَ هَذَا التَّسْبِيحِ

QAALA KAANAL-QAW-MU LAA
YAKH-RUJOONA MIM-MAK-
KATA H'AT-TAA YAKH-RUJA
A'LEE-YUB-NUL-H'USAY-NI SAY-
YIDUL-A'ABIDEENA A'LAY-HIS-
SALAAM FAKHARAJA WA
KHARAJ-TU MAA'HOO

FANAZALA FEE BAA'-Z'IL-
MANAAZILI FAS'AL-LAA RAK-
A'TAY-NI FASAB-BAH'A FEE
SUJOODIHEE YAA'-NEE
BIHAD'AAT-TAS-BEEH'

FALAM YAB-QA SHAJAROO-
WA LAA MADARUN IL-LAA
SAB-BAH'A MAA'HOO
FAFAZIA'-NAA FARAFAA' RAA-
SAHOO FAQAALA YAA
SAE'EDU AFAZIA'-TA FAQUL-TU
NAA'M YAAB-NA RASOOLIL-
LAAH

FAQAALA HAD'AAT-TAS-
BEEH'UL-AA'-Z'AMU H'AD-
DATHANEE ABEE A'N JAD-
DEE RASOOLIL-LAAHEE S'AL-
LAAL-LAAHOO A'LAY-HEE WA
AAALIHEE LAA TAB-QAD'-
D'UNOOBU MAA' HAD'AAT-
TAS-BEEH'

The people were not going out of Mecca until A'LI BIN al-Husayn, the chief of the worshipers (upon him be peace) went out. So he went out, and they went out with him.

He stopped in one of the way stations and prayed two rak'as. Then he glorified ALLAH—I mean with this glorification—during his prostration.

There was no tree and no clod of earth that did not glory along with him, so we were frightened. He raised his head. He said: O Sa'id, are you frightened? I said: Yes, O son of the Messenger of ALLAH!

He said: This is the greatest glorification. It was related to me by my father from his grandfather from the Messenger of ALLAH (ALLAH bless him and his Household). No sins remain with this.

وَأَنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ
جِبْرِيلَ الْهَمَّهُ فَلَذَا التَّسْيِيحَ وَهُوَ
أَسْمُ اللَّهِ الْأَكْبَرُ

WA AN-NAL-LAAHA JAL-LA
JALAALUHOO LAM-MAA
KHALAQA JAB-RA-EELA AL-
HAMAHOO HAD'AAT-TAS-
BEEH'A WA HUWA AS-MUL-
LAAHIL-AK-BARU.

When ALLAH (majestic is His
majesty) created Gabriel,
He inspired him with this
glorification. It is ALLAH's
greatest name.

دُعَاءُ وَتَمْجِيدُ لَهُ

عليه السلام

—56—

DUA'AA-OO-WA
TAM-JEEDUL-LAHOO
A'LAY-HIS-SALAAM

A Supplication and
Magnification by
him (A.S)

الْحَمْدُ لِلَّهِ الَّذِي

AL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,
who

تَجَلَّى لِلْقُلُوبِ بِالْعِظَمَةِ

TAJAL-LAA LIL-QULOobi BIL-
A'Z'AMAH

disclosed Himself to hearts
through mightiness,

وَ اخْتَجَبَ عَنِ الْأَبْصَارِ بِالْعِزَّةِ

WAH'-TAJABA A'NIL-AB-S'AARI
BIL-I'Z-ZAH

veiled Himself from eyes
through might, and

وَ اقْتَدَرَ عَلَى الْأَشْيَاءِ بِالْقُدْرَةِ

WAQ-TADARA A'LAAL-ASH-
YAAA-I BIL-QUD-RAH

exercises power over the
things through power

فَلَا الْأَبْصَارُ ثَبَّتْ لِرُؤْيَيْهِ

FALAAL-AB-S'AARU TATH-BUTU
LIROO-YATIH

Eyes are not firm enough to
see Him and

وَلَا الْأَوْهَامُ تَبْلُغُ كُنْهَ عِظَمِهِ

WA LAAL-AW-HAAMU TAB-
LUGHU KUN-HA A'Z'AMATIH

imaginations reach not the
core of His mightiness.

تَجَبَّرَ بِالْعِظَمَةِ وَالْكِبَرِيَاءِ

TAJAB-BARA BIL-A'Z'AMATI
WAL-KIB-REEAAA-I

He displays His
overwhelming power in
mightiness and
magnificence,

وَتَعَطَّفَ بِالْعِزِّ وَالْبِرِّ وَالْجَلَالِ

WA TAA'T-T'AFA BIL-I'Z-ZI WAL-
BIR-RI WAL-JALAAL

robes Himself in might,
goodness, and majesty,

وَتَقَدَّسَ بِالْحُسْنِ وَالْجَمَالِ

WA TAQAD-DASA BIL-H'US-NI
WAL-JAMAAL

is far removed from
imperfection through
comeliness and beauty,

وَتَجَدَّدَ بِالْفَخْرِ وَالْبَهَاءِ

WA TAMAJ-JADA BIL-FAKH-RI
WAL-BAHAAA-I

assumes His glory in pride
and splendor,

وَتَجَلَّلَ بِالْمَجْدِ وَالْأَلَاءِ	WA TAJAL-LALA BIL-MAJ-DI WAL-AAALAAA-	puts on His majesty through glory and boons, and
وَأَسْتَخْلَصَ بِالنُّورِ وَالضِّيَاءِ	WAS-TAKH-LAS'A BIN-NOORI WAZ"-Z"EEAAA-I	has chosen for Himself light and radiance.
خَالِقٌ لَا نَظِيرَ لَهُ	KHAALIQUL-LAA NAZ'EERA LAH	He is a Creator who has no equal,
وَأَحَدٌ لَا نِدَّ لَهُ	WA AH'ADUL-LAA NID-DA LAH	a Unique who has no rival,
وَوَاحِدٌ لَا ضِدَّ لَهُ	WA WAAH'IDUL-LAA Z"ID-DA LAH	a One who has no opposite,
وَصَدَدٌ لَا كُفُولَ	WA S'AMADUL-LAA KUF-WA LAH	an Eternal Refuge who has no match,
وَإِلَهُ لَا ثَانِيَ مَعَهُ	WA ILAHUL-LAA THAANEEA MAA'H	a God who has no second,
وَفَاطِرٌ لَا شَرِيكَ لَهُ	WA FAAT'IRUL-LAA SHAREEKA LAH	an Initiator who has no partner,
وَمَرَاتِقٌ لَا مُعِينَ لَهُ	WA RAAZIQUL-LAA MUE'ENA LAH	a Provider who has no helper.
وَالْأَوَّلُ بِلَا نَزْوَالٍ	WAL-AW-WALU BILAA ZAWAL	He is the First without disappearance,
وَالدَّائِمُ بِلَا فَنَاءٍ	WAD-DAAA-IMU BILAA FANAAA-	the Everlasting without annihilation,
وَالْقَائِمُ بِلَا عَنَاءٍ	WAL-QAAA-IMU BILAA A'NAAA-	the Standing without difficulty,
وَالْمُؤْمِنُ بِلَا نِهَآيَةٍ	WAL-MOO-MINU BILAA NIHAAYAH	the Security-giver without end,
وَالْمُبْدِيُّ بِلَا أَمَدٍ	WAL-MUB-DI-U BILAAA AMAD	the Originator without term,
وَالصَّانِعُ بِلَا أَحَدٍ	WAS'-S'AANIU' BILAAA AH'AD	the Maker without anything,
وَالرَّبُّ بِلَا شَرِيكَ	WAR-RAB-BU BILAA SHAREEK	the Lord without partner,
وَالْفَاطِرُ بِلَا كُفَّةٍ	WAL-FAAT'IRU BILAA KUL-FAH	the Initiator without discomfort,

وَالْفَعْلُ بِلاَ عَجْزٍ	WAL-FAA'-A'ALU BILAA A'J-Z	the Accomplisher without incapacity.
لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ	LAY-SA LAHOO H'AD-DUN FEE MAKAAAN	He has no bound in space and
وَلَا غَايَةَ فِي زَمَانٍ	WA LA GHAAYATUN FEE ZAMAAN	no limit in time;
لَمْ يَزَلْ وَلَا يَزُولُ وَلَنْ يَزَالَ	LAM YAZAL WA LA YAZOOLU WA LAY-YAZAALA KAD'ALIKA ABADAA	He ever was, He ever is, He ever will be the same, endlessly.
كَذَلِكَ أَبَدًا		
هُوَ الْإِلَهُ الْحَيُّ الْقَيُّومُ	HUWAL-ILAHUL-H'AY-YUL-QAY-YOOM	He is ALLAH, the Living, the Self-subsistent,
الْدَّائِمُ الْقَدِيمُ	AD-DAAA-IMUL-QADEEMU	the Everlasting, the Eternal,
الْقَادِرُ الْحَكِيمُ	AL-QAADIRUL-H'AKEEM	the All-powerful, the All-wise.
إِلَهِي	ILAAHEE	My God,
عِنْدَكَ فِئَايَكَ	U'BAY-DUKA BIFINAAA-IK	Thy little slave is in Thy courtyard,
سَائِلَكَ فِئَايَكَ	SAAA-ILUKA BIFINAAA-IK	Thy beggar is in Thy courtyard,
فَقِيرَكَ فِئَايَكَ (ثَلَاثًا)	FAQYRUKA BIFINAAA-IKA (THALAATHANA)	Thy poor one is in Thy courtyard! (THREE TIMES)
إِلَهِي	ILAAHEE	My God,
لَكَ يَرْهَبُ الْمُتَرَهِّبُونَ	LAKA YAR-HABUL-MUTARAH-HIBOON	before Thee tremble the pious tremblers,
وَإِلَيْكَ أَخْلَصَ الْمُسْتَهِلُونَ	WA ILAY-KA AKHALAS'AL-MUS-TAHIL-LOON	to Thee devote themselves the lamenters,
مَرْهَبَةً لَكَ وَرَجَاءَ لِعَفْوِكَ	RAH-BATAL-LAK WA RAJAAA-AL-LIA'F-WIK	in fear of Thee, in hope of Thee!
يَا إِلَهَ الْحَقِّ	YAAA ILAHAL-H'Q	O ALLAH of Truth,

أَرْحَمَ دُعَاءَ الْمُسْتَضَرِّينَ

AR-H'AM DUA'AA-AL-MUS-
TAS'-RIKHEENA

have mercy upon the
supplication of those who
cry for help!

وَاعْفُ عَن جَرَائِمِ الْغَافِلِينَ

WAA'-FU A'N JARAAA-IMIL-
GHAAFILEEN

Pardon the sins of the
heedless!

وَنَزِدْ فِي إِحْسَانِ الْمُنِيِّينَ يَوْمَ

WA ZID FEE IH'-SAANIL-
MUNEEBEENA YAW-MAL-

And increase beneficence
toward those who keep
turning [to Thee] on the Day
they arrive before Thee,

الْوُفُودِ عَلَيْكَ

WUFOODI A'LAY-KA

O Generous ALLAH!

يَا كَرِيمُ

YAA KAREEM

—57—

وكان من دعائه عليه السلام

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
D'IK-RI AAALI
MUH'AM-MADIN
A'LY-HIMUS-SALAAM

His Supplication
(A.S)

IN MENTIONING
THE HOUSEHOLD
OF MUHAMMAD
(Peace be upon
them)

في ذكر آل محمد

عليهم السلام

اللَّهُمَّ يَا مَنْ

AL-LAHUM-MA YAA MAN-

O ALLAH, O He who

خَصَّ مُحَمَّدًا وَآلَهُ بِالْكَرَامَةِ

KHAS'-S'A MUH'AM-MADAW-
WA AAALAHOO BIL-
KARAAMAH

singled out MUHAMMAD and
his Household for honor,

وَجَاهَهُم بِالرِّسَالَةِ

WA H'ABAAHUM BIR-RISAALAH

showed favour toward them
with messengerhood,

وَخَصَّصَهُم بِالْوَسِيلَةِ

WA KHAS'-S'AS'AHUM BIL-
WASEELAH

specified them for the
mediation,²⁷⁹ So

²⁷⁹ Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-A'H tradition adds that it will also belong to the IMAMs. Cf. the chapter in MAJLISI's BIH'AR AL-ANWAR 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the Resurrection' (VII, 326-40). Among relevant sayings quoted in both SHI-A'H and SUNNI sources is that of A'LI: 'In the Garden there are two pearls within the Throne, one of them white and the other

وَجَعَلَهُمْ وَرَثَةً لِّلْأَنْبِيَاءِ	WA JAA'LAHUM WARATHATAL- AMBEEAAA-I	appointed them the heirs to the prophets,
وَخَتَمَ بِهِمُ الْأَوْصِيَاءَ وَالْأَيْمَةَ	WA KHATAMA BIHIMUL-AW- S'EEAAA-A WAL-A-IM-MAH	sealed with them the executors and the IMAMs,
وَعَلَّمَهُمْ عِلْمَ مَا كَانَ وَمَا يَكُونُ	WA A'L-LAMAHUM I'L-MA MAA KAANA WA MAA BAQEE	taught them the knowledge of what has been and what remains to be, and
وَجَعَلَ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ	WA JAA'LA AF-IDATAM- MINAN-NAASI TAH-WÉE ILAY- HIM-	made the hearts of the people incline toward them!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHIT'- T'AAHIREEN	Bless MUHAMMAD and his Household, the pure, and
وَأَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ	WAF-A'L BINAA MAAA ANTA AH-LUHOO FID-DEENI WAD- DUNYAA WAL-AKHIRAH	act toward us with that of which Thou art worthy in religion, in this world, and in the next world!
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything. ²⁸⁰

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

فِي الصَّلَاةِ عَلَى آدَمَ

عَلَيْهِ السَّلَامُ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEES'-
S'ALAATI A'LAAA
AAADAMA (A.S.)

His Supplication
(A.S.)
**IN CALLING
DOWN
BLESSINGS UPON
ADAM
(A.S.)**

yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to MUHAMMAD and his Household, while the yellow belongs to IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

اَللّٰهُمَّ وَاَدَمُ

AL-LAHUM-MA WA AAADAM

O ALLAH, as for Adam,

بَدِيعُ فَطْرَتِكَ

BADYU' FIT'-RATIK

the marvel of Thy creation,

وَأَوَّلُ مُعْتَرِفٍ مِّنَ الطِّينِ بِرُبُوبِيَّتِكَ

WA AW-WALU MUA'-TARIFIM-MINAT'-TEENI BIRUBOOBEE-YATIK

the first made of clay to confess Thy Lordship,

وَبَدْوُ حُجَّتِكَ عَلَى عِبَادِكَ وَ

WA BAD-WU H'UJ-JATIKA A'LAA I'BAADIKA WA BAREE-YATIK

the beginning of Thy argument against Thy servants and creatures,

بَرِيَّتِكَ

وَالدَّلِيلُ عَلَى الْاِسْتِجَارَةِ بِعَفْوِكَ

WAD-DALEELU A'LAALIS-TIJAARATI BI 'F-WIKA MIN I'QAABIK

the guide to seeking sanctuary in Thy pardon from Thy punishment,

مِنْ عِقَابِكَ

وَالنَّاهِجُ سُبُلَ تَوْبَتِكَ

WAN-NAAHIJU SUBULA TAW-BATIK

the opener of the paths of repentance toward Thee,

وَالْمَوْسَلُ بَيْنَ الْخَلْقِ وَبَيْنَ

WAL-MUWAS-SALU BAY-NAL-KHAL-QI WA BAY-NA MAA'-RIFATIK

the giver of the creatures access to knowledge of Thee,

مَعْرِفَتِكَ

وَالَّذِي لَقْنَهُ مَا مَرَضْتِ بِهِ عَنْهُ

WAL-LAD'EE LAQ-QANTAHOO MAA RAZ'EETA BIHEE A'N-HOO BIMAN-NIKA A'LAY-HEE WA RAH'-MATIK

the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him,

بِمَنِّكَ عَلَيْهِ وَرَحْمَتِكَ

وَالنَّبِيُّ الَّذِي لَمْ يُصِرَّ عَلَى

WAL-MUNEEBUL-LAD'EE LAM YUS'IR-RA A'LAA MAA'-S'EETATIK

the one who turned back and did not persist in disobeying Thee,

مَعْصِيَتِكَ

وَسَابِقُ الْمُنْذِلِينَ بِحَلْقِ رَأْسِهِ فِي
حَرَمِكَ

WA SAABIQUL-MUTAD'AL-
LILEENA BIH'AL-QI RAA-SIHEE
FEE H'ARAMIK

the forerunner among the
self-abasers, who shaved his
head in Thy sacred precinct,
and

وَالْمُتَوَسِّلُ بَعْدَ الْمُعْصِيَةِ بِالطَّاعَةِ
إِلَى عَفْوِكَ

WAL-MUTAWAS-SILU BAA'-
DAL-MAA'-S'EEATI BIT-T'AAA'TI
ILAA A'F-WIK

among the seekers of
access to Thy pardon,
through obedience after
disobedience, and

وَأَبُو الْأَنْبِيَاءِ الَّذِينَ أُذُؤُوا فِي
جَنْبِكَ

WA ABOOL-AMBEEAAA-IL-
LAD'EENA OOD'OO FEE
JAMBIK

the father of the prophets,
who were made to suffer for
Thy sake and

وَأَكْثَرُ سُكَّانِ الْأَرْضِ سَعْيًا
فِي طَاعَتِكَ

WA AK-THARU SUK-KAANIL-
AR-Z'I SAA'-YAN FEE T'AAA'TIK

who strove more than all the
earth's inhabitants in
obeying Thee—

فَصَلِّ عَلَيْهِ أَنْتَ يَا مَرْحَمَنُ وَ
مَلَائِكَتُكَ وَسُكَّانُ سَمَوَاتِكَ وَ
أَرْضِكَ كَمَا

FAS'AL-LI A'LAY-HEEE ANTA
YAA RAH'-MAANU WA
MALAAA-IKATUKA WA SUK-
KAANU SAMWAATIKA WA AR-
Z'IK KAMAA

bless him, Thou—O All-
merciful—Thy angels and
the inhabitants of Thy
heavens and Thy earth, just
as he

عَظَّمَ حُرْمَاتِكَ

A'Z'-ZAMA H'URUMAATIK

magnified Thy inviolable
commands and

وَدَلَّنَا عَلَى سَبِيلِ مَرْضَاتِكَ

WA DAL-LANA A'LAH SABEELI
MAR-Z'AATIKA

guided us upon the path of
Thy good pleasure,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

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فِي الْكَرْبِ وَ

الْإِقَالَةِ

WA KAANA MIN
DUA'AA-IHEE A'LY-
HIS-SALAAM FIL-KAR-
BI WAL-IQAALAH

His Supplication
(A.S.)

IN DISTRESS AND

SEEKING
RELEASE

إِلَهِي

ILAAHEE

My God,

لَا تُشْمِتْ بِي عَدُوِّي

LAA TUSH-MIT BEE A'DOO-
WEElet not my enemy gloat over
me and

وَلَا تَفْجَعْ بِي حَبِيبِي وَصَدِيقِي

WA LAA TAF-JAA' BEE
H'AMEEMEE WA S'ADEEQEEtorment not my dear
kinsman or friend through
me!

إِلَهِي هَبْ لِي لَحْظَةً مِّنْ لَّحْظَاتِكَ

ILAAHEE HAB LEE LAH'-
Z'ATAM-MIL-LAH'AZ'AATIKMy God, of Thy glances,
give me one glance, and
thereby

تَكْشِفْ بِهَا عَنِّي مَا أَتَلَّيْتَنِي

TAK-SHIFU BIHAA A'N-NEE
MAB-TALAY-TANEE BIHremove from me that by
which Thou hast afflicted me
and

بِهِ

وَتُعِيدُنِي إِلَى أَحْسَنِ عَادَاتِكَ عِنْدِي

WA TUE'EDUNEE ILAAA AH'-
SANI A'ADAATIK I'NDEEreturn me to the best of Thy
customs with me!

وَأَسْتَجِبْ دُعَائِي وَدُعَاءَ مَنْ

WAS-TAJIB DUA'AA-EE WA
DUA'AA-A MAN AKH-LAS'A
LAKA DUA'AA-AHOO FAQAD-Respond to my supplication
and the supplication of him
who devotes his supplication
sincerely to Thee,

أَخْلَصَ لَكَ دُعَاءُهُ فَقَدْ

ضَعُفْتُ قُوَّتِي

Z'AU'FAT QOO-WATEE

for my power has become
frail,

وَقَلَّتْ حِيلَتِي

WA QAL-LAT H'EELATEE

my stratagems few,

وَأَشَدَّتْ حَالِي

WASH-TAD-DAT H'AALEE

my situation severe, and

وَيَسْتُمِ مِمَّا عِنْدَ خَلْقِكَ

WA YA-IS-TU MIM-MAA I'NDA
KHAL-QIKI despair of what is with Thy
creatures,

فَلَمْ يَبْقَ لِي إِلَّا رَجَاؤُكَ عَلَيَّ

FALAM YAB-QA LEEE IL-LAA
RAJAAA-W-UKA A'LAYso nothing remains for me
but hope in Thee!

إِلَهِي

ILAAHEE

My God,

إِنْ قُدِّرَكَ عَلَى كَشْفِ مَا أَنَا
فِيهِ كَقُدِّرَكَ عَلَى مَا أَتَلَيْتَنِي

IN-NA QUD-RATAKA A'LAA
KASH-FI MAAA ANA FEEHEE
KAQUD-RATIKA A'LAA MAB-
TALAY-TANEE BIH

surely Thy power to remove
that in which I dwell is like
Thy power in that with which
Thou hast afflicted me!

بِهِ

وَإِنْ ذَكَرَ عَوَايِدِكَ يُؤْنِسُنِي

WA IN-NA D'IK-RA A'WAAA-
IDIKA YOO-NISUNEE

And surely the
remembrance of Thy acts of
kindliness comforts me

وَالرَّجَاءُ فِي إِنْعَامِكَ وَفَضْلِكَ

WAR-RAJAAA-A FEEE IN-
A'AMIKA WA FAZ"-LIKA
YUQAW-WEENEE

and hope in Thy showing
favour and Thy bounty
strengthens me,

يُقَوِّنِي

لَأَنِّي لَمْ أَخْلُ مِنْ تَعْمِكَ مُنْذُ

LIAN-NEE LAM AKH-LU MIN-
NIA'-MATIKA MUND'U
KHALAQ-TANEE

for I have not been without
Thy favour ever since Thou
created me.

خَلَقْتَنِي

وَأَنْتَ إِلَهِي

WA ANTA ILAAHEE

And Thou, my God, art

مَفْرَجِي وَمَلْجَأِي

MAF-ZAE'E WA MAL-JA-EE

my place of flight, my
asylum,

وَالْحَافِظُ لِي وَالْذَّابُّ عَنِّي

WAL-H'AAFIZ'U LEE WAD'-
D'AAAB-BU A'N-NEE

my protector, my defender,

الْمُتَحَنِّنُ عَلَيَّ الرَّحِيمُ بِي

AL-MUTAH'AN-NINU A'LAY-
YAR-RAH'EEMU BEE

the loving toward me, the
compassionate, and

الْمُكَفِّلُ بِرِزْقِي

AL-MUTAKAF-FILU BIRIZ-QEE

the guarantor of my
provision.

فِي قَضَائِكَ كَانَ مَا حَلَّ بِي

FEE QAZ"AAA-IKA KAANA
MAA H'AL-LA BEE

In Thy decree lay what has
settled upon me and

وَبِعِلْمِكَ مَا صِرْتُ إِلَيْهِ

WA BII'L-MIKA MAA S'IR-TU
ILAY-H

In Thy knowledge that to
which I have come home.

فَأَجْعَلْ بِي وَلِيًّا وَسَيِّدِي فِيمَا

FAJ-A'L YAA WALEE-YEE WA
SAY-YIDEE FEEMAA QAD-DAR-
TA WA QAZ"AY-TA A'LAY-YA
WA H'ATAM-TA

So, my Patron and Master,
place within that which Thou
hast ordained, decreed,
and made unavoidable for
me,

قَدَّرْتَ وَقَضَيْتَ عَلَيَّ وَحَنَنْتَ

عَافِيَتِي وَمَا فِيهِ صَلَاحِي وَ خَلَاصِي مِمَّا أَنَا فِيهِ	A'AFEEATEE WA MAA FEEHEE S'ALAAH'EE WA KHALAAS'EE MIM-MAAA ANA FEEH	my well-being and that wherein lies my soundness and my deliverance from that in which I am!
فَإِنِّي لَا أَرْجُو لِدْفَعِ ذَلِكَ غَيْرَكَ وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ	FA IN-NEE LAAA AR-JOO LIDAF-I' D'ALIKA GHAY-RAK WA LAAA AA'-TAMIDU FEEHEEE IL-LAA A'LAY-K	I hope for none to repel this other than Thee, and I rely in it only upon Thee.
فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ	FAKUY-YAA D'AAL-JALAALI WAL-IK-RAAMI I'NDA AH'-SANI Z'AN-NEE BIK	O Possessor of majesty and munificence, be with my best opinion of Thee! ²⁸¹
وَأَرْحَمُ ضَعْفِي وَقِلَّةِ حِيلَتِي	WAR-H'AM Z'AA'-FEE WA QIL- LATA H'EELATEE	Have mercy upon my frailty and the paucity of my stratagems,
وَ اكْشِفْ كُرْبَتِي	WAK-SHIF KUR-BATEE	remove my distress,
وَ اسْتَجِبْ دَعْوَتِي	WAS-TAJIB DAA'-WATEE	grant my supplication,
وَ أَقْلِنِي عَثْرَتِي	WA AQIL-NEE A'TH-RATEE	ease me from my stumble,
وَ أَمْنُنْ عَلَيَّ بِذَلِكَ وَعَلَى كُلِّ دَاعٍ لَكَ	WAM-NUN A'LY-YA BID'ALIKA WA A'LAA KUL-LI DAAI'L-LAK	and show kindness to me in that and to everyone who supplicates Thee!
أَمَرْتَنِي يَا سَيِّدِي بِالْأَدْعَاءِ وَ تَكَلَّمْتَ بِالْإِجَابَةِ	AMAR-TANEE YAA SAY-YIDEE BID-DUA'AA-I WA TAKAF-FAL- TA BIL-IJAABAH	My Master, Thou hast commanded me to supplicate and undertaken to respond, ²⁸² and

²⁸¹ Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, *Divine Word*, pp. 127-130).

²⁸² Again reference to 40: 60: Supplicate Me and I will respond to you.

وَوَعْدُكَ الْحَقُّ الَّذِي لَا خُلْفَ فِيهِ وَلَا تَبْدِيلَ	WA WAA'-DUKAL-H'AAQ-QU AL- LD'EE LAA KHUL-FA FEEHEE WA LAA TAB-DEEL	Thy promise is the truth in which there is no failing, nor any change. ²⁸³
فَصَلِّ عَلَى مُحَمَّدٍ نَبِيِّكَ وَعَبْدِكَ	FAS'AL-LI A'LAA MUH'AM- MADIN-NABEE-YIKA WA A'B- DIK	So bless MUHAMMAD, Thy prophet and servant, and
وَعَلَى أَطْهَارِينَ مِنْ أَهْلِ بَيْتِهِ وَأَغْشَى فَإِنَّكَ	WA A'LAAT-T'AAHIREENA MIN AH-LI BAY-TIH WA AGHITH-NEE FA IN-NAK	the pure, the Folk of his House, and help me, surely Thou art
غِيَاثُ مَنْ لَا غِيَاثَ لَهُ	GHEEAATHU MAL-LAA GHEEAATHA LAH	the help of him who has no help and
وَحِرْزُ مَنْ لَا حِرْزَ لَهُ	WA H'IR-ZA MAL-LAA H'IR-ZA LAH	the stronghold of him who has no stronghold,
وَأَنَا الْمُضْطَرُّ الَّذِي أَوْجَبْتَ السُّوءَ	WA ANAAL-MUZ"-T'AR-RUL- LAD'EE	while I am the distressed
إِجَابَتُهُ وَكَشَفَ مَا بِهِ مِنْ الْأَسْوَى	AW-JAB-TA IJAABATAH WA KASH-FA MAA BIHEE MINAS- SOOO-I	the response to whom and the removal of evil from whom Thou hast made obligatory! ²⁸⁴
فَاجْنِبْنِي وَاكْشِفْ هَمِّي	FAAJIB-NEE WAK-SHIF HAM- MEE	So respond to me, remove my concern,
وَفَرِّجْ غَمِّي	WA FAR-RIJ GHAM-MEE	relieve my gloom,
وَأَعِذْ حَالِي إِلَى أَحْسَنِ مَا كَانَتْ عَلَيْهِ	WA AI'D H'AALEEE ILAAA AH'- SANI MAA KANAT A'LAY-H	return my state to the best it has been, and

²⁸³ Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

²⁸⁴ Allusion to 27: 62.

وَلَا تُجَازِنِي بِالْأَسْتِحْقَاقِ وَ
لَكِنْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ
كُلَّ شَيْءٍ

WA LAA TUJAAZINEE BIIAS-
TIH'-QAAQI WA LAKIM-BIRAH'-
MATKAL-LATEE WASIA'T KUL-LA
SHAY-IN

repay me not according to
what I deserve, but
according to Thy mercy
which embraceth all things,
285

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاسْمَعْ وَاجِبْ يَا غَرِيبُ

YAA D'AAL-JALAALI WAL-IK-
RAAM

O Possessor of majesty and
munificence!

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALI MUH'AM-
MAD

Bless MUHAMMAD and the
Household of MUHAMMAD,
hear, and

WAS-MAA' WA AJIB YAA
A'ZEEZ

respond, O All-mighty!

—60—

His Supplication
(A.S)

AGAINST THAT
WHICH HE
FEARED AND
DREADED²⁸⁶

دُعَاة عَلَيْهِ السَّلَامُ
مَا يَحْذَرُهُ وَيَخَافُ

DUA'AA-UHOO A'LY-
HIS-SALAAMU MIM-
MAA YAH'-
D'ARUHOO WA
YAKHAAF

إِلَهِي إِنَّهُ

ILAAHEEE IN-NAHOO

My God,

لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ

LAY-SA YARUD-DU
GHAZ"ABAKA IL-LAA H'IL-MUK

nothing repels Thy wrath but
Thy clemency,

وَلَا يُجِي مِنْ عِقَابِكَ إِلَّا عَفْوُكَ

WA LAA YUNJEE MIN
I'QAABIKA IL-LAA A'F-WAK

nothing delivers from Thy
punishment but Thy pardon,

285 7: 156

286 The first passage of this supplication seems to be a slightly altered passage mentioned in supplication 48 which reads: O ALLAH, nothing repels Thy wrath but Thy clemency, nothing repels Thy displeasure but Thy pardon, nothing grants sanctuary from Thy punishment but Thy mercy, and nothing will deliver me from Thee except pleading to Thee before Thee, so bless MUHAMMAD and the Household of MUHAMMAD, and give us on Thy part, my God, relief by means of the power through which Thou bringest the dead servants to life and revivest the dead lands.

وَلَا يُخَلِّصُ مِنْكَ إِلَّا رَحْمَتُكَ وَ التَّصَرُّعُ إِلَيْكَ	WA LAA YUKHAL-LIS'U MINKA IL-LAA RAH'-MATUKA WAT- TAZ"AR-RUU' ILAY-K	nothing rescues from Thee but Thy mercy and pleading to Thee! ²⁸⁷
فَهَبْ لِي يَا إِلَهِي فَرَجًا بِالْقُدْرَةِ الَّتِي	FAHAB LEE YAAA ILAAHEE FARAJAM-BIL-QUD-RATIL- LATEE	So give me, my God, relief by means of the power through which
بِهَا تُحْيِي مَيِّتَ الْبِلَادِ وَبِهَا تَنْشُرُ أَرْوَاحَ الْعِبَادِ	BIHAA TUH'-YEE MAY-TAL- BILAAD WABIHAA TANSURU AR- WAAH'AL-I'BAAD	Thou bringest the dead lands to life and revivest the spirits of the servants! ²⁸⁸
وَلَا تُهْلِكْنِي وَعَرِّفْنِي الْجَابَةَ	WA LAA TUH-LIK-NEE WA A'R- RIF-NEEL-IJAABAH	Destroy me not, and give me the knowledge of Thy response, my Lord!
يَا رَبِّ وَارْفَعْنِي وَلَا تَضَعْنِي وَأَنْصُرْنِي وَآمُرْنِي	YAA RAB-BI WAR-FAA'-NEE WA LAA TAZ"AA'-NEE WANS'UR-NEE WAR-ZUQ-NEE	Raise me up and push me not down,, help me, provide for me,
وَعَافِنِي مِنَ الْآفَاتِ	WA A'AFINEE MINAL-AAAFAAT	and release me from every blight!
يَا رَبِّ	YAA RAB-BI	My Lord,
إِنْ تَرَفَعْنِي فَمَنْ يَضَعْنِي	IN TAR-FAA'-NEE FAMAY- YAZ"AU'NEE	if Thou raisest me up, who will push me down?
وَإِنْ تَضَعْنِي فَمَنْ يَرْفَعْنِي	WA IN TAZ"AA'-NEE FAMAY- YAR-FAU'NEE	If Thou pushest me down, who Will raise me up?

²⁸⁷ Allusion to the Prophet's supplication quoted in the Introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

²⁸⁸ Allusion to 43: 11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

وَقَدْ عَلِمْتُ يَا إِلَهِي أَنْ	WA QAD A'LIM-TU YAAA ILAAHEEE AN.	But I know, my God, that
لَيْسَ فِي حُكْمِكَ ظُلْمٌ	LAY-SA FEE H'UK-MIKA Z'UL-M	there is no wrong in Thy decree, and
وَلَا فِي نَقْمِكَ عَجَلَةٌ	WA LAA FEE NAQIMATIKA A'JALATUN	no hurry in Thy vengeance.
وَإِنَّمَا يُعْجِلُ مَنْ يَخَافُ الْفُوتَ	IN-NAMA YAA'-JALU MAY- YAKHAFUL-FAW-T	He alone hurries who fears to miss, and
وَيَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ	WA YAH'-TAAJU ILAAZ'-Z'UL- MIZ"-Z'AE'EF	only the weak needs to wrong.
وَقَدْ تَعَالَيْتَ عَنْ ذَلِكَ يَا سَيِّدِي	WA QAD T-TAA'ALAY-TA A'N D'LIKA YAA SAY-YIDEE U'LOO- WANA KABEERAA	But Thou art exalted, my Master, high indeed above all that!
عُلُوًّا كَبِيرًا		
رَبِّ لَا تَجْعَلْنِي	RAB-BI LAA TAJ-A'L-NEE	My Lord, make me not
لِلْبَلَاءِ غَرَضًا	LIL-BALAAA-I GHARAZ"AA	the target of affliction
وَلَا لِنَقْمِكَ نَصَبًا	WA LAA LINAQIMATIKA NAS'ABAA	nor the object of Thy vengeance,
وَمَهْلَنِي وَنَفْسِنِي	WA MAH-HIL-NEE WA NAF- FIS-NEE	respite me, comfort me,
وَأَقِلْنِي عَشْرَتِي	WA AQIL-NEE A'TH-RATEE	release me from my stumble, and
وَلَا تُسْغِنِي بِالْبَلَاءِ	WA LAA TUT-BIA'-NEE BIL- BALAAA-	send not affliction after me,
فَقَدْ تَرَى ضَعْفِي وَقِلَّةَ حِيلَتِي	FAQAD T-TARAA Z"AA'-FEE WA QIL-LATA H'EELATEE	for Thou hast seen my frailty, and the paucity of my stratagems.
فَصَبِّرْنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ	FAS'AB-BIR-NEE FA IN-NEE YAA RAB-BI Z'AE'EFUM- MUTAZ"AR-RIU'N ILAY-KA YAA RAB	So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!
مُتَضَرِّعٌ إِلَيْكَ يَا رَبِّ		

وَأَعُوذُ بِكَ مِنْكَ فَأَعِزَّنِي	WA AU'WD'U BIKI MINKA FAAI'D'-NEE	I seek refuge in Thee from Thee, so give me refuge! ²⁸⁹
وَأَسْتَجِيرُ بِكَ مِنْ كُلِّ بَلَاءٍ فَأَجِرْنِي	WA AS-TAJEERU BIKI MIN KUL-LI BALAAA-IN FAAJIR-NEE	I seek sanctuary in Thee from every affliction, so grant me sanctuary!
وَأَسْتَتِرُ بِكَ فَاسْتُرْنِي يَا سَيِّدِي مِمَّا أَخَافُ وَأُحْذَرُ	WA AS-TATIRU BIKI FAS-TUR- NEE YAA SAY-YIDEE MIM- MAAA AKHAAFU WA AH'-D'AR	I cover myself through Thee, so cover me, my Master, from what I fear and dread!
وَأَنْتَ الْعَظِيمُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ	WA ANTAL-A'ZEEMU AA'- ZAMU MIN KUL-LI A'ZEEM	Thou art the All-mighty, mightier than every mighty thing!
بِكَ بِكَ بِكَ أَتَسْتَرْتُ	BIKA BIKI BIKAS-TATAR-T	Through Thee, through Thee, through Thee, I cover myself.
يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ	YAAL-LAAHOO (TEN TIMES),	O ALLAH (TEN TIMES),
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHIT'-TAY- YBEENAT'-TAAHIREEN	Bless MUHAMMAD and his Household, the good, the pure!

ومن دعائه عليه السلام

فِي التَّذَلُّلِ

—61—

WA MIN DUA'AA-IHEE
A'LAY-HIS-SALAAMU
FIT-TAD'AL-LUL

His Supplication
(A.S)

IN ABASING
HIMSELF
(A.S)

²⁸⁹ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ الْمَوْلَى وَأَنَا الْعَبْدُ	ANTAL-MAW-LAA WA ANAL-A'B-D	Thou art the Master and I the servant!
وَهَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى	WA HAL YAR-H'AMUL-A'B-DA IL-LAAL-MAW-LAA	Has anyone mercy upon the servant but the master?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, my Master!
أَنْتَ الْغَرِيزُ وَأَنَا الذَّلِيلُ	ANTAL-A'ZEEZU WA ANAAD'-D'ALEEL	Thou art the Exalted and I the abased!
وَهَلْ يَرْحَمُ الذَّلِيلَ إِلَّا الْغَرِيزُ	WA HAL YAR-H'AMUD'-D'ALEELA IL-LAAL-A'ZEEZ	Has anyone mercy upon the abased but the exalted?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ	ANTAL-KHAALIKU WA ANAL-MAKH-LOOQ	Thou art the Creator and I the creature!
وَهَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ	WA HAL YAR-H'AMUL-MAKH-LOOQA IL-LAAL-KHAALIQ	Has anyone mercy upon the creature but the creator?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْمُعْطَى وَأَنَا السَّائِلُ	ANTAL-MUA'-TEE WA ANAAS-SAAA-IL	Thou art the Giver and I the asker!
وَهَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطَى	WA HAL YAR-H'AMUS-SAAA-ILA IL-LAAL-MUA'-TEE	Has anyone mercy upon the asker but the giver?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْمُغِيثُ وَأَنَا الْمُسْتَغِيثُ	ANTAL-MUGHEETHU WA ANAL-MUS-TAGHEETHU	Thou art the Helper and I the seeker of help!
وَهَلْ يَرْحَمُ الْمُسْتَغِيثَ إِلَّا الْمُغِيثُ	WA HAL YAR-H'AMUL-MUS-TAGHEETHA IL-LAAL-MUGHEETH	Has anyone mercy upon the seeker of help but the helper?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!

أَنْتَ الْبَاقِي وَأَنَا الْفَانِي	ANTAL-BAAQEE WA ANAL-FAANEE	Thou art the Subsistent and I the perishing!
وَهَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي	WA HAL YAR-H'AMUL-FAANEEA IL-LAAL-BAAQEE	Has anyone mercy upon the perishing but the subsistent?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الدَّائِمُ وَأَنَا الزَّائِلُ	ANTAD-DAAA-IMU WA ANAAZ-ZAAA-IL	Thou art the Everlasting and I the vanishing!
وَهَلْ يَرْحَمُ الزَّائِلُ إِلَّا الدَّائِمُ	WA HAL YAR-H'AMUZ-ZAAA-ILA IL-LAAD-DAAA-IM	Has anyone mercy upon the vanishing but the everlasting?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ	ANTAL-H'AY-YU WA ANAL-MAY-YIT	Thou art the Living and I the dead!
وَهَلْ يَرْحَمُ الْمَيِّتُ إِلَّا الْحَيُّ	WA HAL YAR-H'AMUL-MAY-YITA IL-LAAL-H'AY	Has anyone mercy upon the dead but the living?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْقَوِيُّ وَأَنَا الضَّعِيفُ	ANTAL-QAWEE-YU WA ANAAZ"-Z"AE'EFU	Thou art the Strong and I the weak!
وَهَلْ يَرْحَمُ الضَّعِيفُ إِلَّا الْقَوِيُّ	WA HAL YAR-H'AMUZ"-Z"AE'EFA IL-LAAL-QAWEE	Has anyone mercy upon the weak but the strong?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ	ANTAL-GHANEE-YU WA ANA ALFAQEER	Thou art the Rich and I the poor!
وَهَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ	WA HAL YAR-H'AMU ALFAQYRA IL-LAAL-GHANEE	Has anyone mercy upon the poor but the rich?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الْكَبِيرُ وَأَنَا الصَّغِيرُ	ANTAL-KABEERU WA ANAAS'-S'AGHEER	Thou art the Great and I the small!
وَهَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ	WA HAL YAR-H'AMUS'-S'AGHEERA IL-LAAL-KABEER	Has anyone mercy upon the small but the great?

مَوْلَايَ مَوْلَايَ

MAW-LAAYA MAW-LAAY

My Master, My Master!

أَنْتَ الْمَالِكُ وَأَنَا الْمَمْلُوكُ

ANTAL-MAALIKU WA ANAL-
MAM-LOOK

Thou art the Owner and I the
o.wned!

وَهَلْ يَرْحَمُ الْمَمْلُوكُ إِلَّا الْمَالِكُ

WA HAL YAR-H'AMUL-MAM-
LOOKA IL-LAAL-MAALIK

Has anyone mercy upon the
owned but the owner?

HIS SUPPLICATIONS FOR THE DAYS OF THE WEEK

دَعَاءُ يَوْمِ

—62—

The Supplication for

الأحد

DUA'AA-U YAW-MIL-
AH'AD

SUNDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

بِسْمِ اللَّهِ الَّذِي

BIS-MIL-LAAHIL-LAD'EE

In the name of ALLAH,

لَا أَرْجُو إِلَّا فَضْلَهُ

LAAA AR-JOOO IL-LAA FAZ'-
LAH

from whom I hope for
nothing but bounty, and

وَلَا أَخْشَى إِلَّا عَدْلَهُ

WA LAAA AKH-SHAAA IL-LAA
A'D-LAH

from whom I fear nothing
but justice

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ

WA LAAA AA'-TAMIDU IL-LAA
QAW-LAH

I rely only upon His word,
and

وَلَا أَتَمَسَّكَ إِلَّا بِحَبْلِهِ

WA LAAA ATAMAS-SAKU IL-
LAA BIH'AB-LIH

I cling only to His cord

بِكَ أَسْتَجِيرُ

BIKA AS-TAJEER

In Thee I seek sanctuary

يَا ذَا الْعَفْوِ وَالرِّضْوَانِ

YAA D'AAL-A'F-WI WAR-RIZ'-
WAAN

—O Possessor of pardon
and good pleasure—

مِنَ الظُّلْمِ وَالْعُدْوَانِ

MINAZ'-Z'UL-MI WAL-U'D-
WAAN

from wrong and enmity,

وَمِنَ غَيْرِ الزَّمَانِ

WA MIN GHEEARIZ-ZAMAAN

from the changes of time

وَتَوَاتُرِ الْأَخْزَانِ

WA TAWATURIL-AH'-ZAAN

and the recurrence of
sorrows,

وَمِنَ طَوَارِقِ الْحَدَثَانِ

WA MIN TAWAARIQIL-
H'ADATHAAN

from the striking of mishaps
and

وَمِنَ انْقِصَاءِ أُمْدَةٍ قَبْلَ اتِّهَابِ
الْعُدَّةِ

WA MINI ANQIZ'AAA-IL-MUD-
DATI QAB-LAT-TAAH-HUBI
WAL-U'D-DAH

from the expiration of my
term before preparation
and readiness.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَ
الْإِصْلَاحُ

WA EE-YAAKA AS-TAR-SHIDU
LIMAA FEEHIS'-S'ALAAHOO
WAL-IS'-LAAH'

From Thee I seek guidance
to that wherein is
righteousness and being set
right.

وَبِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَ
الْإِنِّجَاحُ

WABIKA AS-TAE'ENU FEEMAA
YAQ-TARINU BIHIN-
NAJAAHOO WAL-INJAAH'

From Thee I seek help in that
which is linked to success
and favorable response.

وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَ
تَمَامِهَا وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا

WA EE-YAAKA AR-GHABU FEE
LIBAASIL-A'AFEEATI WA
TAMAAMIHAA WA
SHUMOOLIS-SALAAMATI WA
DAWAAMIHAA

Thee I beseech for the
garment of well-being and
its completion and for the
covering of health and its
permanence.

وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ
الشَّيَاطِينِ

WA AU'WD'U BIKA YAA RAB-BI
MIN HAMAZAATISH-
SHAYAAT'EEN

I seek refuge in Thee, my
Lord, from the goadings of
the SATANs, and

وَأُحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ
السَّلَاطِينِ

WA AH'-TARIZU BISUL-T'AANIKA
MIN JAW-RIS-SALAA'T'EENI

I seek protection in Thy
sovereignty from the
injustice of the sovereigns.

فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَ
صَوْمِي

FATAQAB-BAL MAA KAANA
MIN S'ALATEE WA S'AW-MEE

So accept my past prayers
and fasting and

وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ
سَاعَتِي وَيَوْمِي

WAJ-A'L GHADDEE WA MAA
BAA'-DAHOOO AF-Z'ALA MIN
SAAA'TEE WA YAW-MEE

make my tomorrow and
what is after better than my
present hour and my today!

وَاعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي
وَاحْفَظْنِي فِي يَقَظَّتِي وَيَوْمِي

WA AI'Z-ZANEE FEE
A'SHEERATEE WA QAW-MEE

Exalt me in my clan and my
people and

WAH'-FAZ'-NEE FEE
YAQAZ'ATEE WA NAW-MEE

protect me in my waking
and my sleeping!

فَإِنَّ اللَّهَ خَيْرُ حَافِظًا

FAANTAL-LAAHOO KHAY-RUN
H'AAFIZ'AA

For Thou art ALLAH, the Best
Guardian, and

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

WA ANTA AR-H'AMUR-
RAAH'IMEEN

Thou art the Most Merciful of
the merciful.²⁹⁰

اللَّهُمَّ إِنِّي أُبْرَأُ إِلَيْكَ

AL-LAHUM-MA IN-NEEE AB-
RA-U ILAY-KA

O ALLAH, I am quit before
Thee

فِي يَوْمِي هَذَا وَفِي مَا تَعْدُهُ مِنِ

FEE YAW-MEE HAD'AA WA FEE
MAA BAA'-DAHOO MINAL-
AAAH'AADI MINASH-SHIR-KI
WAL-IL-H'AAD

on this day of mine and on
all Sundays that follow it of
associating others with Thee
and of heresy, and

الْأَحَادِ مِنَ الشِّرْكِ وَالْإِلْحَادِ

وَأُخْلِصُ لَكَ دُعَائِي تَعَرُّضًا

WA UKH-LIS'U LAKA DUA'AA-EE
TAA'R-RUZ'AL-LIL-IJAABAH

I devote my supplication
sincerely to Thee,
addressing myself to Thy
response.

لِلْإِجَابَةِ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALI MUH'AM-
MAD

So bless MUHAMMAD and
the Household of
MUHAMMAD,

خَيْرِ خَلْقِكَ الدَّاعِيَ إِلَى حَقِّكَ

KHAY-RI KHAL-QIKAD-DAAE'Y
ILAA H'AQ-QIK

the best of Thy creation, the
summoner to Thy truth,

وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ

WA AI'Z-ZANEE BII'Z-ZIKAL-
LAD'EE LAA YUZ'AAM

exalt me with Thy exaltation,
which is never made to
suffer loss, [

وَأَحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ

WAH'-FAZ'-NEE BI A'Y-NIKA AL-
LTEE LAA TANAAM

protect me with Thy eye,
which never sleeps, and

وَأَخْتِمْ بِلَا تَقْطَاعِ إِلَيْكَ أَمْرِي وَ

WAKH-TIM BIIANQIT'AAI' ILAY-
KA AM-REE WA BIL-MAGH-
FIRATI U'MUREE

seal my affair by cutting me
off from everything but Thee
and my life with forgiveness!

بِالْمَغْفِرَةِ عُمْرِي

إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

IN-NAKA ANTAL-
GHAFOORUR-RAH'EEM

Surely Thou art the All-
forgiving, the All-
compassionate!

دُعَاءُ يَوْمِ

—63—

الْإِثْنَيْنِ

DUA'AA-U YAWMIL-
ITH-NAY-N

The Supplication for
MONDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ الَّذِي

AL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,

لَمْ يُشْهَدْ أَحَدًا حِينَ فَطَرَ

LAM YUSH-HID AH'ADANA
H'EENA FAT'ARAS-

who allowed none to witness
when He created the
heavens and the earth,

السَّمَاوَاتِ وَالْأَرْضِ

SAMAAWAATI WAL-AR-Z"

وَلَا اتَّخَذَ مُعِينًا حِينَ بَرَأَ السَّمَاوَاتِ

WA LAA AT-TAKHAD'A
MUE'ENANA H'EENA BARAAN-
NASAMAAT

and who took no helper
when He authored the
spirits!

لَمْ يُشَاْرِكْ فِي الْإِلَهِيَّةِ

LAM YUSHAARAK FIL-ILAAHEE-
YAH

He has no associate in
Divinity and

وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

WA LAM YUZ'AHAR FIL-WAH'-
DAANEE-YAH

no support in Unity.

كَتَبَتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ

KAL-LATIL-AL-SUNU A'N
GHAAYATI S'IFATIH

Tongues fall silent before the
limit of describing Him,

وَأُنْخَسِرَتِ الْعُقُولُ عَنْ كُنْهِ

WAN-H'ASARATIL-U'QOOLU
A'N KUN-HEE MAA'-RIFATIH

intellects fail before the core
of knowing Him,

مَعْرِفَتِهِ

وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ

WA TAWAAZ"AA'TIL-
JABAABIRATU LIHAY-BATIH

tyrants fall low in awe of
Him,

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ

WA A'NATIL-WUJOOHOO
LIKHASH-YATIH

faces are humbled in fear of
Him,²⁹¹ and

وَأَقَادَ كُلُّ عَظِيمٍ لِعَظَمَتِهِ

WANQAADA KUL-LU
A'ZEEMIL-LIA'ZAMATIH

everything mighty yields to
His mightiness!

²⁹¹ Allusion to 20: 111: Faces shall be humbled unto the Living, the Subsistent.

فَلَكَ الْحَمْدُ مُؤَانِرًا مُتَّسِقًا وَمُؤَالِيًا مُتَّوَسِقًا	FALAKAL-H'AM-DU MUTAWAATIRAM-MUT- TASIQA-WA MUTAWAALEEAM-MUS-TAW- SIQAA	So to Thee belongs praise, again and again, well- measured, continually, methodically! And
وَصَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا وَسَلَامُهُ دَائِمًا سَرْمَدًا	WA S'ALAWAATUHOO A'LAA RASOOLIHEEE ABADAA WA SALAAMUHOO DAAA- IMANA SAR-MADAA	may His blessings be upon His Messenger endlessly, His salutation everlastingly, eternally!
اللَّهُمَّ اجْعَلْ	AL-LAHUM-MA AJ-A'L-	O ALLAH, make
أَوَّلَ يَوْمِي هَذَا صَلَاحًا وَأَوْسَطَهُ فَلَاحًا	AW-WALA YAW-MEE HAD'AA S'ALAAH'AA WA AW-SAT'AHOO FALAAH'AA	the beginning of this day of mine righteousness, its middle prosperity, and
وَأَخِيرَهُ نَجَاحًا	WA AAAXHIRAHOO NAJAAH'AA	its end success!
وَأَعُوذُ بِكَ مِنْ يَوْمٍ أَوَّلُهُ فَنَاجٌ	WA AU'WD'U BIKI MEE-YAW- MIN AW-WALUHOO FAZAA'-	I seek refuge in Thee from a day whose beginning is fright,
وَأَوْسَطُهُ جَنْجٌ	WA AW-SAT'UHOO JAZAA'-	whose middle is anxiety,
وَأَخِيرُهُ وَجَعٌ	WA AAAXHIRUHOO WAJAA'-	and whose end is pain!
اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ نَذْرٍ نَذَرْتُهُ	AL-LAHUM-MA IN-NEEE AS- TAGH-FIRUK LIKUL-LI NAD'-RIN-NAD'AR-TUH	O ALLAH, I pray forgiveness from Thee for every vow I have vowed,
وَلِكُلِّ وَعْدٍ وَعَدْتُهُ	WA LIKUL-LI WAA'-DIW-WAAAT- TUH	every promise I have promised, and
وَلِكُلِّ عَهْدٍ عَاهَدْتُهُ	WA LIKUL-LI A'H-DIN A'AHAT- TUH	every pledge I have pledged and
ثُمَّ لَمْ أَفِ لَكَ بِهِ	THUM-MA LAM AFI LAKA BIH	then failed to keep for Thee.

وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي

WA AS-ALUKA FEE MAZ'AALIMI
I'BAADIKI I'NDEE

I ask Thee concerning the complaints of Thy servants against me:

فَأَيُّمَا عَبْدٍ مِّنْ عِبِيدِكَ أَوْ أَمَةٍ مِّنْ
إِمَائِكَ كَانَتْ لَهُ قِلَى مَظْلَمَةٍ

FAAY-YUMAA A'B-DIM-MIN
A'BEEDIKA AW AMATIM-MIN
IMAAA-IKA KANAT LAHOO
QIBALEE MAZ'-LAMATUN

If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint

ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي
عَرَضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَ
وَلَدِهِ

Z'ALAM-TUHAAA EE-YAAH FEE
NAF-SIHEEE AW FEE I'R-Z'IH
AW FEE MAALIHEEE AW FEE
AH-LIHEE WA WALADIH

because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or because

أَوْ غِيَةً أَغْتَبْتُهُ بِهَا

AW GHEEBATUNGH-TAB-
TUHOO BIHAA

evil words I have spoken about him in his absence,

أَوْ تَحَامُلٌ عَلَيْهِ بَيْلٍ أَوْ هَوًى أَوْ
أَنَفَةً أَوْ حَمِيَّةً أَوْ مِرْيَاءً أَوْ عَصِيَّةً

AW TAH'AAMULUN A'LAYHEE
BIMAY-LIN AW HAWANA AW
ANAFATIN AW H'AMEE-YATIN
AW REEAAA-IN AW A'S'ABEE-
YAH

an imposition upon him through inclination, caprice, scorn, zeal, false show, bigotry,

غَائِبًا كَانَ أَوْ شَاهِدًا

GHAAA-IBANA KAANA AW
SHAAHIDAA

whether he be absent or present,

وَحَيًّا كَانَ أَوْ مَيِّتًا

WA H'AY-YANA KAANA AW
MAY-YITAA

alive or dead,

فَقَصُرَتْ يَدِي وَضَاقَ وَسْعِي عَنْ
مَرَدِّهَا إِلَيْهِ وَالتَّحَلُّلِ مِنْهُ

FAQAS'URAT YADEE WA
Z'AAQA WUS-E'E A'R-RAD-
DIHAAA ILAY-HEE WAT-TAH'AL-
LULI MIN-H

such that my hand has fallen short and my capacity has been too narrow to make restitution to him or to annul my obligation to him,

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَهِيَ
مُسْتَجِيبَةٌ بِمَشِئَتِهِ وَمُسْرِعَةٌ إِلَى

FAAS-ALUK YAA MAY-YAM-
LIKUL-H'AAJAATI WA HEEA
MUS-TAJEEBATUM-BIMASHEE-
YATIHEE WA MUS-RIA'TUN
ILAAA IRAADATIH

I ask Thee, O He who owns
all objects of need—which
are granted by His will and
hasten to His desire—that

إِمْرَادَتِهِ

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

Thou blessest MUHAMMAD
and the Household of
MUHAMMAD,

وَأَنْ تُرَضِّيَهُ عَنِّي بِمَا شِئْتَ

W AN TUR-Z'EEAHOO A'N-NEE
BIMAA SHI-T

makest [the one I have
wronged] satisfied with me
in the manner that Thou
willest, and

وَتَهَبْ لِي مِنْ عِنْدِكَ رَحْمَةً

WA TAHABA LEE MIN I'NDIKA
RAH'-MATAN

givest me mercy from Thee!

إِنَّهُ لَا تَقْصُوكَ الْمَغْفِرَةُ

IN-NAHOO LAA
TANQUS'UKAL-MAGH-FIRAH

Forgiveness decreases Thee
not and

وَلَا تَضُرُّكَ الْمُؤْهِبَةُ

WA LAA TAZ'UR-RUKAL-MAW-
HIBAH

giving injures Thee not,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

اللَّهُمَّ أَوْلِنِي فِي كُلِّ يَوْمٍ اثْنَيْنِ

AL-LAHUM-MA AW-LINEE FEE
KUL-LI YAWMI ATH-NAY-NI

O ALLAH, give me on every
Monday two favours from
Thee:

نَعْمَتَيْنِ مِنْكَ ثَنَتَيْنِ

NIA'-MATAY-NI MINKA
THINTAY-N

سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ

SAA'ADATAN FEE AW-
WALIHEE BIT'AAA'TIK

the felicity to obey Thee at
its beginning and

وَرِئَةً فِي آخِرِهِ بِمَغْفِرَتِكَ

WA NIA'-MATAN FEE
AAAKHIRIHEE BIMAGH-FIRATIK

the favour of Thy forgiveness
at its end!

يَا مَنْ هُوَ إِلَهِهُ

YAA MAN HUWAL-ILAH

O He who is ALLAH and

وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

WA LAA YAGH-FIRUD'-
D'UNOOBA SIWAAH

none other than whom
grants forgiveness for sins!

دُعَاءُ يَوْمِ

الثَّلَاثَاءِ

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DUA'AA-U YAW-MITH-
THULAATHAAAA

The Supplication for
TUESDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ وَالْحَمْدُ حَقُّهُ كَمَا

AL-H'AM-DU LIL-LAHEE WAL-
H'AM-DU H'AQ-QUHOO

Praise belongs to
ALLAH—and praise is His
right, since He deserves
it—abundant praise!

يَسْتَحِقُّهُ حَمْدًا كَثِيرًا

KAMAA YAS-TAH'IQ-QUHOO
H'AM-DANA KATHYRAA

وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي

WA AU'WD'U BIHEE MIN SHAR-
RI NAF-SEE

I seek refuge in Him from the
evil of my soul,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا

(IN-NAN-NAF-SA LAAM-
MAARATUM-BIS-SOOO-I IL-
LAA MAA RAH'IMA RAB-BEE)

(for surely the soul
commands to evil except as
my Lord has mercy).²⁹²

رَحِمَ رَبِّي﴾

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي

WA AU'WD'U BIHEE MIN SHAR-
RISH-SHAY-T'AANIL-LAD'EE

I seek refuge in Him from the
evil of SATAN who adds sins
to my sin.

يُرِيدُنِي ذَنْبًا إِلَى ذَنْبِي

YAZEEDUNEE D'AMBAN ILAA
D'AMBEE

وَأَخْتَرِنِي بِهِ مِنْ كُلِّ جَبَّارٍ

WA AH'-TARIZU BIHEE MIN
KUL-LI JAB-BAARIN FAAJIRIW-

I seek protection with Him
from every wicked tyrant,
unjust sovereign, and
conquering enemy.

فَاجِرٍ وَسُلْطَانٍ جَائِرٍ وَعَدُوِّ

WA SUL-T'AANIN JAAA-IRIW-
WA A'DOO-WIN QAAHIR

قَاهِرٍ

اللَّهُمَّ

AL-LAHUM

O ALLAH,

اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمْ

AJ-A'L-NEE MIN JUNDIKA FA
IN-NA JUNDIKA HUMUL-
GHAALIBOON

place me among Thy
troops, for Thy troops—they
are the victors,²⁹³

الْغَالِبُونَ

²⁹² 12: 53

²⁹³ 37: 173

وَاجْعَلْنِي مِنْ حَزْرِكَ فَإِنَّ حَزْرِكَ هُمْ الْمُفْلِحُونَ	WAJ-A'L-NEE MIN H'IZ-BIKA FA IN-NA H'IZ-BAKA HUMUL-MUF- LIH'WN	place me in Thy party, for Thy party—they are the ones who prosper, ²⁹⁴ and
وَاجْعَلْنِي مِنْ أَوْلِيَّائِكَ فَإِنَّ أَوْلِيَّائَكَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزَوْنَ	WAJ-A'L-NEE MIN AW- LEEAAA-IKA FA IN-NA AW- LEEAAA-AKA LAA KHAW-FUN A'LAY-HIM WA LAA HUM YAH'- ZANOON	place me among Thy friends, for Thy friends—no fear shall be upon them, nor shall they sorrow. ²⁹⁵
اللَّهُمَّ أَصْلَحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي	AL-LAHUM-MA AS'-LIH' LEE DEENEE FA IN-NAHOO I'S'- MATU AM-REE	O ALLAH, set right for me my religion, for It is the preserving tie of my affair,
وَاصْلَحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي وَإِلَيْهَا مِنْ مُجَاوِرَةِ اللَّئَامِ مَقَرِّي	WA AS'-LIH' LEE AAAKHIRATEE FA IN-NAHAA DAARU MAQAR-REE WA ILAY-HAA MIM-MUJAWARATIL-LI-AAMI MAFAR-REE	set right for me my hereafter, for It is the abode of my permanent lodging and to it I flee from the neighborhood of the vile!
وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ	WAJ-A'LIL-H'AYAATA ZEEAADATIL-LEE FEE KUL-LI KHAY-R	Make life an increase for me in every good and
وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ	WAL-WAFAATA RAAH'ATAL-LEE MIN KUL-LI SHAR	death an ease for me from every evil!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَتَمِّمِ عِدَّةَ الْمُرْسَلِينَ	AL-LAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN- NABEE-YEENA WA TAMAAMI I'D-DATIL-MUR-SALEEN	O ALLAH, bless MUHAMMAD, the Seal of the Prophets and the completion of the number of the envoys,

294 58: 22

295 10: 62

وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

WA A'LAAA AAALIHIT-T'AY-
YIBEEENAT-T'AAHIREEN

his Household, the good, the
pure, and

وَأَصْحَابِهِ الْمُتَجَبِّينَ

WA AS'-H'AABIHIL-
MUNTAJABEEN

his Companions, the
distinguished, and

وَهَبْ لِي فِي الثَّلَاثَةِ ثَلَاثًا

WA HAB LEE FEETH-
THULAATHAAAA-I THALAATHAA

give me on the Tuesday
three things: Leave

لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ

LAA TADAA' LEE D'AMBAN IL-
LAA GHAFAR-TAH

no sin for me unless Thou
forgivest it,

وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ

WA LAA GHAM-MAN IL-LAAA
AD'-HAB-TAH

no grief unless Thou takest it
away, and

وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ

WA LAA A'DOO-WAN IL-LAA
DAFAA'-TAH

no enemy unless Thou
repellest him!

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ

BIBIS-MIL-LAAHEE KHAY-RIL-
AS-MAAA-I

By means of 'in the name of
ALLAH', the best of the
Names,

بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

BIS-MIL-LAAHEE RAB-BIL-AR-Z'I
WAS-SAMAAA-I

in the name of ALLAH, Lord
of earth and heaven,

أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ

AS-TAD-FIU' KUL-LA MAK-
ROOHIN AW-WALUHOO
SAKHAT'UH

I seek to repulse every
hateful thing, the first of
which is His anger, and

سَخَطُهُ

وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ

WA AS-TAJ-LIBU KUL-LA MAH'-
BOOBIN AW-WALUHOO
RIZ"AAH

I seek to attract every
lovable thing, the first of
which is His good pleasure!

رِضَاُهُ

فَاخْتِمْ لِي مِنْكَ بِالْغُفْرِانِ

FAKH-TIM LEE MINKA BIL-
GHUF-RAAN

So seal me with forgiveness
from Thee,

يَا وَلِيَّ الْإِحْسَانِ

YAA WALEE-YAL-IH'-SAAN

O Patron of beneficence!

دُعَاءُ يَوْمِ

الْأَرْبَعَاءِ

—65—

DUA'AA-U YAW-MIL-
AR-BIA'AA

The Supplication for
WEDNESDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ	AL-H'AM-DU LIL-LAAHIL-LAD'EE JAA'L	Praise belongs to ALLAH, who appointed
الَّيْلَ لِبَاسًا	AL-LAYLA LIBAASAA	the night to be a garment,
وَالنَّوْمَ سُبَاتًا	WAN-NAW-MA SUBAATAA	and sleep for a rest, and
وَجَعَلَ النَّهَارَ نُشُورًا	WA JAA'LAN-NAHAARA NUSHOORAA	day He appointed for a rising! ²⁹⁶
لَكَ الْحَمْدُ أَنْ بَعَثَنِي مِنْ مَرْقَدِي وَ	LAKAL-H'AM-DU AM-BAATH-TANEE MIM-MAR-QADEE WA	To Thee belongs praise, for Thou roused me from my
لَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا	LAW SHI-TA JAA'L-TAHOO SAR-MADAA	sleep, —and hadst Thou willed, Thou wouldst have made it everlasting—
حَمْدًا دَائِمًا لَا يَنْقَطِعُ أَبَدًا	H'AM-DANA DAAA-IMAL-LAA YANQAT'IU' ABADAA	an everlasting praise that will never be cut off and
وَلَا يُحْصَى لَهُ الْخَلَائِقُ عَدَدًا	WA LAA YUH'-S'EE LAHOO ALKHALAAAA-IQU A'DADAA	whose number the creatures will never count!
اللَّهُمَّ لَكَ الْحَمْدُ أَنْ	AL-LAHUM-MA LAKAL-H'AM-DU AN-	O ALLAH, to Thee belongs praise,
خَلَقْتَ فَسَوَّيْتَ	KHALAQ-TA FASAW-WAY-T	for Thou created, then proportioned,
وَقَدَّرْتَ وَقَضَيْتَ	WA QAD-DAR-TA WA QAZ'AY-T	ordained and decreed,
وَأَمَتَّ وَأَحْيَيْتَ	WA AMAT-TA WA AH'-YAY-T	gave death and bestowed life,
وَأَمْرَضْتَ وَشَفَيْتَ	WA AM-RAZ'-TA WA SHAFAY-T	made sick and healed,
وَعَافَيْتَ وَأَبْلَيْتَ	WA A'AFAY-TA WA AB-LAY-T	made well and afflicted,

وَعَلَى الْعَرْشِ أَسْتَوَيْتَ	WA A'LAAL-A'R-SHI AS-TAWAY-T	sat upon the Throne and
وَعَلَى الْمُلْكِ أَخَوَيْتَ	WA A'LAAL-MUL-KI AH'-TAWAY-T	encompassed the Kingdom! ²⁹⁷
أَدْعُوكَ دُعَاءَ مَنْ	AD-U'WKA DUA'AA-A MAN	I supplicate Thee with the supplication of one
صَعْفَتُ وَسَيْلَتُهُ	Z'AU'FAT WASEELATUH	whose mediation is weak,
وَأَنْقَطَعَتْ حِيلَتُهُ	WA ANQATAAT H'EELATUH	whose stratagems have been cut off,
وَأَقْتَرَبَ أَجَلُهُ	WA AQ-TARABA AJALUH	whose term has drawn near,
وَتَدَاوَى فِي الدُّنْيَا أَمَلُهُ	WA TADAANAA FID-DUNYAAA AMALUHOO	whose expectation from this world has shrunk,
وَأَشَدَّتْ إِلَيَّ مَرَحِمَتُكَ فَاقْتَدِرْ	WA ASH-TAD-DAT ILAA RAH'-MATIKA FAAQATUH	whose neediness for Thy mercy has intensified,
وَعَظُمَتْ لَتَفْرِيطِهِ حَسْرَتُهُ	WA A'ZUMAT LITAF-REETI'HEE H'AS-RATUH	whose remorse for his neglect has become great,
وَكَثُرَتْ زَلَلَتُهُ وَعَثْرَتُهُ	WA KATHURAT ZAL-LATUHOO WA A'TH-RATUH	whose slips and stumbles have become many, and
وَخَلَصَتْ لَوَجْهِكَ تَوْبَتُهُ	WA KHALUS'AT LIWAJ-HIKA TAW-BATUH	whose repentance is devoted sincerely to Thy face.
فَصَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ	FAS'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-EEN	So bless MUHAMMAD, the Seal of the Prophets, and
وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ	WA A'LAAA AH-LI BAY-TIHIT'-T'AY-YIBENAT'-T'AAHIREEN	his Household, the good, the pure.

²⁹⁷ There are a number of QURANIC allusions in this passage, including: He created, then proportioned (87: 2), and He sat upon the Throne (7: 54 etc).

وَأَمْرِ قُنِي شَفَاعَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ	WAR-ZUQ-NEE SHAFAAA'TA MUH'AM-MADIN S'AL-LAAL- LAAHOO A'LAY-HEE WA AAALIH	provide me with the intercession of MUHAMMAD (ALLAH bless him and his Household) and
وَلَا تُخْرِمْ نِي صُحْبَتَهُ	WA LAA TAH'-RIM-NEE S'UH'- BATAHOO	deprive me not of his companionship!
إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ	IN-NAKA ANTA AR-H'AMUR- RAAH'IMEEN	Surely Thou art the Most Merciful of the mercifull ²⁹⁸
اللَّهُمَّ أَقْضِ لِي فِي الْأَرْبَعَاءِ أَرْبَعًا: أَجْعَلْ	AL-LAHUM-MA AQ-Z'I LEE FIL- AR-BIA'AA-I AR-BAA'N: IJ-A'L	O ALLAH, decree for me on Wednesday four things: Induce me
قُوَّتِي فِي طَاعَتِكَ	QOO-WATEE FEE TAAATIK	to be strong in obedience to Thee,
وَنَشَاطِي فِي عِبَادَتِكَ	WA NASHAAT'EE FEE I'BAADATIK	to be joyful in worshipping Thee,
وَمَرْغَبِي فِي ثَوَابِكَ	WA RAGH-BATEE FEE THAWAABIK	to be desirous of Thy reward, and
وَنَرْهَدِي فِيْمَا يُوجِبُ لِي الْإِلِيمَ عِقَابِكَ	WA ZUH-DEE FEEMAA YOOJIBU LEE ALEEMA I'QAABIK	to abstain from that which would make incumbent upon me Thy painful punishment!
إِنَّكَ لَطِيفٌ لِّمَا تَشَاءُ	IN-NAKA LAT'EEFUL-LIMAA TASHAAA-	Thou art Gentle to whom Thou wilt!

دُعَاءُ يَوْمِ

—66—

الْخَمِيسِ

DUA'AA-U YAW-MIL-
KHAMEESThe Supplication for
THURSDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEMIn the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ الَّذِي	AL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH,
أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ	AD'-HABAL-LAY-LA MUZ'-LIMAM-BIQUD-RATIH	who has taken away the shadowy night by His power and
وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ	WA JAAA-A BIN-NAHAARI MUB-S'IRAM-BIRAH'-MATIH	brought the sight-giving day through His mercy.
وَكَسَانِي ضِيَاءَهُ	WA KASAANEE Z"EEAAA-AH	He has clothed me in its brightness and
وَأَتَانِي نِعْمَتَهُ	WA AAATAANEE NIA'-MATAH	given me its favour.
اللَّهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَإِنِّقْنِي لِمِثَالِهِ	AL-LAHUM-MA FAKAMAAA AB-QAY-TANEE LAHOO FAAB-QINEE LIAM-THAALIH	O ALLAH, just as Thou hast spared me for this day, so also spare me for its likes,
وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAAN-NABEE-YI MUH'AM-MADIW-WA AAALIH	bless the prophet MUHAMMAD and his Household,
وَلَا تَفْجَعْنِي فِيهِ وَفِي غَيْرِهِ	WA LAA TAF-JAA'-NEE FEEHEE	torment me not in it and in
مِنَ اللَّيَالِي وَالْأَيَّامِ بِأَمْرِكَ	WA FEE GHAY-RIHEE MINAL-LAYAALEE WAL-AY-YAAMI BIR-TIKAABIL-MAH'AARIMI WA AK-TISAABIL-MAAATHIM	other nights and days by allowing me to commit unlawful acts and to clothe myself in sins;
الْمَحَارِمِ وَاكْتِسَابِ الْمَآثِمِ		
وَأَمْرِ قُنِي خَيْرُهُ وَخَيْرَ مَا	WAR-ZUQ-NEE KHAY-RAHOO	provide me with its good,
فِيهِ وَخَيْرَ مَا بَعْدَهُ	WA KHAY-RA MAA FEEHEE WA KHAY-RA MAA BAA'-DAH	the good of all within it, and the good of everything after it; and
وَأَصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا	WA AS'-RIF A'N-NEE SHAR-RAHOO WA SHAR-RA MAA FEEHEE WA SHAR-RA MAA BAA'-DAH	turn away from me its evil, the evil of all within it, and the evil of everything after it.
فِيهِ وَشَرَّ مَا بَعْدَهُ		
اللَّهُمَّ إِنِّي	AL-LAHUM-MA IN-NEE	O ALLAH,

بِذِمَّةِ الْإِسْلَامِ أُوَسِّلُ إِلَيْكَ

BID'IM-MATIL-IS-LAAMI
ATAWAS-SALU ILAY-K

by the protective compact
of Islam, I seek mediation
with Thee!

وَبِحُرْمَةِ الْقُرْآنِ أَغْتَمِدُ عَلَيْكَ

WA BIH'UR-MATIL-QURAAANI
AA-TAMIDU A'LAY-K

by the inviolability of the
Qur'an, I rely upon Thee!

وَبِمُحَمَّدٍ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ

WA BIMUH'AM-MADINL-MUS'-
T'AFAA S'AL-LAAL-LAAHOO

By MUHAMMAD the chosen
(ALLAH bless him and his

وَاللَّهِ أَسْتَشْفِعُ لَدَيْكَ

A'LAY-H WA AAALIHEEE AS-
TASH-FIU' LADAY-K

Household), I seek
intercession with Thee

فَاَعْرِفِ اللَّهُمَّ ذِمَّتِي الَّتِي رَجَوْتُ

FAA'-RIFIL-LAAHUM-MA D'IM-
MATEEL-LATEE RAJAW-TU

So recognize my protective
compact by which I hope

بِهَا قَضَاءَ حَاجَتِي

BIHAA QAZ'AAA-A H'AAJATEE

my need will be granted,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

اللَّهُمَّ أَقْضِ لِي فِي الْخَمِيسِ خَمْسًا

AL-LAHUM-MA AQ-Z'I LEE FIL-
KHAMEESI KHAM-SAA

O ALLAH, decree for me on
Thursday five things

لَا يَتَّسِعُ لَهَا إِلَّا كَرَمُكَ

LAA YAT-TASIU' LAHAAA IL-LAA
KARAMUK

which none embraces but
Thy generosity and

وَلَا يُطِيقُهَا إِلَّا نِعَمُكَ :

WA LAA YUT'EEQUHAAA IL-LAA
NIA'MUKA:

none supports but Thy
favours:

سَلَامَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ

SALAMATAN AQ-WAA BIHAA
A'LAA T'AAA'TIK

health through which I may
have the strength to obey
Thee,

وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَوْثِقِكَ

WA I'BAADATAN AS-TAH'IQ-QU
BIHAA JAZEELA
MATHOOBATIK

worship by which I may
deserve Thy plentiful reward,

وَسَعَةً فِي الْحَالِ مِنَ السَّرِّزِقِ

WA SAA'TAN FIL-H'AALI
MINAR-RIZ-QIL-H'ALAAL

plenty in my state through
lawful provision, and

الْحَلَالِ

وَأَنْ تُؤَمِّنَنِي فِي مَوَاقِفِ الْخَوْفِ

WA AN TOO-MINANEE FEE
MAWAAQIFIL-KHAW-FI BIM-
NIK

that Thou makest me secure
in the places of fear through
Thy security,

بِأَمْنِكَ

وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَ الْغُومِ فِي حِصْنِكَ	WA TAJ-A'LANEE MIN T'AWAARIQIL-HUMOOMI WAL- GHUMOOMI FEE H'IS'-NIK	and placest me in Thy fortress against the striking of worries and sorrows!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَاجْعَلْ تَوَسُّلِي بِهِ شَافِعًا يَوْمَ الْقِيَامَةِ نَافِعًا	WAJ-A'L TAWAS-SULEE BIHEE SHAAFIA'Y-YAW-MAL- QEEAAMATI NAAFIA'NA	make my seeking his mediation as an intercessor give profit on the Day of Resurrection!
إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ	IN-NAKA ANTA AR-H'AMUR- RAAH'IMEEN	Surely Thou art the Most Merciful of the merciful! ²⁹⁹

دَعَاءُ يَوْمِ

—67—

The Supplication for
FRIDAY**الجمعة**DUA'AA-U YAW-MIL-
JUMUA'H

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
الْحَمْدُ لِلَّهِ	AL-H'AM-DU LIL-LAHEE	Praise belongs to ALLAH,
الْأَوَّلِ قَبْلَ الْإِنشَاءِ وَالْإِحْيَاءِ	AL-AW-WALI QAB-LAL- INSHAAA-I WAL-IH'-YAAA-I	the First before the bringing forth and the giving of life,
وَالْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ	WAL-AKHIRI BAA'-DA FANAAA- IL-ASH-YAAA-I	and the Last after the annihilation of all things,
الْعَلِيمِ الَّذِي	AL-A'LEEMIL-LAD'EE	the All-knowing who

لَا يَنْسَى مَنْ ذَكَرُهُ	LAA YANSAA MAN D'AKARAH	forgets not him who remembers Him, ³⁰⁰
وَلَا يَنْقُصُ مَنْ شَكَرُهُ	WA LAA YANQUS'U MAN SHAKARAH	decreases not him who thanks Him, ³⁰¹
وَلَا يُخَيِّبُ مَنْ دَعَاهُ	WA LAA YUKHAY-YIBU MAN DAA'AH	disappoints not him who supplicates Him, and
وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ	WA LAA YAQ-TAU' RAJAAA-A MAR-RAJAAH	cuts not off the hope of him who hopes in Him!
اللَّهُمَّ إِنِّي	AL-LAHUM-MA IN-NEEE	O ALLAH,
أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا وَ	USH-HIDUKA WA KAFAA BIK SHAHYDANA WA USH-HIDU	I call Thee to witness—and Thou art sufficient
أَشْهَدُ جَمِيعَ مَلَائِكَتِكَ	JAMEEA' MALAAA-IKATIKA	witness—and I call to witness all Thy angels,
وَسُكَّانَ سَمَوَاتِكَ وَحَمَلَةَ	WA SUK-KAAN SAMWAATIKA	the inhabitants of Thy
عَرْشِكَ وَمَنْ بَعَثَ مِنْ أَنْبِيَائِكَ وَ	WA H'AMALATA A'R-SHIKA WA MAM-BAA'TH-TA MIN	heavens, the bearers of Thy Throne, Thy prophets and
رُسُلِكَ وَأَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ	AMBYAAA-IKA WA RUSULIKA WA ANSHAA-TA MIN AS'-NAAFI KHAL-QIKA AN-NEE	Thy messengers whom Thou hast sent out, and the various kinds of creatures Thou hast brought forth, that
أَنْتَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ	ASH-HADU AN-NAKA ANTAL-LAAHOO	I bear witness that Thou art ALLAH;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou,
وَحْدَكَ لَا شَرِيكَ لَكَ وَلَا عَدِيلَ	WAH'-DAKA LAA SHAREEKA LAKA WA LAA A'DEEL	Thou alone, who hast no associate nor any equal,

³⁰⁰ Allusion to such verses as: They forgot ALLAH, so He forgot them (9: 67); Today We forget you, just as you forgot the meeting on this your Day (45: 34; Cf. 7:51).

³⁰¹ Allusion to 14: 7: If you are thankful, surely I will increase you, but If you are thankless, My chastisement is surely terrible.

وَلَا خُلْفَ لِقَوْلِكَ وَلَا تَبْدِيلَ	WALAA KHUL-FA LIQAW-LIKA WA LAA TAB-DEEL	and Thy word has no failing, nor any change; ³⁰² and
وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ	WA AN-NA MUH'AM-MADANA S'AL-LAAL-LAAHOO A'LAY-HEE	that MUHAMMAD (ALLAH
عَبْدُكَ وَرَسُولُكَ	WA AAALIHEE A'B-DUKA WA RASOOLUK	bless him and his Household) is Thy servant and Thy messenger;
أَدَّى مَا حَمَلْتَهُ إِلَى الْعِبَادِ	AD-DAA MAA H'AM-MAL- TAHOOO ILAAL-I'BAAD	he delivered to the servants that with which Thou charged him,
وَجَاهَدَ فِي اللَّهِ عَزَّ وَجَلَّ حَقَّ	WA JAAHADA FIL-LAAHEE A'Z- ZA WA JAL-LA H'AQ-QAL-	he struggled for ALLAH as is
الْجِهَادِ	JIHAAD	His due, ³⁰³
وَأَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ	WA AN-NAHOO BASH-SHARA BIMA HUWA H'AQ-QU MINATH-THAWAB	he gave the good news of the truth of reward, and
وَأَنذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ	WA AND'ARA BIMA HUWA S'ID-QUM-MINAL-I'QAAB	he warned of the veracity of punishment.
اللَّهُمَّ ثَبِّتْنِي عَلَى دِينِكَ مَا	AL-LAHUM-MA THAB-BIT-NEE A'LAA DEENIKA MAAA AH'- YAY-TANEE	O ALLAH, make me firm in Thy religion as long as Thou keepest me alive,
أَحْيَيْتَنِي		
وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي	WA LAA TUZIGH QAL-BEE BAA'-DA ID' HADAY-TANEE	make not my heart to swerve after Thou hast guided me, and
وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً	WA HAB LEE MIL-LADUNKA RAH'-MAH	give me mercy from Thee,

³⁰² Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

³⁰³ Reference to 22: 78: Struggle for ALLAH as is His due!

إِنَّكَ أَنْتَ الْوَهَّابُ

IN-NAKA ANTAL-WAH-HAAB

surely Thou art the Giver.³⁰⁴

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

S'AL-LI A'LAA MUH'AM-
MADIW-W AAALI MUH'AM-
MAD

Bless MUHAMMAD and the
Household of MUHAMMAD,

وَاجْعَلْنِي مِنْ أَتْبَاعِهِ وَشِيعَتِهِ

WAJ-A'L-NEE MIN AT-BAAI'HEE
WA SHEEA'TIH

make me one of his
followers and his partisans,

وَاجْشُرْنِي فِي زُمْرَتِهِ

WA AH'-SHUR-NEE FEE ZUM-
RATIH

muster me in his band,

وَوَقِّعْنِي لِأَدَاءِ فَرَضِ الْجُمُعَاتِ

WA WAF-FIQ-NEE LIADAAA-I
FAR-Z'IL-JUMUA'ATI

and give me the success of
accomplishing the
obligatory observance of
Friday,

وَمَا أَوْجِبْتَ عَلَيَّ فِيهَا مِنْ أَطَاعَاتٍ

WA MAAA AW-JAB-TA A'LAY-
YA FEEHAA MINAT-T'AAA'ATI

performing the acts of
obedience which Thou has
made incumbent upon me
within it, and

وَقَسَمْتَ لِأَهْلِهَا مِنْ الْإِعْطَاءِ فِي

WA QASAM-TA LIAH-LIHAA
MINAL-A'TAAA-I FEE YAW-MIL-
JZAAA-I

[receiving] the bestowal
which Thou hast
apportioned for its people
on the Day of Recompense!

يَوْمِ الْجَزَاءِ

إِنَّكَ أَنْتَ الْغَفِيرُ الْحَكِيمُ

IN-NAKA ANTAL-A'ZEEZUL-
H'AKEEM

Surely Thou art Might
wise!³⁰⁵

دُعَاءُ يَوْمِ

—68—

السَّبْتِ

DUA'AA-U YAW-MIS-
SAB-T

The Supplication for
SATURDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LHR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

304 3: 8

305 2: 129

بِسْمِ اللَّهِ كَلِمَةُ الْمُتَعَصِّمِينَ

BIS-MIL-LAAHEE KALIMATIL-
MUA'-TAS'IMEENA

'In the name of ALLAH', the
word of those who hold fast
to Him,

وَمَقَالَةُ الْمُتَحَرِّزِينَ

WA MAQAALATIL-MUTAH'AR-
RIZEEN

the speech of those who
seek His protection

وَأَعُوذُ بِاللَّهِ تَعَالَى مِنْ

WA AU'WD'U BIL-LAHEE
TAA'ALAA MIN

I seek refuge in ALLAH (high
exalted is He) from

جَوْرِ الْجَائِسِينَ

JAW-RIL-JAAA-IREEN

the injustice of the unjust,

وَكَيْدِ الْحَاسِدِينَ

WA KAY-DIL-H'AASIDEEN

the trickery of the enviers,

وَبَغْيِ الظَّالِمِينَ

WA BAGH-YIZ'-Z'AALIMEEN

and the oppression of the
wrongdoers, and

وَأُحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ

WA AH'-MADUHOO FAW-QA
H'AM-DIL-H'AAMIDEEN

I praise Him beyond the
praise of the praisers!

اللَّهُمَّ

AL-LAHUM

O ALLAH,

أَنْتَ الْوَاحِدُ بِلَا شَرِيكِ

ANTAL-WAAH'IDU BILAA
SHAREEK

Thou art the One without
partner, and

وَالْمَلِكُ بِلَا تَمْلِكِ

WAL-MALIKU BILAA TAM-LEEK

the King without having
been made sovereign;

لَا تُضَادُّ فِي حُكْمِكَ

LAA TUZ'AAAD-DU FEE H'UK-
MIK

no one opposes Thee in Thy
decree and

وَلَا تُنَازِعُ فِي مُلْكِكَ

WA LAA TUNAAZAU' FEE MUL-
KIK

no one contests Thee in Thy
kingdom

أَسْأَلُكَ

AS-ALUKA

I ask Thee to

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ عَبْدِكَ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WA

bless MUHAMMAD and his
Household, Thy servant and
Thy messenger,

وَمُرْسُولِكَ

AAALIHEE A'B-DIKA WA
RASOOLIK

وَأَنْ تُؤْمِرَ عَنِّي مِنْ شُكْرِ نِعْمَاكَ
مَا تَبْلُغُ بِي غَايَةَ مَرْضَاكَ

WA AN TOO-ZIA'NEE MIN
SHUK-RI NAA'-MAAKA MAA
TAB-LUGHU BEE GHAAAYATA
RIZ"AAK

inspire me with a
thanksgiving for Thy favours
which will take me to the
utmost limit of Thy good
pleasure,

وَأَنْ تُعِينَنِي عَلَى طَاعَتِكَ وَلِزُومِ
عِبَادَتِكَ وَاسْتِحْقَاقِ مُوْتِكَ بِلُطْفِ
عِنَايَتِكَ

WA AN TUE'ENANEE A'LAA
T'AAA'TIKA WA LUZOOMI
I'BAADATIKA WAS-TIH'-QAAQI
MATHOOBATIKA BILUT'-FI
I'NAAYATIK

help me through the
gentleness of Thy solicitude
to obey Thee, hold fast to
worshiping Thee, and
deserve Thy reward,

وَتَرْحَمْنِي وَتَصُدِّقَنِي عَنْ مَعَاصِيكَ
مَا أَحْيَيْتَنِي

WA TAR-H'AMANEE WA
TAS'UD-DANEE A'M-
MAA'AS'EEKA MAAA AH'-YAY-
TANEE

have mercy upon me, bar
me from acts of
disobedience toward Thee
as long as Thou keepest me
alive,

وَتُوفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي

WA TUWAF-FIQANEE LIMAA
YANFAU'NEE MAAA AB-QAY-
TANEE

give me success in what
profits me as long as Thou
sparest me,

وَأَنْ تُشْرِحَ بِكِتَابِكَ صَدْرِي

WA AN TASH-RAH'A
BIKITAABIKA S'AD-REE

expand my breast through
Thy Book,

وَتَحْطُ بِتِلَاوَتِهِ وَنِزْرِي

WA TAH'UT'-TA
BITILAAWATIHEE WIZ-REE

lessen my burden through its
recitation,

وَتَنْحَنِى السَّلَامَةَ فِى دِينِى وَ
نَفْسِى

WA TAM-NAH'ANEES-
SALAMATA FEE DEENEE WA
NAF-SEE

bestow upon me health in
my religion and my soul,

وَلَا تُوحِشْ بِي أَهْلَ أُنْسِى

WA LAA TOOHI'ISH BEE AH-LA
UNSEE

estrangle not my intimates
from me, and

وَتِمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ مِنْ
عُمْرِى

WA TUTIM-MA IH'-SAANAKA
FEEMAA BAQEEA MIN
U'MUREE

complete Thy beneficence
in what is left of my lifetime,

كَمَا أَحْسَنْتَ فِيمَا مَضَى مِنْهُ

KAMAAA AH'-SANTA FEEMAA
MAZ"AA MIN-HOO

just as Thou hast shown
beneficence in that of it
which has passed!

يَا أَرْحَمَ الرَّاحِمِينَ YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

FIFTEEN WHISPERED PRAYERS

Fifteen Whispered Prayers (15 MUNAAJAATS) from the Words of Sayyid As-Sajideen (A.S.)

مناجات

—69—

التَّائِبِينَ

MUNAAJAATUT-TAA-
IBEEN

The Whispered
Prayer of the
REPENTERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي الْبَسْنِي الْخَطَايَا تَوْبَ مَذَلَّتِي

ILAAHEEE AL-BASAT-NEEL-
KHATAAYAA THAW-BA
MAD'AL-LATEE

My God, offenses have
clothed me in the garment
of my lowliness,

وَجَلَّلَنِي التَّبَاعُدُ مِنْكَ لِبَاسَ
مَسْكِنَتِي

WA JAL-LALANEET-TABAAU'DU
MINKA LIBAASA MAS-
KANATEE

separation from Thee has
wrapped me in the clothing
of my misery!

وَأَمَاتَ قَلْبِي عَظِيمُ جُنَايَتِي
فَأُخِيهِ بِنُورَةِ مَنْكَ

WA AMAATA QAL-BEE
A'ZEEMU JINAAYATEE FAAH'-
YIHEE BITAW-BATIM-MINK

My dreadful crimes have
deadened my heart, so
bring it to life by a
repentance from Thee!

يَا أُمَلِّي وَبُغْيَتِي

YAAA AMALEE WA BUGH-
YATEE

O my hope and my aim!

وَيَا سُوْلِي وَمُنِيَّتِي

WA YAA SOO-LEE WA
MUNYATEE

O my wish and my want!

فَوْعِزَّتِكَ

FAWAI'Z-ZATIK

By Thy might,

مَا أَجِدُ لِذُنُوبِي سِوَاكَ غَافِرًا

MAAA AJIDU LID'UNOOBEE
SIWAAKA GHAFIRAA

I find no one but Thee to
forgive my sins and

وَلَا أَرَى لِكُسْرِي غَيْرَكَ

WA LAAA ARAA LIKAS-REE
GHAY-RAKA JAABIRAA

I see none but Thee to
mend my brokenness!

جَابِرًا

وَقَدْ خَضَعْتُ بِالْإِنَابَةِ إِلَيْكَ

WA QAD KHAZ'AA'-TU BIL-
INAABATI ILAY-K

I have subjected myself to
Thee in repeated turning,

وَعَنُوتُ بِالْأَسْتِكَانَةِ لَدَيْكَ	WA A'NAW-TU BIIAS-TIKAANATI LADAY-K	I have humbled myself to Thee in abasement.
فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ	FAAN T'ARAT-TANEE MIM-BAABIKA FABIMAN ALOOD'	If Thou castest me out from Thy door, in whom shall I take shelter?
وَإِنْ مَرَدَدْتَنِي عَنْ جَنَابِكَ فَبِمَنْ أَعُوذُ	WA IR-RADAT-TANEE A'N JANAABIKA FABIMAN AU'WD'	If Thou repellest me from Thy side, in whom shall I seek refuge?
فَوَا أَسْفَاهُ مِنْ خَجَلَتِي وَاقْتِصَاحِي	FAWAAA ASAFAAHOO MIN KHAJ-LATEE WA AF-TIZ'AAH'EE	O my grief at my ignominy and disgrace!
وَوَا لَهْفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي	WA WAA LAH-FAHOO MIN SOOO-I A'MALEE WA AJ-TIRAAH'EE	O my sorrow at my evil works and what I have committed!
أَسْأَلُكَ	AS-ALUK	I ask Thee,
يَا غَافِرَ الذَّنْبِ الْكَبِيرِ	YAA GHAAFIRAD'-D'AMBIL-KABEER	O Forgiver of great sins,
وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ	WA YAA JAABIRAL-A'Z'-MIL-KASEER	O Mender of broken bones,
أَنْ تَهَبَ لِي مُوَبَقَاتِ الْجَرَائِرِ	AN TAHABA LEE MOOBIQAATIL-JARAAA-IR	to overlook my ruinous misdeeds and
وَتَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ	WA TAS-TURA A'LAY-YA FAAZ'IH'AATIS-SARAAA-IR	cover my disgraceful secret thoughts!
وَلَا تُخْلِنِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ	WA LAA TUKH-LINEE FEE MASH-HADIL-QEEAAMATI MIM-BAR-DI A'F-WIKA WA GHAF-RIK	At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, and
وَلَا تُعْرِينِي مِنْ جَمِيلِ صَفْحِكَ وَاسْتَرْكِ	WA LAA TUA'-RINEE MIN JAMEELI S'AF-H'IKA WA SAT-RIK	strip me not of Thy beautiful forbearance and covering!

إِلَهِي

ILAAHEE

My God,

ظَلَّلَ عَلَيَّ ذُنُوبِي غَمَامَ رَحْمَتِكَ

Z'AL-LIL A'LAA D'UNOOBEE
GHAMAAMA RAH'-MATIKAlet the cloud of Thy mercy
cast its shadow upon my sins
and

وَأَرْسِلْ عَلَيَّ عِيُوبِي سَحَابَ

WA AR-SIL A'LAA U'YOOBEE
SAH'AABA RAA-FATIKsend the billow of Thy
clemency flowing over my
faults!

مَرَأَتِكَ

إِلَهِي

ILAAHEE

My God,

هَلْ يَرْجِعُ الْعَبْدُ الْآبِقُ إِلَّا إِلَى

HAL YAR-JIU'L-A'B-DUL-
AAABIQU IL-LAAA ILAA MAW-
LAAHOODoes the runaway servant
go back but to His master?
Or

مَوْلَاهُ

أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ

AM HAL YUJEERUHOO MIN
SAKHAT'IHEEE AH'DUN
SIWAAHdoes any anyone grant
sanctuary to him form His
anger? but He?

سِوَاهُ

إِلَهِي

ILAAHEE

My God,

إِنْ كَانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةً

IN KANAN-NADAMU A'LAAD'-
D'AMBI TAW-BATAN FA IN-NEEIf remorse for sins is a
repentance,³⁰⁶ I—by Thy
might—am one of the
remorsefull

فَإِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ

WA I'Z-ZATIKA MINAN-
NAADIMEEN

وَإِنْ كَانَ الْاِسْتِغْفَارُ مِنْ

WA IN KAANALIS-TIGH-FAARU
MINAL-KHAT'EE-ATI H'IT'-If praying forgiveness for
offenses is an alleviation, I
am one of those who pray
forgiveness!

الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنْ

T'ATAN FA IN-NEE LAKA
MINAL-MUS-TAGH-FIREENA

الْمُسْتَغْفِرِينَ

³⁰⁶ Allusion to the well-known prophetic saying: 'Remorse is a repentance' (BIN MAJA, ZUHD 30/
AHMAD 376, 423; VI, 264).

لَكَ الْعُشْبَى حَتَّى تَرْضَى	LAKAL-U'T-BAA H'AT-TAA TAR-Z"AA	To Thee I return that Thou may be well pleased!
إِلَهِي بِقُدْرَتِكَ عَلَيَّ تَبْ عَلَيَّ	ILAAHEE BIQUUD-RATIKA A'LAY-YA TUB A'LAY	My God, through Thy power over me, turn toward me,
وَبِحِلْمِكَ عَنِّي آغْفُ عَنِّي	WA BIH'IL-MIKA A'N-NEE AA-FU A'N-NEE	through Thy clemency toward me, pardon me,
وَبِعِلْمِكَ بِي أَمْرِقُ بِي	WA BII'L-MIKA BEE AR-FUQ BEE	and through Thy knowledge of me, be gentle toward me!
إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا	ILAAHEEE ANTAL-LAD'EE FATAH'-TA LII'BAADIK	My God, Thou art He who hast opened a door to Thy
إِلَى عَفْوِكَ سَمِيَّتَهُ التَّوْبَةَ فَقُلْتُ :	BAABAN ILAA A'F-WIKA SAM-MAY-TAHUT-TAW-BATA FAQUL-TA :	pardon and named it 'repentance', for Thou said,
﴿ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ﴾	(TOOBOO ILAAL-LAAHEE TAW-BATAN-NAS'OOH'A)	(Repent to ALLAH with unswerving repentance). ³⁰⁷
فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ الْبَابِ	FAMAA U'D'-RU MAN AGH-FALA DUKHOOLAL-BAABI	What is the excuse of him who remains heedless of
بَعْدَ فَتْحِهِ	BAA'-DA FAT-H'IH	entering the door after its opening?
إِلَهِي	ILAAHEEE	My God,
إِنْ كَانَ قَبْحُ الذَّنْبِ مِنْ عَبْدِكَ	IN KAANA QABUH'AD'-D'AMBU MIN A'B-DIKA FAL-YAH'-SUNIL-A'F-WU MIN I'NDIK	though the sins of Thy servant are ugly, Thy pardon is beautiful.
فَلْيُحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ		
إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ	ILAAHEE MAAA ANA BIW-WALI MAN-	My God I am not the first
عَصَاكَ فَتُبْتَ عَلَيْهِ	A'S'AAKA FATUB-TA A'LAY-H	to have disobeyed Thee, and Thou turned toward him,

وَتَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ
WA TAA'R-RAZ"A LIMAA'-
ROOFIKA FAJUT-TA A'LAY-H

or to have sought to attain
Thy favour, and Thou wert
munificent toward him.

يَا مُجِيبَ الْمُضْطَرِّ
YAA MUJEEBAL-MUZ"-T'AR

O Responder to the
distressed!

يَا كَاشِفَ الضَّرِّ
YAA KAASHIFAZ"-Z"UR

O Remover of injury!

يَا عَظِيمَ الْبِرِّ
YAA A'ZEEMAL-BIR

O Great in goodness!

يَا عَلِيمًا بِمَا فِي السِّرِّ
YAA A'LEEMAM-BIMAA FIS-SIR

O Knower of everything
secret!

يَا جَمِيلَ السِّتْرِ
YAA JAMEELAS-SIT-R

O Beautiful through covering
over!

أَسْتَشْفَعُ بِجُودِكَ وَكَرَمِكَ
IS-TASH-FAA'-TU BIJOODIKA
WA KARAMIKA ILAY-K

I seek Thy munificence and
Thy generosity to intercede
with Thee,

إِلَيْكَ

وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ
WA TAWAS-SAL-TU
BIJANABIKA WA TARAH'-
H'UMIKA LADAY-KA

I seek Thy side and Thy
showing mercy to mediate
with Thee,

فَاسْتَجِبْ دُعَائِي
FAS-TAJIB DUA'AA-EE

so grant my supplication

وَلَا تُخَيِّبْ فِيكَ رَجَائِي
WA LAA TUKHAY-YIB FEEKA
RAJAAA-EE

disappoint not my hope in
Thee,

وَتَقَبَّلْ تَوْبَتِي
WA TAQAB-BAL TAW-BATEE

accept my repentance,

وَكَفِّرْ خَطِيئَتِي بِمَنِّكَ وَ
WA KAF-FIR KHATEE'-ATEE
BIMAN-NIKA WA RAH'-MATIKA
YAAA AR-H'AMAR-
RAAH'IMEEN

and hide my offense,
through Thy kindness and
mercy, O Most Merciful of
the merciful!

مَنَاجَاتُ

الشَّاكِينَ

—70—

MUNAAJAATUSH-
SHAAKEEN

The Whispered
Prayer of the
COMPLAINERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي إِلَيْكَ أَشْكُو نَفْسًا	ILAAHEEE ILAY-KA ASH-KOO NAF-SANA	My God, to Thee I complain of a soul
بِالسُّوءِ أَمَارَةً	BIS-SOOO-I AM-MAARAH	commanding to evil, ³⁰⁸
وَإِلَى الْخَطِيئَةِ مُبَادِرَةً	WA ILAAL-KHAT'EE-ATI MUBAADIRAH	rushing to offenses,
وَبِمَعَاصِيكَ مُوَلِّعَةً	WA BIMAA'AS'EEKA MOOLAA'H	eager to disobey Thee,
وَلِسَخَطِكَ مُنْعَرِضَةً	WA LISAKHAT'IKA MUTAA'R-RIZ"ATAN	and exposing itself to Thy anger.
تَسْلُكِي بِي مَسَالِكِ الْمَهَالِكِ	TAS-LUKA BEE MASAALIKAL-MAHAALIK	It takes me on the roads of disasters,
وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكِ	WA TAJ-A'LUNEE I'NDAKA AH-WANA HAALIK	it makes me the easiest of perishers before Thee;
كَثِيرَةَ الْعِلَلِ	KATHYRATAL-I'LAL	many its pretexts,
طَوِيلَةَ الْأَمَلِ	T'AWYLATAL-AMAL	drawn out its expectations;
إِنْ مَسَّهَا الشَّرُّ تَجَزَّعُ	IM-MAS-SAHAASH-SHAR-RU TAJ-ZAU'	when evil touches it, it is anxious,
وَإِنْ مَسَّهَا الْخَيْرُ تَمْنَعُ	WA IM-MAS-SAHAAL-KHAY-RU TAM-NAU'	when good touches it, grudging; ³⁰⁹
مَيَّالَةً إِلَى اللَّعِبِ وَاللَّهْوِ	MAY-YAALATAN ILAAL-LAI'BI WAL-LAAH-WI	inclining to sport and diversion,
مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ	MAM-LOOO-ATAM-BIL-GHAF-LATI WAS-SAH-WI	full of heedlessness and inattention,

³⁰⁸ Reference to 12: 53

³⁰⁹ Allusion to 70: 19-21: Surely man was fretful, when evil touches him, anxious, when good visits him, grudging.

تُسْرِعُ بِي إِلَى الْحَوْبَةِ	TUS-RIU' BEEE ILAAL-H'AW-BAH	it hurries me to misdeeds
وَتُسَوِّفُنِي بِالتَّوْبَةِ	WA TUSAW-WIFUNEE BIT-TAW-BAH	and makes me delay repentance.
إِلَهِي أَشْكُو إِلَيْكَ	ILAAHEEE ASH-KOOO ILAY-K	My God, I complain to Thee
عَدُوًّا يُضِلُّنِي	A'DOO-WAY-YUZ"IL-LUNEE	of an enemy who misguides me and
وَشَيْطَانًا يُغْوِينِي	WA SHAY-T'AANAY-YUGH-WEENEE	a satan who leads me astray.
قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي	QAD MALAA BIL-WAS-WAASI S'AD-REE	He has filled my breast with tempting thoughts, and
وَأَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي	WA AH'AAT'AT HAWAAJISUHOO BIQAL-BEE	his suggestions have encompassed my heart.
يُعَاضِدُنِي الْهَوَى	YUA'AZ"IDU LEEAL-HAWAA	He supports caprice against me,
وَيُزَيِّنُ لِي حُبَّ الدُّنْيَا	WA YUZAY-YINU LEE H'UB-BAD-DUNYAA	embellishes for me the love of this world, and
وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالزُّلْفَى	WA YAH'OOLU BAY-NEE WA BAY-NAT'-T'AAA'TI WAZ-ZUL-FAA	separates me from obedience and proximity!
إِلَهِي إِلَيْكَ أَشْكُو	ILAAHEEE ILAY-KA ASH-KOO	My God, to Thee I complain
قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا وَ	QAL-BANA QAASEEAM-MAA'L-WAS-WAASI MUTAQAL-LIBAW-WA BIR-RAY-NI WAT'-T'AB-I' MUTALAB-BISAA	of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal, ³¹⁰

³¹⁰ Allusion to the QURANIC verse: No indeed, but what they were earning has rusted upon the hearts (83: 14), as well as to the several instances where the QURAN refers to the sealing of the unbelievers' hearts, e.g. ALLAH has set a seal on their hearts, so they know not (9: 93).

وَعَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً وَإِلَى مَا تَسْرُّهَا طَامِحَةً إِلَهِي	WA A'Y-NANA A'NIL-BUKAAA-I MIN KHAW-FIKA JAAMIDATAW-WA ILAA MAA TASUR-RUHAA T'AAMIH'AH ILAAHEE	and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it! My God,
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِقُدْرَتِكَ وَلَا نَجَاةَ لِي مِنْ مَكَامِرِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ	LAA H'AW-LA WA LAA QOO- WATA IL-LAA BIQUD-RATIK WA LAA NAJAATA LEE MIM- MAKAARIHID-DUNYAAA IL-LAA BII'S'-MATIK	there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation.
فَأَسْأَلُكَ بِبَلَاغَةِ حِكْمِكَ وَنَفَازِ مَشِيَّتِكَ أَنْ لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُنْقَرِضًا وَلَا تُصَيِّرَنِي لِلْفِتَنِ غَرَضًا وَكُنْ لِي	FAAS-ALUKA BIBALAAGHATI H'IK-MATIKA WA NAFAD'I MASHEE-YATIKA AN- LAA TAJ-A'L-NEE LIGHAY-RI JOODIKA MUTAA'R-RIZ"AA WA LAA TUS'AY-YIR-NEE LIL- FITANI GHARAZ"AA WA KUL-LEE	So I ask Thee by Thy far- reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me
عَلَى الْأَعْدَاءِ نَاصِرًا وَعَلَى الْمُخَانِرِ وَالْعُيُوبِ سَاتِرًا وَمِنَ الْبَلَايَا وَاقِيًا وَعَنِ الْمَعَاصِي عَاصِمًا بِرَأْفَتِكَ وَرَحْمَتِكَ	A'LAAL-AA'-DAAA-I NAAS'IRAA WA A'LAAL-MAKHAAZEE WAL- UYOobi SAATIRAA WA MINAL-BALAAAYAA WAAQEEANA WAA'NIL-MAA'AS'EE A'AS'IMANA BIRAA-FATIKA WA RAH'- MATIKA	a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEENO Most Merciful of the
merciful!

مناجات

—71—

الْخَائِفِينَ

MUNAAJAATUL-
KHAAA-IFEENThe Whispered
Prayer of the
FEARFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEMIn the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي أَتَرَكَ

ILAAHEEE ATURAAK

My God, what thinkest Thou?

بَعْدَ الْإِيمَانِ بِكَ تُعَذِّبُنِي

BAA'-DAL-EEMAANI BIKA
TUA'D'-D'IBUNEEWilt Thou chastise me after
my faith in Thee,

أَمْ بَعْدَ حُبِّي إِيَّاكَ تُبْعِدُنِي

AM BAA'-DA H'UB-BEEE EE-
YAACA TUBAA'-I'DUNEEdrive me far away after my
love for Thee,

أَمْ مَعَ رَجَائِي لِرَحْمَتِكَ وَصَفْحِكَ

AM MAA' RAJAAA-EE LIRAH'-
MATIKA WA S'AF-H'IKA TAH'-
RIMUNEEdeprive me while I hope for
Thy mercy and forgiveness,

تُخْرِمُنِي

أَمْ مَعَ اسْتِجَارَتِي بِعَفْوِكَ تُسْلِمُنِي

AM MAA' AS-TIJARATEE
BIA'F-WIKA TUS-LIMUNEEforsake me while I seek
sanctuary in Thy pardon?

حَاشَا لَوَجْهِكَ الْكَرِيمِ أَنْ

H'AASHAA LIWAJ-HIKAL-
KAREEMI AN TUKHAY-YIBANEEHow could Thy generous
face disappoint me?!

تُخَيِّبُنِي

لَيْتَ شِعْرِي

LAY-TA SHIA'-REE

Would that I knew—

اللِّشْقَاءِ وَكَدَّتْنِي أُمِّي

ALILSH-SHAQAAA-I WALADAT-
NEEE UM-MEEDid my mother bear me for
wretchedness?

أَمْ لِلْعَنَاءِ رَبَّتْنِي

AM LIL-A'NAAA-I RAB-BAT-NEE

Did she nurture me for
suffering?

فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّنِي

FALAY-TAHAA LAM TALID-NEE
WA LAM TURAB-BINEEWould then that she had not
borne me and had not
nurtured me!

وَلَيْتَنِي عَلِمْتُ	WA LAY-TANEE A'LIM-TU	Would that I had knowledge—
أَمِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي	AMIN AH-LIS-SAA'DATI JAA'L-TANEE	Hast Thou appointed me one of the people of felicity?
وَبَقْرِيكَ وَجَوَارِكَ خَصَّصْتَنِي	WA BIQUR-BIKA WA JIWAARIKA KHAS'AS'-TANEE	Hast Thou singled me out for Thy nearness and neighborhood?
فَتَقَرَّبَ بِذَلِكَ عَيْنِي وَتَقَلَّبَ لِي نَفْسِي	FATAQAR-RA BID'ALIKA A'Y-NEE WA TAT'-MA-IN-NA LAHOO NAF-SEE	Then would my eyes be gladdened, and in that my soul reach serenity.
إِلَهِي	ILAAHEE	My God,
هَلْ تُسَوِّدُ وَجُوهًا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ	HAL TUSAW-WIDU WUJOOHANA KHAR-RAT SAAJIDATAL-LIA'Z'AMATIK	dost Thou blacken faces which fall down in prostration before Thy mightiness?
أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالثَّنَاءِ عَلَيْكَ	AW TUKH-RISU AL-SINATAN-NATA'QAT BITH-THANAAA-I A'LAA MAJ-DIKA WA JALAALATIK	Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty?
أَوْ تَطْبَعُ عَلَى قُلُوبٍ أَنْطَوَتْ عَلَى مَحَبَّتِكَ	AW TAT'-BAU' A'LAA QULOOBIN ANT'AWAT A'LAA MAH'AB-BATIK	Dost Thou seal hearts which harbor Thy love?
أَوْ تُصِمُّ أَسْمَاعًا تَلَذَّذَتْ بِسَمَاعِ ذِكْرِكَ فِي إِمْرَادِكَ	AW TUS'IM-MU AS-MAAA'NA TALAD'-D'AD'AT BISAMAAI' D'IK-RIKA FEEE IRAADATIK	Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will?
أَوْ تَغُلُّ أَكْفًا مَرَفَعَهَا أَلَمَالُ إِلَيْكَ	AW TAGHUL-LU AKUF-FAR-RAFAA'T-HAAL-AAAMAALU ILAY-KA RAJAAA-A RAA-FATIK	Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency?

أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ
حَتَّى نَحَلْتَ فِي مُجَاهَدِكَ

AW TUA'AQIBU AB-DAANANA
A'MILAT BIT'AAA'TIKA H'AT-TAA
NAH'ILAT FEE MUJAAHADATIK

Dost Thou punish bodies
which worked to obey Thee
until they grew thin in
struggling for Thee?

أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ

AW TUA'D'-D'IBU AR-JULANA
SAA'T FEE I'BAADATIK

Dost Thou chastise legs
which ran to worship Thee?

إِلَهِي لَا تُغْلِقْ عَلَى مُوَحِّدِكَ
أَبْوَابَ رَحْمَتِكَ

ILAAHEE LAA TUGH-LIQ A'LAA
MUWAH'-H'IDEEKA AB-WAABA
RAH'-MATIK

My God, lock not toward
those who profess Thy Unity
the doors of Thy mercy,

وَلَا تَحْجُبْ مُشْتَاقِيكَ عَنِ النَّظَرِ
إِلَى جَمِيلِ مَرْوِيَّتِكَ

WA LAA TH'-JUB MUSH-
TAAQEEKA A'NIN-NAZ'ARI ILAA
JAMEELI ROO-YATIK

and veil not those who
yearn for Thee from looking
upon the vision of Thy
beauty!

إِلَهِي نَفْسٌ أُغْزِرَتْهَا بِتَوْحِيدِكَ
كَيْفَ تُذِلُّهَا بِمَهَانَةِ هِجْرَانِكَ

ILAAHEE NAF-SUN AA'-ZAZ-
TAHAA BITAWH'EEDIKA KAY-FA
TUD'IL-LUHAA BIMAHAAANATI
HIJ-RAANIK

My God, a soul which Thou
hast exalted by its professing
Thy Unity—how wilt Thou
humiliate him by leaving
him?

وَصَمِيرٌ ائْتَقَدَ عَلَى مَوَدَّتِكَ
كَيْفَ تُخْرِقُهُ بِحَرَارَةِ نِيرَانِكَ

WA Z'AMEERUN-IN-A'QADA
A'LAA MAWAD-DATIKA KAY-
FA TUH'-RIQUHOO
BIH'ARAARATI NEERAANIK

My God, a heart which has
been knotted by its love for
Thy—how wilt Thou burn it in
the heat of Thy fires?

إِلَهِي

ILAAHEE

My God,

أَجْرِزْنِي مِنَ أَلِيمِ غَضَبِكَ وَعَظِيمِ
سَخَطِكَ

AJIR-NEE MIN ALEEMI
GHAZ'ABIKI WA A'ZEEMI
SAKHAT'IKA

give me sanctuary from Thy
painful wrath and Thy mighty
anger!

يَا حَنَّانُ يَا مَنَّانُ

YAA H'AN-NAANU YAA MAN-
NAANU

O All-loving, O All-kind!

يَا رَحِيمُ يَا رَحْمَنُ

YAA RAH'EEMU YAA RAH'-
MAAN

O Compassionate, O
Merciful!

يَا جَبَّارُ يَا قَهَّارُ

YAA JAB-BAARU YAA QAH-
HAARU

O Compeller, O Subduer!

يَا غَفَّارُ يَا سَاتَرُ	YAA GHAF-FAARU YAA SAT-TAARU	O All-forgiver, O All-covering!
نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَ فَضِيحَةِ الْعَارِ إِذَا	NAJ-JINEE BIRAH'-MATIKA MIN A'D'AABIN-NAARI WA FAZ'EEH'ATIL-A'ARI ID'AA	Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when
اَتَمَّارَ الْأَخْيَارِ مِنَ الْأَشْرَارِ	AM-TAAZAL-AKH-YAARU MINAL-ASH-RAAR	the good are set apart from the evil,
وَحَالَتِ الْأَحْوَالُ	WA H'AALATIL-AH'-WAAL	forms are transformed,
وَهَلَّتِ الْأَهْوَالُ	WA HAALATIL-AH-WAAL	terrors terrify,
وَقَرُبَ الْمُحْسِنُونَ	WA QARUBAL-MUH'-SINOON	the good-doers are brought near,
وَبَعُدَ الْمُسِيئُونَ	WA BAU'DAL-MUSEE-OON	the evildoers taken far,
﴿ وَوَفَيْتَ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾	(WA WUF-FEEAT KUL-LU NAF- SIM-MAA KASABAT WA HUM LAA YUZ'-LAMOON)	(and every soul paid what it has earned, and they shall not be wronged!) ³¹¹

مناجات الراجين

—72—

MUNAAJAATUR-
RAAJEEN

The Whispered
Prayer of the
HOPEFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
يَا مَنْ	YAA MAN	O He who
إِذَا سَأَلَهُ عَبْدٌ أَعْطَاهُ	ID'A SAALAHOO A'B-DUN AA'- T'AAHOO	gives to a servant who asks from Him,

وَإِذَا أَمَلَ مَا عِنْدَهُ بَلَّغَهُ مُنَاهُ

WA ID'AAA AM-MALA MAA
I'NDAHOO BAL-LAGHAHOO
MUNAAHOO

takes him to his wish when
he expectantly hopes for
what is with Him,

وَإِذَا أَقْبَلَ عَلَيْهِ قَرِيبُهُ وَأَذْنَاهُ

WA ID'AAA AQ-BALA A'LAY-
HEE QAR-RABAHOO WA AD-
NAAH

brings him near and close
when he approaches Him,

وَإِذَا جَاهَرَهُ بِالْعِصْيَانِ سَتَرَ عَلَيْهِ
ذَنْبَهُ وَغَطَّاهُ

WA ID'A JAAHARAHOO BIL-
I'S-YAANI SATARA A'LAA
D'AMBIHEE WA GHAT'-
T'AAHOO

covers over his sin and
cloaks it when he shows it
openly, and

وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَ
كَفَّاهُ

WA ID'A TAWAK-KALA A'LAY-
HEEE AH'-SABAHOO WA
KAFAAH

satisfies and suffices him
when he has confidence in
Him!

إِلَهِى مَنْ الَّذِى نَزَلَ بِكَ مُلْتَمِسًا
قَرَاكَ فَمَا قَرَيْتَهُ

ILAAHEE MANIL-LAD'EE
NAZALA BIK MUL-TAMISAN
QIRAAKA FAMAA QARAY-TAH

My God, who is the one who
has come before Thee
seeking hospitality, and
whom Thou hast not
received hospitably?

وَمَنْ الَّذِى أَنَاخَ بِبَابِكَ مُرْتَجِيًا نَدَاكَ
فَمَا أَوْلَيْتَهُ

WA MANIL-LAD'EEE ANAKHA
BIBAABIKA MUR-TAJEEAN-
NADAACA FAMAAA AW-LAY-
TAH

Who is the one who has
dismounted at Thy door
hoping for magnanimity,
and to whom Thou hast not
shown it?

أَيْحَسُنُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ
مَضْرُوفًا وَلَسْتُ أَغْرِفُ سِوَاكَ
مَوْلَى بِالْإِحْسَانِ مَوْصُوفًا

AYAH'-SUNU AN AR-JIA' A'M-
BAABIKA BIL-KHAY-BATI MAS'-
ROOFAW-WA LAS-TU AA'-RIFU
SIWAAKA MAW-LAN BIL-IH'-
SAANI MAW-S'OOFAN

Is it good that I come back
from Thy door, turned away
in disappointment, while I
know of no patron qualified
by beneficence but Thee?

كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ
كُلُّهُ بِيَدِكَ

KAYFA AR-JOO GHAY-RAKA
WAL-KHAY-RU KUL-LUHOO
BEEADIK

How should I have hope in
other than Thee, when the
good—all of it—is in Thy
hand?³¹²

³¹² Allusion to a Well known formula found in many HADEETHs, in one version, the Prophet say in

وَكَيْفَ أَوْمِلُ سِوَاكَ وَالْخَلْقُ وَ
الْأَمْرُ لَكَ

WA KAY-FA OO-AM-MILU
SIWAAKA WAL-KHAL-QU WAL-
AM-RU LAK

How should I expect from others, when Thine are the creation and the command?³¹³

أَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي
مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ

AAQ-T'AU' RAJAAA-EE MINKA
WA QAD AW-LAY-TANEE MAA
LAM AS-AL-HOO MIN FAZ'-
LIKA

Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked?

أَمْ تُفْقِرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ
بِحَبْلِكَ

AM TUF-QIRUNY ILAA MITH-
LEE WA ANA AA'-TAS'IMU
BIH'AB-LIKA

Wouldst Thou make me have need for my like? But I hold fast to Thy cord!

يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُونَ

YAA MAN SAI'DA BIRAH'-
MATIHIL-QAAS'IDOONA

O He through whose mercy the strivers reach felicity

وَلَمْ يَشَقْ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ

WA LAM YASH-QA
BINAQIMATIHIL-MUS-TAGH-
FIROON

and through whose vengeance the seekers of forgiveness are not made wretched!

كَيْفَ أَنْسَاكَ وَلَمْ تَنْزِلْ
ذَاكِرِي

KAY-FA ANSAAKA WALAM
TAZAL D'AAKIREE

How should I forget Thee, while Thou never ceasest remembering me?

وَكَيْفَ أَلْهُو عَنْكَ وَأَنْتَ مُرَاقِبِي

WA KAY-FA AL-HOO A'NKA
WA ANTA MURAAQIBEE

How should I be diverted from Thee while Thou art my constant watcher?

إِلَهِى بِذَيْلِ كَرَمِكَ أَغْلَقْتُ يَدِي

ILAAHEE BID'AY-LI KARAMIKA
AA'-LAQ-TU YADEE

My God, I have fastened my hand to the skirt of Thy generosity,

supplication: 'The good—all of it—is in Thy hands, and evil does not return to Thee' Muslim, MUSAAFIREEN 201; NASAAA-I, IFITAH' 17).

³¹³ Allusion to 7: 54: Verily His are the creation and the command.

وَلَيْلٍ عَطَاكَ بَسَطْتُ أَمْلِي

WA LINAY-LI A'TAAYAANKA
BASAT-TU AMALEE

I have stretched forth my
expectation toward
reaching Thy gifts,

فَأَخْلَصْنِي بِخَالِصَةِ تَوْحِيدِكَ

FAAKH-LIS'-NEE BIKHAALIS'ATI
TAW-H'EEDIKA

so render me pure through
the purest profession of Thy
Unity, and

وَاجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ

WAJ-A'L'-NEE MIN S'AF-WATI
A'BEEDIK

appoint me one of Thy
choice servants!

يَا مَنْ

YAA MAN-

O He who

كُلِّ هَامِرٍ إِلَيْهِ يَلْتَجِي

KUL-LU HAARIBIN ILAY-HEE
YAL-TAJI-U

is the asylum of every flier,

وَكُلِّ طَالِبٍ آيَاهُ يَرْجِي

WA KUL-LU TAALIBIN EE-
YAAHOO YAR-TJEE

the hope of every seeker!

يَا خَيْرَ مَرْجُوٍّ

YAA KHAY-RA MAR-JOO

O Best Object of hope!

وَيَا أَكْرَمَ مَدْعُوٍّ

WA YAAA AK-RAMA MAD-U'W

O Most Generous Object of
supplication!

وَيَا مَنْ لَا يُرَدُّ سَأَلُهُ

WA YAA MAL-LAA YURAD-DU
SAAA-ILUH

O He who does not reject
His asker

وَلَا يُخَيِّبُ أَمَلُهُ

WA LAA YUKHAY-YABU
AAAMILUH

or disappoint the expectant!

يَا مَنْ أَبَابُهُ مَفْتُوحٌ لِدَاعِيهِ

YAA MAM-BAABUHOO MAF-
TOOH'UL-LIDAAE'EH

O He whose door is open to
His supplicants and

وَحِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ

WA H'IJAABUHOO MAR-
FOOH'L-LIRAAJEEHEE

whose veil is lifted for those
who hope in Him!

أَسْأَلُكَ بِكَرَمِكَ أَنْ تَنْ عَلَيَّ

AS-ALUKA BIKARAMIKA AN
TAMUN-NA A'LAY-YA

I ask Thee by Thy generosity
to show kindness toward me

مِنْ عَطَايِكَ بِمَا تَقَرُّ بِهِ عَيْنِي

MIN A'TAAA-IKA BIMA TAQAR-
RU BIHEE A'Y-NEE

through Thy gifts, with that
which will gladden my eye,

وَمِنْ رَجَائِكَ بِمَا تَطْمَئِنُّ بِهِ

WA MIR-RAJAAA-IKA BIMA
TAT-MA-IN-NU BIHEE NAF-SEE

through hope in Thee, with
that which will give serenity
to my soul, and

نَفْسِي

وَمِنْ أَلْيَقِينَ بِمَا تُهَوِّنُ بِهِ عَلَيَّ
مُصِيبَاتِ الدُّنْيَا وَتَجْلُو بِهِ عَن
بَصِيرَتِي غَشَوَاتِ الْعَمَى

WA MINAL-YAQEENI BIMA
TUHAW-WINU BIHEE A'LAY-YA
MUS'EEBAATID-DUNYAA WA
TAJ-LOO BIHEE A'N
BAS'EERATEE GHASHAWAATIL-
A'MAA

through certainty with that
which will make easy for me
the afflictions of this world
and lift from my insight the
veils of blindness!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

By Thy mercy, O Most
Merciful of the merciful!

مناجات

الرَّاهِبِينَ

—73—

MUNAAJAATUR-
RAAGHIBEEN

The Whispered
Prayer of the
BESEECHERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي إِنْ كَانَ قَلَّ مَرَادِي فِي
الْمَسِيرِ إِلَيْكَ فَلَقَدْ حَسُنَ ظَنِّي
بِالتَّوَكُّلِ عَلَيْكَ

ILAAHEEE IN KAANA QAL-LA
ZAADEE FIL-MASEERI ILAY-KA
FALAQAD H'ASUNA Z'AN-NEE
BIT-TAWAK-KULI A'LAY-KA

My God, though my stores
for traveling to Thee are few,
my confidence in Thee has
given me a good
opinion.³¹⁴

وَإِنْ كَانَ جُرْمِي قَدْ أَخَفَنِي مِنْ
عُقُوبَتِكَ فَإِنَّ مَرَجَأِي قَدْ أَشْعَرَنِي
بِالْأَمْنِ مِنْ تَقْمِنِكَ

WA IN KAANA JUR-MEE QAD
AKHAAFANEE MIN
U'QOOBATIKA FA IN-NA
RAJAAA-EE QAD ASH-
A'RANEE BIL-AM-NI MIN-
NAQIMATIKA

Though my sin has made
me fear Thy punishment, my
hope has let me feel secure
from Thy vengeance.

³¹⁴ Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, Divine Word, pp. 127-130).

وَإِنْ كَانَ ذَنْبِي قَدْ عَرَّضَنِي
لِعِقَابِكَ فَقَدْ آذَنْتَنِي حُسْنُ ثِقَتِي
بِثَوَابِكَ

WA IN KAANA D'AMBEE QAD
A'R-RAZ'ANEE LII'QAABIKI
FAQAD AAAD'ANANEE H'US-
NU THIQATEE BITHAWAABIK

Though my misdeed has
exposed me to Thy penalty,
my excellent trust has
apprised me of Thy reward.

وَإِنْ أَنَامَتْنِي الْغَفْلَةُ عَنِ الْاِسْتِعْدَادِ
لِلْقَائِكَ فَقَدْ تَبَهَّنَتْنِي الْمَعْرِفَةُ
بِكُرْمِكَ وَالْآيِكَ

WA IN ANAMAT-NEEL-GHAF-
LATU A'NILIS-TIA'-DAADI
LILIQAAA-IKA FAQAD NAB-
BAHAT-NEEL-MAA'-RIFATU
BIKARAMIKA WA AAALAAA-
IKA

Though heedlessness has
put to sleep my readiness to
meet Thee, knowledge has
awakened me to Thy
generosity and boons.

وَإِنْ أَوْحَشَ مَا بَيْنِي وَبَيْنَكَ فَرَطُ
الْعِصْيَانِ وَالْأُطْفِيَانِ فَقَدْ آتَسَنِي
بُشْرَى الْغُفْرَانِ وَالرِّضْوَانِ

WA IN AW-H'ASHA MAA BAY-
NEE WA BAY-NAKA FAR-T'UL-
I'S'-YAANI WAT'-T'UGH-YAANI
FAQAD AAANASANEE BUSH-
RAAL-GHUF-RAANI WAR-RIZ"-
WAAN

Though excessive
disobedience and rebellion
have estranged me from
Thee, the glad tidings of
forgiveness and good
pleasure have made me
feel intimate with Thee.

أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ وَبِأَنْوَارِ
قُدْسِكَ

AS-ALUKA BISUBUH'AATI WAJ-
HIKA WA BINWARI QUD-SIK

I ask Thee by the splendors
of Thy face and the lights of
Thy holiness, and

وَأَبْتَهِلُ إِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَ
لَطَآئِفِ بَرِّكَ أَنْ تُحَقِّقَ ظَنِّي بِمَا
أَوْمَلُهُ مِنْ جَزِيلِ إِكْرَامِكَ

WA AB-TAHILU ILAY-KA
BIA'WAAT'IFI RAH'-MATIKA WA
LAT'AAA-IFI BIR-RIKA AN
TUH'AQ-QIQA Z'AN-NEE
BIMAAA OO-AM-MILUHOO
MIIN JAZEELI IK-RAAMIKA WA
JAMEELI IN-A'AMIKA

I implore Thee by the
tenderness of Thy mercy
and the gentleness of Thy
goodness, to verify my
opinion in expecting Thy
great generosity and

وَجَمِيلِ إِعْطَاكَ فِي اقْرَبِّي مِنْكَ وَ
الْتِفْئِي لَدَيْكَ وَالتَّمَنَّعِ بِالنَّظَرِ إِلَيْكَ
وَهَا أَنَا

FIL-QUR-BAA MINKA WAZ-ZUL-
FAA LADAY-KA WAT-TAMAT-
TUI' BIN-NAZ'ARI ILAY-K

Thy beautiful favour, through
nearness to Thee, proximity
with Thee, and enjoyment of
gazing upon Thee!

WA HAAA ANA

Here am I,

مُسْتَعِزٌّ لِنَفْحَاتِ مَرْوَحِكَ وَعَطْفِكَ	MUTAA'R-RIZ"UL-LINAFAH'AATI RAW-H'IKA WA A'T-FIKA	addressing myself to the breezes of Thy freshness and tenderness,
وَمُسْتَجِعٌ غَيْثِ جُودِكَ وَلُطْفِكَ	WA MUNTAJIU'N GHAY-THA JOODIKA WA LUT'-FIKA	having recourse to the rain of Thy generosity and gentleness,
فَارٌّ مِنْ سَخَطِكَ إِلَى مَرْضَاكَ	FAR-RU MIN SAKHAT'IKA ILAA RIZ"AAK	fleeing from Thy displeasure to Thy good pleasure and
هَارِبٌ مِنْكَ إِلَيْكَ	HAARIBUM-MINKA ILAY-K	from Thee to Thee, ³¹⁵
مَرَجٍ أَحْسَنَ مَا لَدَيْكَ	RAAJIN AH'-SANA MAA LADAY-K	hoping for the best of what is with Thee,
مُعَوِّلٌ عَلَى مَوَاهِبِكَ	MUA'W-WILUN A'LAA MAWAHIBIKA	relying upon Thy gifts,
مُقْتَرِفٌ إِلَى مَرْعَاتِكَ	MUF-TAQIRUN ILAA RIA'AYATIK	utterly poor toward Thy guarding!
إِلَهِ	ILAAHEE	My God,
مَا بَدَأَتْ بِهِ مِنْ فَضْلِكَ قَتَمَهُ	MAA BADAA-TA BIHEE MIN FAZ"-LIKA FATAM-MIM-HOO	Thy bounty which Thou hast begun-complete it!
وَمَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا	WA MAA WAHAB-TA LEE MIN KARAMIKA FALAA TAS-LUB-H	Thy generosity which Thou hast given me—strip it not away!
تَسْلُبُهُ		
وَمَا سَتَرْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا	WA MAA SATAR-TAHOO A'LAY-YA BIH'IL-MIKA FALA	Thy cover over me through Thy clemency—tear it not away!
تَهْتِكُهُ	TAH-TIK-H	

³¹⁵ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

وَمَا عَلَّمْتَهُ مِنْ قَبِيحٍ فَعَلِيَ فَأَغْفِرْهُ	WA MAA A'LIM-TAHOO MIN QABEEHEE FIA'-LEE FAGH-FIR- H	My ugly acts which Thou hast come to know—forgive them!
إِلَهِي	ILAAHEE	My God,
أَسْتَشْفَعُ بِكَ إِلَيْكَ	IS-TASH-FAA'-TU BIKI ILAY-K	I seek intercession from Thee with Thee, and
وَأَسْتَجِرُّ بِكَ مِنْكَ	WAS-TAJAR-TU BIKI MINKA	I seek sanctuary in Thee from Thee!
أَتَيْتُكَ	ATAY-TUK	I have come to Thee
طَامِعًا فِي إِحْسَانِكَ	T'AAMIA'NA FEE IH'-SAANIK	craving Thy beneficence,
مُرَاعِبًا فِي أَمْنِكَ	RAGHIBAN FIM-TINANIK	desiring Thy kindness,
مُسْتَسْقِيًا وَأَبْلَ طَوْلِكَ	MUS-TAS-QEEAW-WAABILA T'AW-LIK	seeking water from the deluge of Thy graciousness,
مُسْتَنْطِرًا غَمَامَ فَضْلِكَ	MUS-TAM-T'IRANA GHAMAAMA FAZ"-LIK	begging rain from the clouds of Thy bounty,
طَالِبًا مَرْضَاتِكَ	T'AALIBAM-MAR-Z"AATAK	requesting Thy good pleasure,
قَاصِدًا جَنَابِكَ	QAAS'IDANA JANAABAK	going straight to Thy side,
وَارِدًا شَرِيعَةَ مَرْفَدِكَ	WAARIDANA SHAREEA'TA RIF- DIK	arriving at the watering- place of Thy support,
مُلْتَمِسًا سَيِّئَاتِ الْخَيْرَاتِ مِنْ عِنْدِكَ	MUL-TAMISANA SANEE-YAL- KHAY-RAATI MIN I'NDIK	seeking exalted good things from Thy quarter,
وَإِدَا إِلَى حَضْرَةِ جَمَالِكَ	WAAFIDAN ILA H'AZ"-RATI JAMAALIK	reaching for the presence of Thy beauty,
مُرِيدًا وَجْهَكَ	MUREEDAW-WAJ-HAK	wanting Thy face,
طَامِرًا بِأَبْوَابِكَ	T'AARIQAM-BAABAK	knocking at Thy door,
مُسْتَكِينًا لِعَظَمَتِكَ وَجَلَالِكَ	MUS-TAKEENAL-LIA'ZAMATIKA WA JALAALIKA	abasing myself before Thy mightiness and majesty!

فَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَةِ
وَالرَّحْمَةِ

FAF-A'L BEE MAAA ANTA AH-
LUHOO MINAL-MAGH-FIRATI
WAR-RAH'-MATI

So act toward me with the
forgiveness and mercy of
which Thou art worthy!

وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ
الْعَذَابِ وَالنَّقْمَةِ

WA LAA TAF-A'L BEE MAAA
ANA AH-LUHOO MINAL-
A'D'AABI WAN-NIQ-MATI

Act not toward me with the
chastisement and
vengeance of which I am
worthy!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

By Thy mercy, O Most
Merciful of the merciful!

مُنَاجَاتُ

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الشَّاكِرِينَ

MUNAAJAATUSH-
SHAAKIREEN

The Whispered
Prayer of the
THANKFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي

ILAAHEE

My God,

أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابَعُ
طَوْلُكَ

AD'-HALANEE A'N IQAAMATI
SHUK-RIKA TATAABUU' TAW-
LIKA

the uninterrupted flow of Thy
graciousness has distracted
me from thanking Thee!

وَأَعْجَزَنِي عَنْ إِحْصَاءِ ثَنَائِكَ
فِيضُ فَضْلِكَ

WA AA'-JAZANEE A'N IH'-
S'AAA-I THANAAA-IKA FAY-Z'U
FAZ'-LIK

The flood of Thy bounty has
rendered me incapable of
counting Thy praises!

وَشَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ
تَرَادُفُ عَوَائِدِكَ

WA SHAGHALANEE A'N D'IK-RI
MAH'AAMIDIKA TARAADUFU
A'WAAA-IDIK

The succession of Thy kind
acts has diverted me from
mentioning Thee in
laudation!

وَأَعْيَانِي عَنْ تَشْرِيعِ عَوَامِرِكَ تَوَالِي أَيَادِيكَ	WA AA'-YAANEE A'N-NASH-RI A'WAARIFIKA TAWAALEEE AYAADEEK	The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!
وَهَذَا مَقَامُ مَنْ اعْتَرَفَ بِسُبُوغِ النِّعْمَاءِ وَقَابَلَهَا بِالتَّقْصِيرِ	WA HAD'AA MAQAAMU MANI AA'-TARAFA BISUBOOGHIN- NAA'-MAAA-I WA QAABALAHAA BIT-TAQ-S'EER	This is the station of him who confesses to the lavishness of favours, meets them with shortcomings, and
وَشَهِدَ عَلَى نَفْسِهِ بِالْإِهْمَالِ وَ التَّضْيِيعِ	WA SHAHIDA A'LAA NAF-SIHEE BIL-IH-MAALI WAT-TAZ'-YEEA'-	witnesses to his own disregard and negligence.
وَأَنْتَ الرَّءُوفُ الرَّحِيمُ الْبَرُّ الْكَرِيمُ الَّذِي لَا يُخَيِّبُ قَاصِدِيهِ	WA ANTAR-RA-OOFUR- RAH'EEM AL-BAR-RUL-KAREEMUL- LAD'EE LAA YUKHAY-YIBU QAAS'IDEEH	Thou art the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for Him,
وَلَا يَطْرُدُ عَنْ فَنَائِهِ آمِلِيهِ	WA LAA YAT'-RUDU A'N FINAAA-IHEEE AAAMILEEHEE	nor cast out from His courtyard those who expect from Him!
بِسَاحَتِكَ تَحْطُ مِرْحَالُ الرَّاجِينَ	BISAAH'ATIKA TAH'UT'-T'U RIH'AALUR-RAAJEENA	In Thy yard are put down the saddlebags of the hopeful and
وَبِعَرْضِكَ تَقِفُ آمَالُ الْمُسْتَغِيثِينَ	WA BIA'R-S'ATIKA TAQIFU AAAMAALUL-MUS-TAR-FIDEEN	in Thy plain stand the hopes of the help-seekers!
فَلَا تُقَابِلْ آمَانَا بِالتَّخْيِيبِ وَ الْإِيْسَاسِ	FALA TUQAABIL AAAMAALANAA BIT-TAKH- YEEBI WAL-EE-AAS	So meet not our hopes by disappointing and disheartening and

وَلَا تَلْبِسْنَا سِرْبَكَ الْقُوطِ وَ

الْإِبْلَاسِ

إِلَهِي

WA LAA TUL-BIS-NAA SIR-
BAALAL-QUNOOT'I WAL-IB-
LAAS

clothe us not in the shirt of
despair and despondency!

تَصَاغِرْ عِنْدَ تَعَاظِمِ آلَايِكَ

شُكْرِي

TAS'AAGHARA I'NDA
TAA'AZ'UMI AAALAAA-IKA
SHUK-REE

my thanksgiving is small
before Thy great boons, and

وَتَصَاغِرْ فِي جَنْبِ إِكْرَامِكَ

إِيَّايَ ثَنَائِي وَنَشْرِي

WA TAZ"AAA-ALA FEE JAMBI
IK-RAAMIKA EE-YAAYA
THANAAA-EE WA NASH-REE

my praise and news-
spreading shrink beside Thy
generosity toward me!

جَلَّلْتَنِي نِعْمَكَ مِنْ أَنْوَارِ الْإِيمَانِ

حَلَّالًا

JAL-LALAT-NEE NIA'MUKA MIN
ANWAARIL-EEMAANI
H'ULALAA

Thy favours have wrapped
me in the robes of the lights
of faith, and

وَضَرَبْتَ عَلَيَّ لَطَافِ بَرِّكَ مِنْ

الْعِزِّ كِلَالًا

WA Z"ARABAT A'LAY-YA
LAT'AAA-IFU BIR-RIKA MINAL-
I'Z-ZI KILALA

the gentlenesses of Thy
goodness have let down
over me delicate curtains of
might!

وَقَدَدْتَنِي مِنْكَ قَلَائِدَ لَا تُحَلُّ وَ

طَوَقَتَنِي أَطْوَقًا لَا تُقَلُّ

WA QAL-LADAT-NEE
MINANUKA QALAAA-IDA LAA
TUH'AL-LU WA TAW-WAQAT-
NEEE AT'WAAQAL-LAA TUFAL

Thy kindnesses have
collared me with collars not
to be moved and adorned
me with neck-rings not to be
broken!

فَإِلَّاؤُكَ جَمَّةٌ ضَعْفَ لِسَانِي عَنْ

إِحْصَائِهَا

FAAALAAAW-UKA JAM-MATUN
Z"AU'FA LISAANEE A'N IH'-
S'AAA-IHAA

Thy boons are
abundant—my tongue is too
weak to count them!

وَنِعْمَاؤُكَ كَثِيرَةٌ قَصُرَ فَهْمِي عَنْ

إِذْرَاقِهَا فَضْلًا عَنْ اسْتِثْقَائِهَا

WA NAA'-MAAAW-UKA
KATHEERATUN QAS'URA FAH-
MEE A'N ID-RAAKIHAA FAZ"-
LANA A'NI AS-TIQ-S'AAA-IHAA

Thy favours are many—my
understanding falls short of
grasping them, not to speak
of exhausting them!

فَكَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ

FAKAY-FA LEE BITAH'-S'EELISH-
SHUK-RI

So how can I achieve
thanksgiving?

وَشُكْرِي إِيَّاكَ يَنْتَقِرُ إِلَى

WA SHUK-REEE EE-YAAKA YAF-
TAQIRU ILAA SHUK-R

For my thanking Thee
requires thanksgiving.

شُكْرٍ

فَكُلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجِبَ

FAKUL-LAMAA QUL-TU LAKAL-
H'AM-DU WAJABA A'LAY-YA
LID'ALIKA AN AQWLA LAKAL-
H'AM-D

Whenever I say, 'To Thee
belongs praise!', it becomes
thereby incumbent upon me
to say, 'To Thee belongs
praise!'

عَلَى لَذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ

إِلَهِي فَكَمَا غَذَيْتَنَا بِطُفِكَ

ILAAHEE FAKAMAA GHAD'-
D'AY-TANAA BILUT'-FIK

My God, as Thou hast fed us
through Thy gentleness

وَمَرْبَيْتَنَا بِصُغِكَ

WA RAB-BAY-TANAA BIS'UN-I'K

and nurtured us through Thy
benefaction,

قَتَمَ عَلَيْنَا سَوَائِعَ النَّعَمِ

FATAM-MIM A'LAY-NAA
SAWAABIGHAN-NIA'M

so also complete for us
lavish favours,

وَأَذْفَعْنَا مَكَارِهِ النَّقَمِ

WA AD-FAA' A'N-NAA
MAKAARIHAN-NIQAM

repel from us detested acts
of vengeance, and

وَأَتَنَا مِنْ حُطُوطِ الدَّارَيْنِ أَرْفَعَهَا

WA AAATINAA MIN
H'UZ'OOZ'ID-DAARAY-NI AR-
FAA'HAA WA AJAL-LAHAA
A'AJILAW-WA AAAJILAA

of the shares of the two
abodes, give us their most
elevated and their greatest,
both the immediate and the
deferred!

وَأَجَلَهَا عَاجِلًا وَآجَلًا

وَلَكَ الْحَمْدُ عَلَى حُسْنِ بَلَايِكَ وَ

WA LAKAL-H'AM-DU A'LAA
H'US-NI BALAAA-IKA WA

To Thee belongs praise for
Thy good trial and the
lavishness of Thy favours, a
praise conforming to Thy
good pleasure and
attracting Thy great
goodness and
magnanimity.

سُبُوحُ نِعْمَاتِكَ حَمْدًا يُوَافِقُ مَرْضَاكَ

SUBOOGHI NAA'-MAAA-IKA
H'AM-DAY-YUWAFIQU

وَيَمْتَرِي الْعَظِيمَ مِنْ بَرِّكَ وَنَدَاكَ

RIZ'AAKA WA YAM-TAREEL-
A'ZEEMA MIM-BIR-RIKA WA
NADAACA

يَا عَظِيمُ يَا كَرِيمُ

YAA A'ZEEMU YAA KAREEMU

O All-mighty, O All-generous!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

By Thy mercy, O Most
Merciful of the mercifull

مَنَاجَاتُ

الْمُطِيعِينَ لِلَّهِ

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MUNAAJAATUL-
MUTEE'ENA LIL-LAH

The Whispered
Prayer of the

OBEDIENT

TOWARD ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

اللَّهُمَّ اهْدِنَا طَاعَتَكَ

AL-LAHUM-MA AL-HIM-NAA
T'AAA'TAKA

O ALLAH, inspire us to obey
Thee,

وَجَنِّبْنَا مَعْصِيَتَكَ

WA JAN-NIB-NAA MAA'-
S'EEATAK

turn us aside from
disobeying Thee,

وَيَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنْ ابْتِغَاءِ

WA YAS-SIR LANA BULOOGHA
MAA NATAMAN-NAA MINI AB-
TIGHAAA-I RIZ"-WAANIK

make it easy for us to reach
the seeking of Thy good
pleasure which we wish,

مَرْضَوَانِكَ

وَأَخْلِلْنَا بُحْبُوحَةَ جَنَّاتِكَ

WA AH'-LIL-NAA BUH'-
BOOH'ATA JINAA'NIK

set us down in the midst of
Thy Gardens,

وَأَقْشَعْ عَنَّا بَصَائِرَنَا سَحَابَ

WA AQ-SHAA' A'M-BAS'AAA-
IRINAA SAH'AABALIR-TEEAAB

dispel from our insights the
clouds of misgiving,

الْأَمْرِيَّاتِ

وَأَكْشِفْ عَنَّا قُلُوبَنَا أَغْشِيَةَ

WA AK-SHIF A'N
QULOOBINAAA AGH-
SHEEATAL-MIR-YATI WAL-
H'IJAAB

uncover from our hearts the
wrappings of doubt and the
veil,

الْمِرْيَةِ وَالْحِجَابِ

وَأَمْزِجْ الْبَاطِلَ عَنَّا ضَمَائِرَنَا

WA AZ-HIQIL-BAAT'ILA A'N
Z"AMAAA-IRINAA

make falsehood vanish from
our innermost minds,

وَأَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا

WA ATH-BITIL-H'AQ-QA FEE
SARAAA-IRINAA

and fix the truth in our secret
thoughts,

فِي أَنْ الشُّكُوكِ وَالظُّنُونِ لَوَاقِحُ

FA IN-NASH-SHUKOOKA WAZ'-
Z'UNOONA LAWAAQIH'UL-

for doubts and opinions
fertilize temptations and

الْفِتَنِ وَمُكَدِّرَةٌ لِّصَفْوِ الْمَنَاجِحِ وَ

FITANI WA MUKAD-DIRATUL-
LIS'AF-WIL-MANAAA-IHEE

muddy the purity of gifts and
kindnesses!

الْمَنَنِ

اللَّهُمَّ أَحْمِلْنَا فِي سُفُنِ نَجَاتِكَ

AL-LAHUM-MA AH'-MIL-NAA
FEE SUFUNI NAJAATIK

O ALLAH, carry us in the
ships of Thy deliverance,

وَمَعْنَا بِلَذِيذِ مُنَاجَاتِكَ	WA MAT-TIA'-NAA BILAD'EED'I MUNAJAATIK	give us to enjoy the pleasure of whispered prayer to Thee,
وَأَوْمِرِدْنَا حِيَاضَ حُبِّكَ	WA AW-RID-NAA H'EEAAZ"A H'UB-BIK	make us drink at the pools of Thy love,
وَأَذِقْنَا حَلَاوَةَ وَدِّكَ وَقُرْبِكَ	WA AD'IQ-NAA H'ALAAWATA WUD-DIKA WA QUR-BIK	let us taste the sweetness of Thy affection and nearness,
وَأَجْعَلْ جِهَادَنَا فِيكَ	WAJ-A'L JIHAADANA FEEK	allow us to struggle in Thee, 316
وَهَمَّنَا فِي طَاعَتِكَ	WA HAM-MANAA FEE T'AAA'TIK	preoccupy us with obeying Thee, and
وَأَخْلِصْ نِيَّتَنَا فِي مُعَامَلَتِكَ	WA AKH-LIS' NEE-YAATINAA FEE MUA'AMALATIK	purify our intentions in devoting works to Thee,
فَإِنَّا بِكَ وَلَكَ	FA IN-NAA BIK WA LAK	for we exist through Thee and belong to Thee, and
وَلَا وَسِيلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ	WA LAA WASYLATA LANAAA ILAY-KA IL-LAAA ANT	we have no one to mediate with Thee but Thee!
إِلَهِي أَجْعَلْنِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ	ILAAHEE AJ-A'L-NEE MINAL- MUS'-TAFAY-NAL-AKH-YAAR	My God, place me among the chosen, the good,
وَالْحَقْنِي بِالصَّالِحِينَ الْأَبْرَارِ	WA AL-H'IQ-NEE BIS'- S'AALIH'EENAL-AB-RAAR	join me to the righteous, the pious,
السَّابِقِينَ إِلَى الْمَكْرَمَاتِ	AS-SAABIQEENA ILAA ALMAK- RUMAATI	the first to reach generous gifts,
الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ	ALMUSAARIE'ENA ILAAL-KHAY- RATI	the swift to come upon good things,
الْعَامِلِينَ لِلْبَأْقِيَّاتِ الصَّالِحَاتِ	AL-A'AMILEENA LIL- BAAQEEAATIS'-S'AALIH'AATI	the workers of the A'ABIDEENg acts of righteousness,
السَّاعِينَ إِلَى مَرْفَعِ الدَّرَجَاتِ	AS-SAAE'ENA ILA RAFEEI'D- DARAJAATI	the strivers after elevated degrees!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⁹	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything ³¹⁷ and
وَبِالْإِجَابَةِ جَدِيرٌ ⁹	WA BIL-IJAABATI JADEER	disposed to respond!
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

مناجات المريدين

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MUNAAJAATUL- MUREEDEEN

The Whispered Prayer of the DEVOTEES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ دَلِيلَهُ	MAAA AZ'-YAQAT'-T'URUQA A'LAA MAL-LAM TAKUN DALEELAHOO	How narrow are the paths for him whom Thou hast not guided!
وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ	WA MAAA AW-Z'AH'AL-H'AQ-QA I'NDA MAN HADAY-TAHOO SABEELAH	How plain the truth for him whom Thou hast guided on his way!
إِلَهِي فَاسْلُكْ بِنَا سُبُلَ الْوُصُولِ إِلَيْكَ	ILAAHEE FAS-LUK BINAA SUBULAL-WUS'OOLI ILAY-K	My God, so make us travel on the roads that arrive at Thee and
وَسَيِّرْنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُقُودِ عَلَيْكَ	WA SAY-YIR-NAA FEEE AQ-RABIT'-T'URUQI LIL-WUFOODI A'LAY-K	set us into motion on the paths nearest to reaching Thee!

قَرِّبْ عَلَيْنَا الْبَعِيدَ	QAR-RIB A'LAY-NAAL-BAE'ED	Make near for us the far,
وَسَهِّلْ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ	WA SAH-HIL A'LAY-NAAL-A'SEERASH-SHADEED	and make easy for us the hard and difficult!
وَالْحِقْنَا بِعِبَادِكَ الَّذِينَ هُمْ	WA AL-H'IQ-NAA BII'BAADIKAL-LAD'EENA HUM	Join us to Thy servants, those who
بِالْبَدَارِ إِلَيْكَ يُسَارِعُونَ	BIL-BIDAARI ILAY-KA YUSAARIU'WN	hurry to Thee swiftly,
وَبَابِكَ عَلَى الدَّوَامِ يَطْرُقُونَ	WA BAABAKA A'LAAD-DAWAAMI YAT-RUQOON	knock constantly at Thy door, and
وَإِيَّاكَ فِي اللَّيْلِ وَالنَّهَارِ يَعْبُدُونَ	WA EE-YAACA FIL-LAYLI WAN-NAHAARI YAA'-BUDOON	worship Thee by night and by day,
وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ	WA HUM MIN HAY-BATIKA MUSH-FIQOONA	while they remain apprehensive in awe of Thee!
الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ	AL-LAD'EENA S'AF-FAY-TA LAHUMUL-MASHAARIBA	Thou hast purified their drinking places,
وَبَلَّغْتَهُمُ الرِّغَابَ	WA BAL-LAGH-TAHUMUR-RAGHAAA-IB	taken them to the objects of their desire,
وَأَنْجَحْتَ لَهُمُ الْمَطَالِبَ	WA ANJAH'-TA LAHUMUL-MAT'AALIB	granted their requests,
وَقَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْكَامِبَ	WA QAZ"AY-TA LAHUM MIN FAZ"-LIKAL-MAAARIB	accomplished their wishes through Thy bounty,
وَمَلَأْتَ لَهُمْ ضَمَائِرَهُمْ مِنْ	WA MALAA-TA LAHUM Z"AMAAA-IRAHUM MIN H'UB-BIK	filled their minds with Thy love, and
حَبِّكَ		
وَمَرَوَيْتَهُمْ مِنْ صَافِي شَرِبِكَ	WA RAW-WAY-TAHUM MIN S'AAFEE SHIR-BIK	quenched their thirst with Thy pure drink.
فَبِكَ إِلَى لَدِيدٍ مُنَاجَاةً وَصَلُوا	FABIKA ILAA LAD'EED'I MUNAAJAATIKA WAS'ALOO	Through Thee have they reached the pleasure of whispered prayer to Thee,
وَمِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا	WA MINKA AQ-S'AA MAQAAS'IDIHIM H'AS'-S'ALOO	and in Thee have they achieved their furthest goals.

فَيَا مَنْ هُوَ	FAYAA MAN HUWA	O He who
عَلَى الْمُقْلِينَ عَلَيْهِ مُقْبِلٌ وَبِالْعَطْفِ عَلَيْهِمْ عَائِدٌ مُفْضِلٌ	A'LAAL-MUQ-BILEENA A'LAY- HEE MUQ-BILOO-WA BIL-A'T'- FI A'LAY-HIM A'AA-IDUM-MUF- Z'IL	comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness!
وَبِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ مَرَّوْفٌ وَبِجَذْبِهِمْ إِلَى بَابِهِ وَدُودٌ عَطُوفٌ	WA BIL-GHAAFILEENA A'N D'IK-RIHEE RAH'EEMUR-RA- OOFOO-WA BIJAD'-BIHIM ILAA BAABIHEE WADOODUN A'TOOF	He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door!
أَسْأَلُكَ أَنْ تَجْعَلَ مِنِّي	AS-ALUKA AN TAJ-A'LANEE MIN	I ask Thee to place me among those of them who have
أَوْفَرِهِمْ مَنَكَ حَظًّا	AW-FARIHIM MINKA H'AZ'- Z'AA	the fullest share from Thee,
وَأَعْلَاهُمْ عِنْدَكَ مَنْزِلًا	WA AA'-LAAHUM I'NDAKA MANZILAA	the highest station with Thee,
وَأَجْزَلِهِمْ مِنْ وَدِّكَ قِسْمًا	WA AJ-ZALIHIM MIW-WUD- DIKA QIS-MAA	the most plentiful portion of Thy love, and
وَأَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيبًا	WA AF-Z'ALIHIM FEE MAA'- RIFATIKA NAS'EEBAA	the most excellent allotment of Thy knowledge,
فَقَدْ أُنْقَطَعَتْ إِلَيْكَ هِمَّتِي	FAQADI ANQAT'AA'T ILAY-KA HIM-MATEE	for my aspiration has been cut off from everything but Thee and
وَأَنْصَرَفَتْ نَحْوُكَ رَغْبَتِي	WA ANS'ARAFAT NAH'-WAKA RAGH-BATEE	my desire has turned toward Thee alone.
فَأَنْتَ لَا غَيْرُكَ مُرَادِي	FAANTA LAA GHAY-RUKA MURAADEE	Thou art my object, none other;
وَلَكَ لَا لِسِوَاكَ سَهْرِي وَسَهَادِي	WA LAKA LAA LISIWAAKA SAHAREE WA SUHAADEE	to Thee alone belongs my waking and my sleeplessness.

وَلِقَاؤُكَ قُرَّةَ عَيْنِي	WA LIQAAAW-UKA QUR-RATU A'Y-NEE	Meeting Thee is the gladness of my eye,
وَوَصْلُكَ مَنَى نَفْسِي	WA WAS'-LUKA MUNAA NAF- SEE	joining Thee the wish of my soul.
وَإِلَيْكَ شَوْقِي	WA ILAY-KA SHAW-QEE	Toward Thee is my yearning,
وَفِي مَحَبَّتِكَ وَلَهِي	WA FEE MAH'AB-BATIKA WALAHEE	in love for Thee my passionate longing,
وَإِلَى هَوَاكَ صَبَابَتِي	WA ILAA HAWAAKA S'ABAABATEE	in inclining toward Thee my fervent craving.
وَمَرْضَاكَ بُغْيَتِي	WA RIZ"AACA BUGH-YATEE	Thy good pleasure is the aim I seek,
وَمَرُؤَتِكَ حَاجَتِي	WA ROO-YATUKA H'AAJATEE	vision of Thee my need,
وَجَوَارِكَ طَلِبَتِي	WA JIWAARUKA T'ALIBATEE	Thy neighborhood my request,
وَقُرْبُكَ غَايَةُ سُؤْلِي	WA QUR-BUKA GHAYATU SOO-LEE	nearness to Thee the utmost object of my asking.
وَفِي مُنَاجَاةِكَ مَرُوحِي وَمَرَاحِي	WA FEE MUNAJAATIKA RAW- H'EE WA RAAH'ATEE	In whispered prayer to Thee I End my repose and my ease.
وَعِنْدَكَ	WA I'NDAK	With Thee lies
دَوَاءٌ عَلَيَّ	DAWAAA-U I'L-LATEE	the remedy of my illness,
وَشِفَاءٌ غَلَّتِي	WA SHIFAAA-U GHUL-LATEE	the cure for my burning thirst,
وَبَرْدٌ لَوْعَتِي	WA BAR-DU LAW-A'TEE	the coolness of my ardour,
وَكَشْفٌ كُرْبَتِي	WA KASH-FU KUR-BATEE	the removal of my distress.
فَكُنْ	FAKUN	Be
أَنِيسِي فِي وَحْشَتِي	ANEESEE FEE WAH'-SHATEE	my intimate in my loneliness,

وَمُقِيلَ عَثْرَتِي	WA MUQEELA A'TH-RATEE	the releaser of my stumble,
وَغَافِرَ زَلَّتِي	WA GHAAFIRA ZAL-LATEE	the forgiver of my slip,
وَقَابِلَ تَوْبَتِي	WA QAABILA TAW-BATEE	the acceptor of my repentance,
وَمُجِيبَ دَعْوَتِي	WA MUJEEBA DAA'-WATEE	the responder to my supplication,
وَوَلِيَّ عِصْمَتِي	WA WALEE-YA I'S'-MATEE	the patron of preserving me from sin,
وَمُغْنِي فَاقَتِي	WA MUGH-NEEA FAAQATEE	the one who frees me from my neediness
وَلَا تَقْطَعْنِي عَنْكَ	WA LAA TAQ-TAA'-NEE A'NK	Cut me not off from Thee
وَلَا تُبْعِدْنِي مِنْكَ	WA LAA TUB-I'D-NEE MINK	and keep me not far from Thee
يَا نَعِيمِي وَجَنَّتِي	YAA NAE'EMEE WA JAN-NATEE	O my bliss and my garden
وَيَا دُنْيَايَ وَآخِرَتِي	WA YAA DUNYAAYA WA AAKHIRATEE	O my this world and my hereafter
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the mercifull

مناجات

المحبين

—77—

MUNAAJAATUL-
MUH'IB-BEENThe Whispered
Prayer of the
LOVERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ	ILAAHEE MAN D'AAL-LAD'EE D'AAQA H'ALAAWATA	My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee?
مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا	MAH'AB-BATIKA FARAAMA MINKA BADALAA	

وَمَنْ ذَا الَّذِي أَسَّ بِقُرْبِكَ فَأَبْتَعِي
عَنكَ حَوْلًا

WA MAN D'AAL-LAD'EEE
ANISA BIQUR-BIKA FAB-
TAGHAA A'NKA H'WALAA

Who can have become
intimate with Thy nearness,
then sought removal from
Thee?

إِلَهِي فَأَجْعَلْنَا مِمَّنْ

ILAAHEE FAJ-A'L-NAA MIM-
MAN

My God, place us with him
whom Thou hast

أَصْطَفَيْتَهُ لِقُرْبِكَ وَلَايَتِكَ

IS'-TAFAY-TAHOO LIQUR-BIKA
WA WILAAYATIK

chosen for Thy nearness and
Thy friendship,

وَأَخْلَصْتَهُ لَوُدِّكَ وَمَحَبَّتِكَ

WA AKH-LAS'-TAHOO LIWUD-
DIKA WA MAH'AB-BATIK

purified through Thy
affection and Thy love,

وَشَوْقَتَهُ إِلَى لِقَائِكَ

WA SHAW-WAQ-TAHOOO
ILAA LIQAAAA-IK

given yearning for the
meeting with Thee,

وَمَرْضَاتِهِ بِقَضَائِكَ

WA RAZ"-Z'AY-TAHOO
BIQAZ"AAA-IK

made pleased with Thy
decree,

وَمَخَّتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ

WA MANAH'-TAHOO BIN-
NAZ'ARI ILAA WAJ-HIK

granted gazing upon thy
face,

وَحَبُونَهُ بِرِضَاكَ

WA H'ABAW-TAHOO BIRIZ"AAK

shown the favour of Thy
good pleasure,

وَأَعَدَّتَهُ مِنْ هَجْرِكَ وَقِلَاكَ

WA AA'D'-TAHOO MIN HAJ-
RIKA WA QILAAK

given refuge from
separation from Thee and
Thy loathing,

وَبَوَّأْتَهُ مَقْعَدَ الصِّدْقِ فِي جِوَارِكَ

WA BAW-WAA-TAHOO MAQ-
A'DAS'-S'ID-QI FEE JIWAARIK

settled in a sure sitting place
in Thy neighborhood,

وَخَصَّصْتَهُ بِمَعْرِفَتِكَ

WA KHAS'AS'-TAHOO BIMAA'-
RIFATIK

singled out for true
knowledge of Thee,

وَأَهْلَيْتَهُ لِعِبَادَتِكَ

WA AH-HAL-TAHOO
LI'BAADATIK

made worthy for worship of
Thee,

وَهَيَّيْتَ قَلْبَهُ لِإِمْرَادِكَ

WA HAY-YAM-TA QAL-BAHOO
LIIRAADATIK

whose heart Thou hast
captivated with Thy will,

وَأَجْتَبَيْتَهُ لِمُشَاهَدَتِكَ

WA AJ-TABAY-TAHOO
LIMUSHAHADATIK

whom Thou hast picked for
contemplating Thee,

وَأَخْلَيْتَ وَجْهَهُ لَكَ

WA AKH-LAY-TA WAJ-HAHOO
LAK

whose look Thou hast made
empty for Thee,

وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ

WA FAR-RAGH-TA FOO-
AADAHOO LIH'UB-BIK

whose breast Thou hast
freed for Thy love,

وَمَرَّغْبُهُ فِيمَا عِنْدَكَ	WA RAGH-GHAB-TAHOO FEEMAA I'NDAK	whom Thou hast made desirous of what is with Thee,
وَالْهَمَّتُهُ ذِكْرَكَ	WA AL-HAM-TAHOO D'IK-RAK	inspired with Thy remembrance,
وَأَوْزَعْتُهُ شُكْرَكَ	WA AW-ZAA'-TAHOO SHUK- RAK	allotted thanksgiving to Thee,
وَشَغَلْتُهُ بِطَاعَتِكَ	WA SHAGHAL-TAHOO BIT'AAA'TIK	occupied with obeying Thee,
وَصَيَّرْتُهُ مِنْ صَالِحِي بَرِيَّتِكَ	WA S'AY-YAR-TAHOO MIN S'AALIH'EE BAREE-YATIK	turned into one of Thy righteous creatures,
وَاخْتَرْتُهُ لِمُنَاجَاتِكَ	WA AKH-TAR-TAHOO LIMUNAAJAATIK	chosen for whispered prayer to Thee, and
وَقَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَقْطَعُهُ عَنْكَ	WA QAT'AA'-TA A'N-HOO KUL- LA SHAY-EE-YAQ-T'AU'HOO A'NK	from whom Thou hast cut off all things which cut him off from Thee!
اللَّهُمَّ اجْعَلْنَا مِنْ	AL-LAHUM-MA AJ-A'L-NAA MIM-MAN-	O ALLAH, place us among those
دَابُّهُمْ أَلَامُ رِيَّاحٍ إِلَيْكَ وَالْحَيْنُ	DAA-BUHUMULIR-TEEAHHOO ILAY-KA WAL-H'ANEEN	whose habit is rejoicing in Thee and yearning for Thee,
وَدَهْرُهُمُ الزَّفَرَةُ وَالْأَيْنُ	WA DAH-RUHUMUZ-ZAF-RATU WAL-ANEEN	whose time is spent in sighing and moaning!
جَبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ	JIBAAHUHUM SAAJIDATUL- LIA'ZAMATIK	Their foreheads are bowed down before Thy mightiness,
وَعْيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ	WA U'YONUHUM SAAHIRATUN FEE KHID-MATIK	their eyes wakeful in Thy service,
وَدُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ	WA DUMOOU'HUM SAAA- ILATUM-MIN KHASH-YATIK	their tears flowing in dread of Thee,
وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ	WA QULOObUHUM MUTAA'L- LIQATUM-BIMAH'AB-BATIK	their hearts fixed upon Thy love,
وَأَفْدَتُهُمْ مُخْلِعةٌ مِنْ مَهَابَتِكَ	WA AF-IDATUHUM MUN- KHALIA'TUM-MIM- MAHAABATIK	their cores shaken with awe of Thee.

يَا مَنْ أَنْوَارُ قُدْسِهِ لَا بُصَارَ
مُحِبِّهِ مَرَايِقَهُ

YAA MAN ANWAARU QUD-
SIHEE LIAB-S'AARI MUH'IB-
BEEHEE RAAA-IQAH

O He, the lights of whose
holiness induce wonder in
the eyes of His lovers,

وَسُبْحَاتُ وَجْهِهِ لِقُلُوبٍ عَامِرٍ فِيهِ
شَاقِقَةُ

WA SUBUH'AATU WAJ-HIHEE
LIQULOobi A'ARIFEEHEE
SHAAA-IQATUN

the glories of whose face
arouse the longing of the
hearts of His knowers!

يَا مَنْ قُلُوبُ الْمُشْتَاقِينَ

YAA MUNAA QULOObIL-
MUSH-TAAQEEN

O Furthest Wish of the hearts
of the yearners!

وَيَا غَايَةَ آمَالِ الْمُحِبِّينَ

WA YAA GHAAAYATA
AAAMAALIL-MUH'IB-BEEN

O Utmost Limit of the hopes
of the lovers!

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ

AS-ALUKA H'UB-BAK WA H'UB-
BA MAY-YUH'IB-BUK

I ask from Thee love for
Thee, love for those who
love Thee,

وَحُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى
قُرْبِكَ

WA H'UB-BA KUL-LI A'MALEE-
YOOS'ILUNEE ILA QUR-BIK

love for every work which
will join me to Thy nearness,
and

وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِنْ سِوَاكَ

WA AN TAJ-A'LAKA AH'AB-BA
ILAY-YA MIM-MAA SIWAAK

that Thou makest Thyself
more beloved to me than
anything other than Thee

وَأَنْ تَجْعَلَ

WA AN TAJ-A'L

and makest

حُبِّي إِيَّاكَ قَائِدًا إِلَى مَرْضَاكَ

H'UB-BEEE EE-YAAKA QAAA-
IDAN ILAA RIZ"-WAANIK

my love for Thee lead to Thy
good pleasure, and

وَشَوْقِي إِلَيْكَ ذَائِدًا عَنْ عَصِيَاكَ

WA SHAW-QEEE ILAY-KA
D'AAA-IDANA A'N I'S'-YAANIK

my yearning for Thee
protect against disobeying
Thee!

وَأَمْنُ بِنَظَرِ إِلَيْكَ عَلَيَّ

WA AM-NUM-BIN-NAZ'ARI
ILAY-KA A'LAY

Oblige me by allowing me
to gaze upon Thee,

وَأَنْظُرْ بَيْنَ أَلْوَدٍ وَاعْطَفْ إِلَيَّ

WA ANZ'UR BIA'Y-NIL-WUD-DI
WAL-A'T'-FI ILAY

gaze upon me with the eye
of affection and tenderness,

وَلَا تُصْرِفْ عَنِّي وَجْهَكَ

WA LAA TAS'-RIF A'N-NEE
WAJ-HAK

turn not Thy face away from
me, and

وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَ
الْحُظْوَةِ عِنْدَكَ

WAJ-A'L-NEE MIN AH-LIL-IS-
A'ADI WAL-H'UZ'-WATI I'NDAKA

make me one of the people
of happiness with Thee and
favored position!

يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ

YAA MUJEEBU YAAA AR-
H'AMAR-RAAH'IMEEN

O Responder, O Most
Merciful of the merciful!

مناجات

—78—

The Whispered
Prayer of

المتوسِّلِينَ

MUNAAJAATUL-
MUTAWAS-SILEEN

THOSE ASKING
FOR MEDIATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي

ILAAHEE

My God,

لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ
مَرَافِقِكَ

LAY-SA LEE WASEELATUN ILAY-
KA IL-LAA A'WAAT'IFU RAA-
FATIKA

I have no mediation with
Thee but the tender acts of
Thy clemency,

وَلَا لِي ذَمْرِيَّةٌ إِلَيْكَ إِلَّا عَوَافِرُ
مَرْحَمَتِكَ وَشَفَاعَةُ نَبِيِّكَ نَبِيِّ
الرَّحْمَةِ وَمُنْقِذِ أُمَّةٍ مِنَ الْغَمَةِ

WA LAA LEE D'AREEA'TUN
ILAY-KA IL-LAA A'WAARIFU
RAH'-MATIKA WA SHAFAAA'TU
NABEE-YIKA NABEE-YIR-RAH'-
MATI WA MUNQID'IL-UM-MATI
MINAL-GHUM-MAH

nor any way to come to
Thee but the gentle favours
of Thy mercy and the
intercession of Thy Prophet,
the prophet of mercy, who
rescued the community
from confusion.

فَاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غُفْرَانِكَ
وَاصْبِرْهُمَا لِي وَصْلَةً إِلَى الْفَوْزِ
بِرِضْوَانِكَ

FAJ-A'L-HUMAA LEE SABABAN
ILAA NAY-LI GHUF-RAANIK

Make these two my tie to
attaining Thy forgiveness

WA S'AY-YIR-HUMAA LEE WUS'-
LATAN ILAAL-FAW-ZI BIRIZ'-
WAANIKA

and let them take me to
triumph through Thy good
pleasure!

وَقَدْ حَلَّ مَرْجَائِي بِحَرَمِ
كَرَمِكَ

WA QAD H'AL-LA RAJAAA-EE
BIH'ARAMI KARAMIK

My hope has dismounted in
the sacred precinct of Thy
generosity,

وَ حَطَّ طَمَعِي بِفَنَاءِ جُودِكَ

WA H'AT-T'A T'AMAE'E
BIFINAAA-I JOODIKA

my craving has alighted in
the courtyard of Thy
munificence.

فَحَقِّ فِيكَ أَمَلِي

FAH'AQ-QIQ FEEKA AMALEE

So actualize my expectation
from Thee,

وَ أَخْتِمُ بِالْخَيْرِ عَمَلِي

WA AKH-TIM BIL-KHAY-RI
A'MALEE

seal my works with good,
and

وَ أَجْعَلْنِي مِنْ صَفْوِكَ الَّذِينَ

WAJ-A'L-NEE MIN S'AF-
WATIKAL-LAD'EENA

place me among Thy
selected friends, those
whom Thou hast

أَحْلَلْتَهُمْ بِجُودَةِ جَنَّتِكَ

AH'-LAL-TAHUM BUH'-
BOOH'ATA JAN-NATIK

set down in the midst of Thy
Garden, and

وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ

WA BAW-WAA-TAHUM DAARA
KARAAMATIK

settled in the abode of Thy
honor,

وَ أَقْرَمْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ

WA AQ-RAR-TA AA'-YUNAHUM
BIN-NAZ'ARI ILAY-KA YAW-MA
LIQAAA-IKA

whose eyes Thou hast
gladdened by gazing upon
Thee on the day of meeting
Thee, and

يَوْمَ لِقَائِكَ

وَ أَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِي

WA AW-RATH-TAHUM
MANAAZILAS'-S'ID-QI FEE
JAWAARIK

whom Thou hast made heirs
to the sure stations in Thy
neighborhood!

جَوَارِكَ

يَا مَنْ

YAA MAN

O He

لَا يَفِدُ الْوَافِدُونَ عَلَى أَكْرَمِ
مِنْهُ

LAA YAFIDUL-WAAFIDOONA
A'LAAA AK-RAMA MIN-HOO

none more generous than
whom is reached by the
reachers and

وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مِنْهُ

WA LAA YAJIDUL-
QAAS'IDOONA AR-H'AMA
MIN-H

none more merciful than
whom is found by the
aimers!

يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ	YAA KHAY-RA MAN KHALAA BIHEE WAH'EED	O Best of those with whom the lonely are alone,
وَيَا أَعْظَمَ مَنْ أَوَى إِلَيْهِ طَرِيدٌ	WA YAAA AA'-T'AFA MAN AAAWAAA ILAY-HEE T'AREEDUN	O Tenderest of those with whom outcasts seek haven!
إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي	ILAA SAA'TI A'F-WIKA MADAT- TU YADEE	Toward the expanse of Thy pardon have I extended my hand,
وَبِذْنِ كَرَمِكَ أَغْلَقْتُ كَفِّي	WA BID'AY-LI KARAMIKA AA'- LAQ-TU KAF-FEE	upon the skirt of Thy generosity have I fastened my grasp!
فَلَا تُؤْنِسِ الْهِرْمَانَ	FALA TOOLINEEL-H'IR-MAAN	Show me no deprivation
وَلَا تُثَلِّسِ بِالْخَيْبَةِ وَالْخُسْرَانَ	WA LAA TUB-LINEE BIL-KHAY- BATI WAL-KHUS-RAAN	and afflict me not with disappointment and loss!
يَا سَمِيعَ الدُّعَاءِ	YAA SAMEEA'D-DUA'AA-I	O Hearer of supplications!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful!

مناجات

—79—

The Whispered
Prayer of
**THE UTTERLY
POOR**

المفتقرين

MUNAAJAATUL-MUF-
TAQIREEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM In the Name of ALLAH, the All-merciful, the All- compassionate |

إِلَهِي

ILAAHEE My God, nothing will |

كَسْرِي لَا يَجْبُرُهُ إِلَّا لُطْفُكَ وَ

KAS-REE LAA YAJ-BURUHOOO
IL-LAA LUT'-FUK WA mend my fracture but Thy gentleness and loving care, |

حَنَانُكَ

H'ANAANUKA |

وَقَرِّى لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَ
إِحْسَانُكَ

WA FAQ-REE LAA YUGH-
NEEHEEE IL-LAA AT'-FUKA WA
IH'-SAANUK

free me of my poverty but
Thy affection and
beneficence,

وَمَرَوْعَتِي لَا يُسَكِّنُهَا إِلَّا أَمَانُكَ

WA RAW-A'TEE LAA YUSAK-
KINUHAAA IL-LAAA AMAANUK

still my fright but Thy security,

وَذَلَّتِي لَا يُعْزِئُهَا إِلَّا سُلْطَانُكَ

WA D'IL-LATEE LAA YUI'Z-
ZUHAAA IL-LAA SUL-T'ANUK

exalt my abasement but Thy
sovereignty,

وَأُمْنِيَّتِي لَا يُلْغِيْنِيهَا إِلَّا فَضْلُكَ

WA UM-NEEATEE LAA YUBAL-
LIGHUNEEHAAA IL-LAA FAZ'-
LUKA

take me to my hope but Thy
bounty,

وَخَلَّتِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ

WA KHAL-LATEE LAA YASUD-
DUHAAA IL-LAA T'AW-LUKA

remedy my lack but Thy
graciousness,

وَوَحَاجَتِي لَا يَقْضِيهَا غَيْرُكَ

WA H'AAJATEE LAA YAQ-
Z'EEHAA GHAY-RUK

accomplish my need other
than Thou,

وَكَرْبِي لَا يُفْرِجُهُ سِوَى

WA KAR-BEE LAA YUFAR-
RIJUHOO SIWAA RAH'-MATIK

relieve my distress other
than Thy mercy,

مَرْحَمَتِكَ

وَضُرِّي لَا يَكْشِفُهُ غَيْرُ

WA Z'UR-REE LAA YAK-
SHIFUHOO GHAY-RU RAA-
FATIK

remove my injury other than
Thy clemency,

مِرَاقَتِكَ

وَعُلَّتِي لَا يَبْرِدُّهَا إِلَّا وَصْلُكَ

WA GHUL-LATEE LAA YUBAR-
RIDUHAAA IL-LAA WAS'-LUK

cool my burning thirst but
reaching Thee,

وَلَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ

WA LAW-A'TEE LAA YUT'-
FEEHAAA IL-LAA LIQAAAW-UK

quench my ardour but
meeting Thee,

وَشَوْقِي إِلَيْكَ لَا يَبُلِّغُهُ إِلَّا النَّظَرُ

WA SHAW-QEEE ILAY-KA LAA
YABUL-LUHOOO IL-LAAN-
NAZ'ARU ILAA WAJ-HIK

damp my yearning but
gazing upon Thy face,

إِلَى وَجْهِكَ

وَقَرَارِي لَا يَقَرُّ دُونَ دُنُوِي مِنْكَ

WA QARAAREE LAA YAQIR-RU
DOONA DUNOO-WEE MINK

settle my settling place
without closeness to Thee,

وَلَهْفَتِي لَا يَبْرِدُّهَا إِلَّا مَرُوحُكَ

WA LAH-FATEE LAA YARUD-
DUHAAA IL-LAA RAW-H'UK

allay my worry but Thy
repose,

وَسَقَمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ	WA SAQAMEE LA YASH- FEEHEEE IL-LAA T'IB-BUK	cure my illness but Thy medicine,
وَعَمِي لَا يُزِيلُهُ إِلَّا قُرْبُكَ	WA GHAM-MEE LA YU- ZEELUHOOO IL-LAA QUR- BUK	eliminate my grief but Thy nearness,
وَجُرْحِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ	WA JUR-H'EE LA YUB-RI- UHOOO IL-LAA S'AF-H'UK	heal my wound but Thy forgiveness,
وَمَرَيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ	WA RAY-NU QAL-BEE LA YAJ- LOOHOOO IL-LAA A'F-WUK	remove the rust on my heart but Thy pardon,
وَسَوَاسُ صَدْرِي لَا يُزِيحُهُ إِلَّا أَمْرُكَ	WA WAS-WASU S'AD-REE LAA YUZEEH'UHOOO IL-LAAA AM-RUK	banish the confusing thoughts from my breast but Thy command
فَيَا مُنْتَهَى أَمَلِ الْآمِلِينَ	FAYAA MUNTAHAAA AMALIL- AAAMILEENA	O Utmost Hope of the hopers!
وَيَا غَايَةَ سُؤْلِ السَّالِئِينَ	WA YAA GHAAAYATA SOO-LIS- SAAA-ILEEN	O Ultimate Demand of the askers
وَيَا أَقْصَى طَلِبَةِ الْطَالِبِينَ	WA YAAA AQ-S'AA T'IL-BATIT'- TAALIBEEN	O Furthest Request of the requesters!
وَيَا أَعْلَى رَغْبَةِ الرَّاغِبِينَ	WA YAAA AA'-LAA RAGH- BATIR-RAAGHIBEENA	O Highest Desire of the desirers
وَيَا وَلِيَّ الصَّالِحِينَ	WA YAA WALEE-YAS'- S'AALIH'EEN	O Patron of the righteous
وَيَا أَمَانَ الْخَائِفِينَ	WA YAAA AMAANAL-KHAAA- IFEEN	O Security of the fearful
وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ	WA YAA MUJEEBA DAA'- WATIL-MUZ'-T'AR-REEN	O Responder to the supplication of the distressed
وَيَا ذَخَرَ الْمُعْدِمِينَ	WA YAA D'UKH-RAL-MUA'- DAMEEN	O Storehouse of the destitute
وَيَا كَنْزَ الْبَائِسِينَ	WA YAA KANZAL-BAAA-ISEEN	O Treasure of the pitiful
وَيَا غِيَاثَ الْمُسْتَغِيثِينَ	WA YAA GHEEAATHAL-MUS- TAGHEETHEEN	O Help of the help-seekers

وَيَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَ الْمَسَاكِينِ	WA YAA QAAZ"EEA H'AWAAA- IJIL-FUQARAAA-I WAL- MSAAKEEN	O Accomplisher of the needs of the poor and the miserable
وَيَا أَكْرَمَ الْأَكْرَمِينَ	WA YAAA AK-RAMAL-AK- RAMEEN	O Most Generous of the most generous
وَيَا أَرْحَمَ الرَّاحِمِينَ	WA YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful
لَكَ تَخَضُّعِي وَسُؤَالِي	LAKA TAKHAZ"-Z"UE'E WA SOO-AALEE	To Thee is my humble subjection and request,
وَإِلَيْكَ تَضَرُّعِي وَابْتِهَالِي	WA ILAY-KA TAZ"AR-RUE'E WA AB-TIHAALIE	to Thee my pleading and imploring
أَسْأَلُكَ أَنْ	AS-ALUKA AN-	I ask Thee
تُبَيِّلَنِي مِنْ مَرَوِّحِ مَرْضَاكَ	TUNEELANEE MIR-RAW-HEE RIZ"-WAANIK	to let me attain the repose of Thy good pleasure, and
وَتُدَيِّمَ عَلَيَّ نِعَمَ امْتِنَانِكَ	WA TUDEEMA A'LAY-YA NIA'MA AM-TINAANIK	to make constant toward me the favours of Thy kindness
وَهَا أَنَا	WAHAAA ANA	Here am I,
بِبَابِ كَرَمِكَ وَأَقِفُ ⁹	BIBAABI KARAMIKA WAAQIF	standing before the gate of Thy generosity,
وَلِنَفَحَاتِ بَرِّكَ مُعَرِّضُ ⁹	WA LINAFAH'AATI BIR-RIKA MUTAA'R-RIZ"	opening myself up to the breezes of Thy goodness,
وَبِحَبْلِكَ الشَّدِيدِ مُعْتَصِمُ ⁹	WA BIH'AB-LIKASH-SHADEEDI MUA'-TAS'IM	holding fast to Thy strong cord,
وَبِعُرْوَتِكَ الْوُثْقَى مُمْسِكُ ⁹	WA BIU'R-WATIKAL-WUTH-QAA MUTAMAS-SIK	clinging to Thy firm handle!
إِلَهِي أَرْحَمْ عَبْدَكَ الذَّلِيلَ	ILAAHEER-H'AM A'B-DAKAD'- D'ALEEL	My God, have mercy upon Thy lowly slave
ذَا اللَّسَانِ الْكَالِيلِ وَالْعَمَلِ الْقَلِيلِ	D'AAL-LISAANIL-KALEELI WAL- A'MALIL-QALEEL	of silent tongue and few good works,
وَأُثْمِنُ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ	WA AM-NUN A'LAY-HEE BIT'AW-LIKAL-JAZEEL	obligate him through Thy plentiful graciousness,

وَ أَكْفُهُ تَحْتَ ظِلِّكَ الظِّلِيلِ	WA AK-NUF-HOO TAH'-TA Z'IL-LIKAZ'-Z'ALEEL	shelter him under Thy plent's xus shade!
يَا كَرِيمُ يَا جَمِيلُ	YAA KAREEMU YAA JAMEEL	O Generous, O Beautiful,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

مناجات

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The Whispered
Prayer of the
KNOWERS**العارفين**MUNAAJAATUL-
A'ARIFEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
إِلَهِي	ILAAHEE	My God,
قَصُرَتْ أَلْسُنُ عَنْ بُلُوغِ ثَنَائِكَ	QAS'URATIL-AL-SUNU A'M-BULOOGHI THANAAA-IKA	tongues fall short of attaining praise of Thee
كَمَا يَلِيْقُ بِجَلَالِكَ	KAMA YALEEQU BIJALAALIK	proper to Thy majesty,
وَعَجَزَتْ أَعْقُولُ عَنْ إِدْرَاكِ	WA A'JAZATIL-U'QOOLU A'N-ID-RAAKI KUN-HEE JAMAALIK	intellects are incapable of grasping the core of Thy beauty,
كُنْهِ جَمَالِكَ		
وَأَنْحَسَرَتْ أَلْبَصَارُ دُونَ النَّظَرِ	WA AN-H'ASARATIL-AB-S'AARU DOONAN-NAZ'ARI ILAA	eyes fail before gazing upon the glories of Thy face and
إِلَى سُبْحَاتِ وَجْهِكَ	SUBUH'AATI WAJ-HIK	
وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقًا إِلَى	WA LAM TAJ-A'L-LIL-KHAL-QI T'AREEQAN ILAA MAA'-	Thou hast assigned to Thy creatures no way to know
مَعْرِفَتِكَ إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ	RIFATIKA IL-LAA BIL-A'J-ZI A'M-MAA'-RIFATIK	Thee save incapacity to know Thee
إِلَهِي فَاجْعَلْنَا مِنَ الَّذِينَ	ILAAHEE FAJ-A'L-NAA MINAL-LAD'EENA	My God, place us among those

تَرَسَّخَتْ أَشْجَارُ الشَّوْقِ إِلَيْكَ فِي حَدَائِقِ صُدُورِهِمْ	TARAS-SAKHAT ASH-JAARUSH- SHAW-QI ILAY-KA FEE H'ADAAA-IQI S'UDOORIHIM-	within the gardens of the trees of yearning for Thee taken firm root and
وَأَخَذَتْ لَوْعَةً مَحَّتِكَ بِمَجَامِعِ قُلُوبِهِمْ	WA AKHAD'AT LAW-A'TU MAH'AB-BATIKA BIMAJAAMII' QULOObIHIM-	the assemblies of whose hearts seized by the ardour of Thy love!
فَهُمْ إِلَى أَوْكَارِ الْأَفْكَارِ يَأْوُونَ	FAHUM ILAAA AW-KAARIL-AF- KAARI YAA-WOON	They seek shelter in the nests of meditation,
وَفِي مَرِيَاضِ الْقُرْبِ وَ الْمُكَاشَفَةِ يَرْتَعُونَ	WA FEE REEAAZ"IL-QUR-BI WAL-MUKAASHAFATI YAR- TAU'WNA	feed upon the gardens of nearness and disclosure,
وَمِنْ حِيَاضِ الْمَحَبَّةِ بِكَاسِ الْمَلَاظِفَةِ يَكْرَعُونَ	WA MIN H'EEAAZ"IL-MAH'AB- BATI BIKAA-SIL-MULAAT'AFATI YAK-RAU'WN	drink from the pools of love with the cup of gentle favour, and
وَشَرَابِعِ الْمُصَافَاةِ يَرِدُونَ	WA SHARAAA-IA'L- MUS'AAFAATI YARIDOOON	enter into the watering- places of warm affection.
قَدْ كُشِفَ الْغِطَاءُ عَنْ أَبْصَارِهِمْ	QAD KUSHIFAL-GHIT'AAA-U A'N AB-S'AARIHIM	The covering has been lifted from their eyes, ³¹⁸
وَأَنْجَلَتْ ظُلْمَةَ الرَّيْبِ عَنْ عَقَائِدِهِمْ وَضَمَائِرِهِمْ	WA ANJALAT Z'UL-MATUR-RAY- BI A'N A'QAAA-IDIHIM WA Z'AMAAA-IRIHIM-	the darkness of disquiet has been dispelled from their beliefs and their innermost minds,

³¹⁸ Allusion to the clarity of vision that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (50: 22)

وَأَنْتَفَتْ مُخَالَجَةُ الشَّكِّ عَنْ قُلُوبِهِمْ وَسَرَائِرِهِمْ	WA ANTAFAT MUKHAALAJATUSH-SHAK-KI A'N QULOObIHIM WA SARAAA-IRIHIM-	the contention of doubt has been negated from their hearts and their secret thoughts,
وَأَنْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ صُدُورُهُمْ	WA ANSHARAH'AT BITAH'- QEEQIL-MAA'-RIFATI S'UDOORUHUM-	their breasts have expanded through the verification of true knowledge,
وَعَلَتْ لِسْبِقِ السَّعَادَةِ فِي الزَّهَادَةِ هَمَمُهُمْ	WA A'LAT LISAB-QIS-SAA'ADATI FIZ-ZAHAADATI HIMAMUHUM-	their aspirations have ascended through precedent good fortune in renunciation,
وَعَذْبٌ فِي مَعِينِ الْمُعَامَلَةِ شَرِبُهُمْ	WA A'D'UBA FEE MAE'ENIL- MUA'AMALATI SHIR-BUHUM-	their drinking is sweet from the spring of devotion to good works,
وَطَابَ فِي مَجْلِسِ الْأَنْسِ سِرُّهُمْ	WA T'AABA FEE MAJ-LISIL-UNSI SIR-RUHUM-	their secret thoughts are delicious in the sitting-place of intimacy,
وَأَمِنَ فِي مَوْطِنِ الْمَخَافَةِ سِرِّيَّهُمْ	WA AMINA FEE MAW-T'INIL- MAKHAAFATI SIR-BUHUM	their minds are secure in the place of terror,
وَاطْمَأَنَّتْ بِالرَّجُوعِ إِلَى رَبِّ الْأَمْرِ بَابِ أَنْفُسِهِمْ	WA AT'-MAAN-NAT BIR- RUJOOI' ILAA RAB-BIL-AR- BAABI ANFUSUHUM-	their souls are serene through the return to the Lord of lords, ³¹⁹
وَتَيَقَّنَتْ بِالْفَوْزِ وَالْفَلَاحِ أَمْوَاحُهُمْ	WA TAYAQ-QANAT BIL-FAW-ZI WAL-FALAAHEE AR- WAAH'UHUM-	their spirits have reached certitude through triumph and prosperity,
وَقَرَّتْ بِالنَّظَرِ إِلَى مَحْبُوبِهِمْ أَعْيُنُهُمْ	WA QAR-RAT BIN-NAZ'ARI ILAA MAH'-BOOBHIM AA'- YUNUHUM-	their eyes have been gladdened through gazing upon their Beloved,

³¹⁹ Allusion to 29: 28: O soul serene, return to thy Lord, well-pleased, well-pleasing!

وَاسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَنَيْلِ الْمَأْمُولِ قَرَارُهُمْ	WAS-TAQAR-RA BIID-RAAKIS- SOO-LI WA NAY-LIL-MAA- MOOLI QARAARUHUM-	their settling place has been settled through reaching the request and attaining the expectation,
وَمَرَبَحَتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ تِجَارَتُهُمْ	WA RABIH'AT FEE BAY-I'D- DUNYAA BIL-AAAKHIRATI TIJAARATUHUM-	and their commerce has profited through the sale of this world for the next
إِلَهِي	ILAAHEE	My God,
مَا أَلَذَّ خَوَاطِرَ الْإِلَهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ	MAAA ALAD'-D'A KHAWAAT'IRAL-IL-HAAMI BID'IK-RIKA A'LAAL-QULOOB	how agreeable for hearts are the thoughts inspiring Thy remembrance,
وَمَا أَحْلَى الْمَسِيرِ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْغُيُوبِ	WA MAAA AH'-LAAL-MASEERA ILAY-KA BIL-AW-HAAMI FEE MASAALIKIL-GHUYOOB	how sweet traveling to Thee through imagination upon the roads of the unseen worlds,
وَمَا أَطْيَبَ طَعْمَ حُبِّكَ	WA MAAA AT'-YABA T'AA'-MA H'UB-BIK	how pleasant the taste of Thy love,
وَمَا أَغْذَبَ شَرِبَ قُرْبِكَ	WA MAAA AA'-D'ABA SHIR-BA QUR-BIK	how delightful the drink of Thy nearness!
فَاعِذْنَا مِنْ طَرْدِكَ وَإِبْعَادِكَ	FAAI'D'-NA MIN T'AR-DIKA WA IB-A'ADIK	So give us refuge from Thy casting out and Thy sending far, and
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	place us among
أَخْصَ عَامِرِيكَ	AKHAS'-S'I A'ARIFEEK	the most elect of Thy knowers,
وَأَصْلَحَ عِبَادِكَ	WA AS'-LAHEE I'BAADIK	the most righteous of Thy servants,
وَأَصْدَقَ طَائِعِيكَ	WA AS'-DAQI T'AAA-IE'EK	the most truthful of Thy obeyers,
وَأَخْلَصَ عِبَادِكَ	WA AKH-LAS'I U'B-BAADIKA	the most sincere of Thy worshippers!

يَا عَظِيمُ يَا جَلِيلُ	YAA A'Z'EEMU YAA JALEEL	O All-mighty, O Majestic,
يَا كَرِيمُ يَا مُنِيلُ	YAA KAREEMU YAA MUNEEL	O Generous, O Endower!
بِرَحْمَتِكَ وَمِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA WA MAN-NIKA YAAA AR-H'AMAR- RAAH'IMEEN	By Thy mercy and kindness, O Most Merciful of the merciful!

مناجات الذَّاكِرِينَ

—81—

MUNAAJAATUD'-
D'AAKIREEN

The Whispered
Prayer of the
REMEMBERERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
إِلَهِي لَوْلَا أَوْجِبُ مِنْ قَبُولِ أَمْرِكَ لَنَزَهْتُكَ مِنْ ذِكْرِي يَاكَ	ILAAHEE LAW-LAAL-WAAJIBU MIN QABOOL AM-RIKA LANAZ-ZAH-TUKA MIN D'IK- REEE EE-YAAKA	My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee,
عَلَى أَنْ ذِكْرِي لَكَ بِقَدْرِي لَا بِقَدْرِكَ	A'LAAA AN-NA D'IK-REE LAKA BIQAD-REE LAA BIQAD-RIK	for I remember Thee in my measure, not in Thy measure, and
وَمَا عَسَى أَنْ يَبْلُغَ مِقْدَامِي حَتَّى أَجْعَلَ مَحَلًّا لِتَقْدِيسِكَ	WA MAA A'SAAA AY-YAB- LUGHA MIQ-DAAREE H'AT- TAAA AJ-A'LA MAH'AL-LAL- LITAQ-DEESIK	my scope can hardly reach the point where I may be a locus for calling Thee holy!
وَمِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا جَرَيَانُ ذِكْرِكَ عَلَيَّ أَلَسْتِنَا	WA MIN AA'-Z'AMIN-NIA'MI A'LAY-NAA JARAYAANU D'IK-RIKA A'LAAA AL-SINATINAA	Among Thy greatest favours to us is the running of Thy remembrance across our tongues and

وَإِذْنُكَ لَنَا بِدُعَائِكَ وَتَنْزِيهِكَ وَتَسْبِيحِكَ	WA ID'-NUKA LANAA BIDUA'AA-IKA WA TANZEEHIKA WA TAS-BEEH'IK	Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!
إِلَهِي فَالْهِمْنَا ذِكْرَكَ	ILAAHEE FAAL-HIM-NAA D'IK- RAK	My God, inspire with Thy remembrance
فِي الْخَلَاءِ وَالْمَلَأَ	FEEL-KHALAAA-I WAL- MALAAA-	alone and in assemblies,
وَاللَّيْلِ وَالنَّهَارِ	WAL-LAY-LI WAN-NAHAAR	by night and day,
وَالْإِعْلَانِ وَالْإِسْرَارِ	WAL-IA'-LAANI WAL-IS-RAAR	publicly and secretly,
وَفِي السَّرَّاءِ وَالضَّرَّاءِ	WA FIS-SAR-RAAA-I WAZ"- Z"AR-RAAA-I	in prosperity and adversity!
وَأَنْسِنَا بِالذِّكْرِ الْخَفِيِّ	WA AAANIS-NAA BID'-D'IK-RIL- KHAFEE	Make us intimate with silent remembrance,
وَأَسْتَعْمِلْنَا بِالْعَمَلِ الزَّكِيِّ وَالسَّعْيِ الْمَرْضِيِّ	WAS-TAA'-MIL-NAA BIL- A'MALIZ-ZAKEE-YI WAS-SAA'- YIL-MAR-Z"EE	employ us in purified works and effort pleasing to Thee, and
وَجَازِنَا بِالْمِيزَانِ الْوَفِيِّ	WA JAAZINAA BIL-MEEZAANIL- WAFEE	reward us with the full balance!
إِلَهِي	ILAAHEE	My God,
بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ	BIKA HAAMATIL-QULOOBUL- WAALIAH	love-mad hearts are enraptured by Thee,
وَعَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمُبْتَائِنَةُ	WA A'LAA MAA'-RIFATIKA JUMIA'TIL-U'QOOLUL- MUTABAAYINAH	disparate intellects are brought together by knowing Thee, ³²⁰

³²⁰ Allusion to 13: 28: In remembering ALLAH, find serenity the hearts of those who have faith and do righteous deeds.

فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ

FALAA TAT'-MA-IN-NUL-
QULOObU IL-LAA BID'IK-
RAAKA

hearts find no serenity
except in remembering
Thee,

وَلَا تَسْكُنُ الْفُؤُوسُ إِلَّا عِنْدَ

WA LAA TAS-KUNUN-
NUFOOSU IL-LAA I'NDA ROO-
YAAKA

souls End no rest except in
seeing Thee.

رُؤْيَاكَ

أَنْتَ الْمُسَبِّحُ فِي كُلِّ مَكَانٍ

ANTAL-MUSAB-BAHOO FEE
KUL-LI MAKAAAN

Thou art the glorified in
every place,

وَالْمُعْبُودُ فِي كُلِّ زَمَانٍ

WAL-MAA'-BOODU FEE KUL-LI
ZAMAANIN

the worshiped at every time,

وَالْمُجُودُ فِي كُلِّ أَوَانٍ

WAL-MAW-JOODU FEE KUL-LI
AWAAN

the found at every moment,

وَالْمَدْعُوبُ بِكُلِّ لِسَانٍ

WAL-MAD-U'W-WU BIKUL-LI
LISAAN

the called by every tongue,

وَالْمُعَظَّمُ فِي كُلِّ جَانٍ

WAL-MUA'Z'-ZAMU FEE KUL-LI
JANAAN

the magnified in every
heart!

وَأَسْتَغْفِرُكَ

WA AS-TAGH-FIRUK

I pray forgiveness from Thee
for

مِنْ كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ

MIN KUL-LI LAD'-D'ATIM-
BIGHAY-RI D'IK-RIK

every pleasure but
remembering Thee,

وَمِنْ كُلِّ مَرَاحَةٍ بِغَيْرِ أُنْسِكَ

WA MIN KUL-LI RAAH'ATIM-
BIGHAY-RI UNSIK

every ease but intimacy with
Thee,

وَمِنْ كُلِّ سُرُورٍ بِغَيْرِ قُرْبِكَ

WA MIN KUL-LI SUROORIM-
BIGHAY-RI QUR-BIK

every happiness but
nearness to Thee,

وَمِنْ كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ

WA MIN KUL-LI SHUGH-LIM-
BIGHAY-RI T'AAA'TIK

every occupation but
obeying Thee!

إِلَهِي أَنْتَ قُلْتَ وَقَوْلُكَ الْحَقُّ:

ILAAHEEE ANTA QUL-TA WA
QAW-LUKAL-H'AAQ-QU:

My God, Thou hast
said—and Thy word is true—

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا﴾

اللَّهُ ذِكْرًا كَثِيرًا وَسَبْحُوهُ

بُكْرَةً وَأَصِيلًا﴾

وَقُلْتَ وَقَوْلِكَ الْحَقُّ: ﴿

فَاذْكُرُونِي أَذْكُرْكُمْ﴾

فَأَمَرْنَا بِذِكْرِكَ وَوَعَدْنَا عَلَيْكَ

أَنْ تَذْكُرَنَا تَشْرِيفًا لَنَا وَتَفْخِيمًا

وَأَعْظَامًا

وَهَا نَحْنُ ذَاكِرُوكَ كَمَا

أَمَرْنَا

فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا

يَا ذَاكِرَ الذَّاكِرِينَ

وَيَا أَرْحَمَ الرَّاحِمِينَ

(YAAA AY-YUHAAL-LAD'EENA
AAAMANOOD'-KUROOL-
LAAHA D'IK-RANA
KATHEERAW-WA SAB-
BIH'OOHOO BUK-RATAW-WA
AS'EELA)

WA QUL-TA WA QAW-LUKAL-
H'AQ

(FAD'-KUROONEEE AD'-KUR-
KUM)

FAAMAR-TANAA BID'IK-RIKA
WA WAAT-TANA A'LAY-HEEE
AN TAD'-KURANA TASH-
REEFAL-LANAA WATAF-
KHEEMAW-WA IA'-ZAAMAA

WAHAA NAH'-NU
D'AAKIROOKA KAMAAA
AMAR-TANAA

FA ANJIZ LANAA MAA WAAT-
TANAA

YAA D'AAKIRAD'-D'AAKIREEN

WA YAAA AR-H'AMAR-
RAAH'IMEEN

(O you who have faith,
remember ALLAH with much
remembrance and glorify
Him at dasan and in the
evening!)³²¹

Thou hast said—and Thy
word is true—

Remember Me, and I will
remember you!

Thou hast commanded us to
remember Thee,³²² and
promised us that Thou wilt
remember us thereby, in
order to ennoble, respect,
and honor us.

Here we are, remembering
Thee as Thou hast
commanded us!

So accomplish what Thou
hast promised,

O Rememberer of the
rememberers!

O Most Merciful of the
mercifull

مناجات

المعتصمين

—82—

MUNAAJAATUL-MUA'-
TAS'IMEEN

The Whispered
Prayer of those who

HOLD FAST

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
اللَّهُمَّ يَا مَلَاذَ الْلَايِذِينَ	AL-LAHUM-MA YAA MALAAD'AL-LAAA-ID'EEN	O ALLAH, O Shelter of the shelter-seekers!
وَيَا مَعَاذَ الْعَايِذِينَ	WA YAA MAA'AD'AL-A'AA- ID'EENA	O Refuge of the refuge- seekers!
وَيَا مُنْجِيَ الْهَالِكِينَ	WA YAA MUNJEEAL- HAALIKEEN	O Deliverer of the perishing!
وَيَا عَاصِمَ الْبَاسِيسِ	WA YAA A'AS'IMAL-BAAA- ISEEN	O Preserver of the pitifull
وَيَا مُرَاحِمَ الْمَسَاكِينِ	WA YAA RAAH'IMAL- MASAAKEEN	O Merciful toward the miserable!
وَيَا مُجِيبَ الْمُضْطَرِّينَ	WA YAA MUJEEBAL-MUZ"-TAR- REEN	O Responder to the distressed!
وَيَا كَثْرَ الْمُتَقَرِّبِينَ	WA YAA KANZAL-MUF- TAQIREEN	O Treasure of the utterly poor
وَيَا جَابِرَ الْمُنْكَسِرِينَ	WA YAA JAABIRAL- MUNKASIREEN	O Mender of the broken!
وَيَا مَأْوَى الْمُنْقَطِعِينَ	WA YAA MAA-WAAL- MUNQAT'IE'EN	O Haven of the cut off!
وَيَا نَاصِرَ الْمُسْتَضْعِفِينَ	WA YAA NAAS'IRAL-MUS-TAZ"- A'FEEN	O Helper of the abased!
وَيَا مُجِيرَ الْخَائِفِينَ	WA YAA MUJEERAL-KHAAA- IFEEN	O Granter of sanctuary to the fearfull
وَيَا مُنِيبَ الْمَكْرُوبِينَ	WA YAA MUGHEETHAL-MAK- ROOBEEN	O Aider of the troubled!
وَيَا حِصْنَ الْأَلَاجِينِ	WA YAA H'IS'-NAL-LAAJEEN	O Fortress of the refugees!
إِنْ لَمْ أَعُذْ بِغَيْرِكَ فَبِمَنْ أَعُودُ!	IL-LAM AU'D' BII'Z-ZATIKA FABIMAN AU'WD'	If I seek not refuge in Thy might, in whom shall I seek refuge?

وَإِنْ لَمْ أَلْذُ بِقُدْرَتِكَ فَبِمَنْ أَلُودُ!
WA IL-LAM ALUD' BIQUD-
RATIKA FABIMAN ALOOD'

If I seek not shelter in Thy
power, in whom shall I seek
shelter?

وَقَدْ أَلْجَأْتَنِي الذُّنُوبُ إِلَى التَّشَبُّثِ
بِأَذْيَالِ عَفْوِكَ
WA QAD AL-JAAT-NEED'-
D'UNOOBU ILAAT-TASHAB-
BUTHI BID'-YAALI A'F-WIK

Sins have made me seek
asylum in laying hold on the
skirts of Thy pardon,

وَأَخَوَجَّنِي الْخَطَايَا إِلَى اسْتِفْتَاَحِ
أَبْوَابِ صَفْحِكَ
WA AH'-WAJAT-NEEL-
KHAT'AAAYAAA ILAA AS-TIF-
TAAHEE AB-WAABI S'AF-H'IK

offenses have compelled
me to beg the opening of
the doors of Thy forgiveness,

وَدَعَنْتَنِي الْإِسَاءَةُ إِلَى الْإِنَاخَةِ
بِفَنَاءِ عِزِّكَ
WA DAAT-NEEL-ISAAA-ATU
ILAAL-INAAXATI BIFINAAA-I
I'Z-ZIK

evil doing has summoned
me to dismount in the
courtyard of Thy might,

وَحَمَلْتَنِي الْمَخَافَةُ مِنْ تَقَمُّكِ عَلَيَّ
أَتَمَسُّكَ بِعُرْوَةِ عَطْفِكَ
WA H'AMALAT-NEEL-
MAKHAAFATU MIN-
NAQIMATIKA A'LAAT-TAMAS-
SUKI BIU'R-WATI A'T-FIK

fear of Thy vengeance has
prompted me to cling to the
handhold of Thy tenderness!

وَمَا أَحَقُّ مَنْ اغْتَصَمَ بِحَبْلِكَ أَنْ
يُخَذَلَ
WA MAAA AH'AQ-QU MANI
AA'-TAS'AMA BIH'AB-LIKA AY-
YUKH-D'AL

It is not right for him who
holds fast to Thy cord to be
abandoned,

وَلَا يَلِيقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ
يُسَلَّمَ أَوْ يُهْمَلَ
WA LAA YALEEQU BIMANI AS-
TAJAARA BII'Z-ZIKA AY-YUS-
LAMA AW YUH-MAL

nor proper for him who
seeks the sanctuary of Thy
might to be surrendered or
disregarded.

إِلَهِي فَلَا تُخَلِّنا مِنْ حِمَايِكَ
ILAAHEE FALAA TUKH-LINAA
MIN H'IMAAYATIK

My God, empty us not of Thy
defending,

وَلَا تُعْرِنا مِنْ مِرْعَايِكَ
WA LAA TUA'-RINAA MIR-
RIA'AYATIK

strip us not of Thy guarding,
and

وَذُدْنَا عَنْ مَوَارِدِ الْهَلَاكِه
WA D'UD-NAA A'M-
MAWAARIDIL-HALAKAH

protect us from the roads of
destruction,

فَإِنَّا بِعَيْنِكَ وَفِي كَفِّكَ وَلَكَ
FA IN-NAA BIA'Y-NIKA WA FEE
KANAFIKA WA LAK

for we are in Thy eye and
under Thy wing!

أَسْأَلُكَ بِأَهْلِ خَاصَّتِكَ مِنْ
مَلَائِكَتِكَ وَالصَّالِحِينَ مِنْ
بَرِيَّتِكَ أَنْ تَجْعَلَ عَلَيْنَا وَاقِيَةً

تُنَجِّنَا مِنَ الْهَلَكَاتِ

وَتُجَنِّبَنَا مِنَ الْآفَاتِ

وَتُكِنُّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ

وَأَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ

وَأَنْ تَغْشَى وَجُوهَنَا بِأَنْوَارِ مَحَنِّكَ

وَأَنْ تُؤْوِيَنَا إِلَى شَدِيدِ رُكْنِكَ

وَأَنْ تَحْوِيَنَا فِي أَكْنَافِ عِصْمِكَ

بِرَأْفَتِكَ وَرَحْمَتِكَ

يَا أَرْحَمَ الرَّاحِمِينَ

AS-ALUKA BIH-LI KHAAAS'-
S'ATIKA MIIM-MALAAA-IKATIKA
WAS'-S'AALIH'EENA MIIM-
BAREE-YATIKA AN TAJ-A'LA
A'LAY-NAA WAAQEEAH

TUNJEENAA MINAL-HALAKAT

WA TUJAN-NIBUNAA MINAL-
AAFAAT

WA TUKIN-NUNAA MIN
DAWAAHEEL-MUS'EEBAAT

WA AN TUNZILA A'LAY-NAA
MIN SAKEENATIK

WA AN TUGHASH-SHEEA
WUJOOHANAA BINWAARI
MAH'AB-BATIK

WA AN TOO-WIYANAAA ILAA
SHADEEDI RUK-NIK

WA AN TAH'-WIYANAA FEE
AK-NAAFI I'S'-MATIK

BIRAA-FATIKA WA RAH'-
MATIKA

YAAA AR-H'AMAR-
RAAH'IMEEN

I ask Thee by those whom
Thou hast singled out, Thy
angels and the righteous
among Thy creatures, to
assign over us a protector
through which Thou wilt

deliver us from destructions,

turn aside from us blights,
and

hide us from the striking of
great afflictions,

to send down upon us some
of Thy tranquility,

to wrap our faces in the
lights of love for Thee,

to give us haven in Thy
strong pillar, ³²³ and

to gather us under the wings
of Thy preservation!

By Thy clemency and Thy
mercy, I

O Most Merciful of the
merciful

مناجات

الزَّاهِدِينَ

—83—

MUNAAJAATUZ-
ZAAHIDEEN

The Whispered
Prayer of the
ABSTAINERS

³²³ Allusion to the words of Lot in 11: 80: Would that I had power against you, or might take shelter in a strong pillar!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي أَسْكَنْتَنَا دَارًا

ILAAHEEE AS-KANTANAA

My God, Thou hast settled us
In an abode which has

حَفَرَتْ لَنَا حُفَرًا مَكْرَهَا

DAARANA H'AFARAT LANAA
H'UFARA MAK-RIHAA

dug for us pits of deception,
and

وَعَلَقَتْنَا بِأَيْدِي الْمَنَايَا فِي حَبَائِلِ
غَدَرِهَا

WA A'L-LAQ-TANAA BIY-DEEL-
MANAAYAA FEE H'ABAAA-ILI
GHAD-RIHAA

Thou hast fastened us by the
hands of death in the snares of
of that abode's treachery!

فَإِلَيْكَ نَلْتَجِي مِنْ مَّكَائِدِ خُدْعِهَا

FAALAY-KA NAL-TAJI-U MIM-
MAKAAA-IDI KHUDAI'HAA

In Thee we seek asylum from
the tricks of its guile,

وَبِكَ نَتَّصِمُ مِنْ آغَاثِهَا

WA BIKAA NAA'-TAS'IMU
MINALIGH-TIRAAR

and to Thee we hold fast,
lest we be deluded by the
glitter of its ornaments! It

بِزَخَارِفِ زِينَتِهَا فَإِنَّهَا

BIZAKHAARIFI ZEENATIHA FA
IN-NAHA

destroys its pursuers and

الْمُلُوكَةَ طَلَبَهَا

AL-MUH-LIKATU TUL-
LAABAHAA

ruins its settlers,

الْمُتْلِفَةُ حَلَّالَهَا

AL-MUT-LIFATU H'UL-
LAALAHAA

it is stuffed with blights and

الْمُخْشَوَةُ بِالْآفَاتِ

AL-MAH'-SHOO-WATU BIL-
AAFAATI

loaded with calamities.

الْمُشْحُونَةُ بِالنَّكَاتِ

AL-MASH-H'OONATU BIN-
NAKABAAT

My God, induce us to
renounce it and

إِلَهِي فَزِدْنَا فِيهَا

ILAAHEE FAZAH-HID-NA
FEEHAA

keep us safe from it by Thy
giving success and Thy
preservation from sin.

وَسَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَعِصْمِكَ

WA SAL-LIM-NAA MIN-HAA
BITAW-FEEQIKA WA I'S'-
MATIKA

Strip from us the robes of
opposing Thee,

وَأَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ

WA ANZAA' A'N-NAA
JALAAEBEEBA MUKHAALAFATIK

attend to our affairs through
Thy good sufficiency,

وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ

WA TAWAL-LA UMOORANAA
BIH'US-NI KIFAAYATIKA

وَأَوْفِرْ مَزِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ

WA AW-FIR MAZEEDANAA
MIN SAA'TI RAH'-MATIKA

amplify our increase from
the boundless plenty of Thy
mercy,

وَأَجْمِلْ صَلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ

WA AJ-MIL S'ILAATINAA MIN
FAY-Z'I MAWAAHIBIK

be liberal in our gifts from
the overflow of Thy grants,

وَاعْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ

WAGH-RIS FEEE AF-
IDATINAAA ASH-JAARA
MAH'AB-BATIK

plant in our hearts the trees
of Thy love,

مَحَبَّتِكَ

وَأَتِمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ

WA AT-MIM LANAAA
ANWAARA MAA'-RIFATIK

complete for us the lights of
Thy knowledge,

وَأَذِقْنَا حَلَاوَةَ عَفْوِكَ وَلَذَّةَ مَغْفِرَتِكَ

WA AD'IQ-NAA H'ALAAWATA
A'F-WIKA WA LAD'-D'ATA
MAGH-FIRATIK

give us to taste the
sweetness of Thy pardon
and the pleasure of Thy
forgiveness,

وَأَقْرِمْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ

WA AQ-RIR AA'-YUNANAA
YAW-MA LIQAAA-IKA BIROO-
YATIK

gladden our eyes on the
day of meeting Thee with
the vision of Thee,

وَأَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا

WA AKH-RIJ H'UB-BAD-
DUNYAA MIN QULOOBINAA

dislodge the love of this
world from our spirits,

كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ

KAMA FAA'L-TA BIS'-
S'AALIH'EENA MIN S'AF-
WATIKA WAL-AB-RAARI MIN
KHAAAS'-S'ATIK

just as Thou hast done for
the righteous, Thy selected
friends, and for the pious,
those whom Thou hast
singled out!

وَالْأَبْرَارَ مِنْ خَاصَّتِكَ

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful,

يَا أَكْرَمَ الْكَرَمِينَ

WA YAAA AK-RAMAL-AK-
RAMEEN

O Most Generous of the
most generous!

Appendix

THE TREATISE ON RIGHTS (RIS'ALAAAT AL-HUQOOQ)

ZAYNUL-A'ABIDEEN A'LI BIN AL-HUSAYN

Introduction

Imam

ZAYN AL-A'BIDEEN's 'Treatise on Rights' is the only work attributed to him other than supplications or relatively short sayings and letters. The fact that it was a written document from the first may support the suggestion that at least some of the supplications were originally written compositions.

The 'Treatise on Rights' elaborates on a well-known saying of the Prophet, which has been transmitted in a rather large number of versions, no doubt because he repeated it in many different contexts. A typical version can be rendered as follows: 'Surely your Lord has a right against you, your self has a right against you, and your wife has a right against you'. Other versions of the HADEETH add guest, body, eye, and friend to those who have rights. In some of the versions, another clause is added: 'So give to everyone who possesses a right (KULLI D'I HAQQ) his right'.¹ Another HADEETH tells us that 'ALLAH has given to everyone who possesses a right his right'.²

SHEEA'H sources provide many relevant HADEETHs. For example, the Prophet said:

*ALLAH has made seven rights incumbent upon the person of faith (AL-MUMIN) toward the person of faith: To respect him in his person, love him in his breast, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.*³

ZAYN AL-A'BIDEEN's 'Treatise on Rights' seems to have been written at the request of a disciple, since, in one of its two versions, it is prefaced by the words 'This is the treatise of A'LI BIN AL-HUSAYN to one of his companions.' In it the IMAM explains in more or less exhaustive fashion what is meant by 'everyone who possesses a right' as mentioned in the above HADEETH. Throughout he provides specific examples, basing himself upon the QURAN, the SUNNA, and the actions and sayings of the earlier IMAMs.

Though in the present context the word (HAQQ) translates best as 'right', it has a number of closely related meanings which should be kept in mind, such as suitability, justice, truth, reality, correctness, properness, appropriateness, necessity, incumbency, obligation, due, and duty. A glance at the 'Treatise on Rights' will quickly show that the word 'rights' might better have been translated as duties, obligations, or responsibilities, since the treatise is not directly concerned with the rights of the individual, but rather with the rights of others which the

¹ BUKHARI, Swam 51 Cf. WENSINCK, Concordance, 1,487, under INNA ALAYKA HAQQAN

² ABU DAWOOD, WAS'AYA 6, BUYU 88; TIRMID'I, WAS'AYA 5; BIN MAJJA, WAS'AYA 6, etc.

³ SHAYKH AS-SADOOQ, AL-KHISAL 11, 6; and AL-AMALI, p. 20 (quoted in BIH'AR, LXXI, 222) For another relevant HADEETH, see BIH'AR, LXXI.

individual must observe. Nevertheless, I think it is important to preserve the term 'rights', if only to show that in considering human rights primarily in terms of responsibilities, Islam diverges profoundly from most modern Western views, though it has deep kinships with other religious traditions of East and West.

Islam views the individual in his total context, which means that it considers first his relationship with ALLAH, then his relationship with ALLAH's creatures. What is important for the individual in his relationship with ALLAH is that he attain to salvation, or in other words, that he follow ALLAH's guidance, which is based upon mercy and directed toward his own best interest, in short, Islam devalues the individual's perspective, since human beings on their own can see no further than their immediate interests during life. But this devaluation of individualism is not a devaluation of the individual; on the contrary, it raises him to the ultimate pinnacle of importance, since everything is directed toward his happiness in the next world, Islam merely recognizes the ignorance of human beings and their inability to perceive their own ultimate good without divine guidance. Then it sets about to undermine and destroy individual ignorance, a process which involves deflating the ego and eliminating all self-centered desires. As a result, the human self or soul (NAFS) has few 'rights', but many duties and responsibilities. Or rather, the soul has only one true right—the right to salvation.

The individual's right to salvation follows naturally upon ALLAH's right, which is to be worshiped without any partner (i. e., TAWH'EED). The way to salvation is to obey ALLAH, and hence it is the soul's right to be employed in obedience toward Him. By His very nature—since 'His mercy precedes His wrath'—ALLAH displays compassion and guidance, and through obedience the servant opens himself up to the full range of this compassion. In other words, partaking of ALLAH's mercy and compassion depends upon following His guidance, and following His guidance means following the SHAREE'AH as revealed through the QURAN and the SUNNA. Hence the IMAM speaks of 'being employed in obedience' as the self's key right, since only that can bring about its deliverances.

As soon as this wide context for attaining to the right of the self is envisaged, dozens of duties become obligatory upon the individual. The IMAM makes clear that the primary duties are toward the various organs and activities of the self, since these determine man's relationship to ALLAH. The organs have 'rights' because they share in the individual's destiny; the 'resurrection of the body' is taken for granted (Cf. Supplication 31. 22). Activities have rights because they shape the destiny of the soul, and other human beings have rights because they form the context within which activity occurs. Human actions can only be correct if the rights of all of ALLAH's creatures are observed. This, in short, is the theme of the 'Treatise on rights', a theme which is reinforced by many of the supplications of the S'AH'E'EEFA, number 14 being a prime example.

The treatise has been transmitted in two versions, one in AL-KHISAL and AL-AMAALI, both by SHAYKH AS-SADOOQ (d. 381/991), and the other in TUH'AF AL-U'QUL by his contemporary BIN SHU'BA. Perhaps one half of the text of the two versions is identical, but BIN SHU'BA's version adds a good deal of material that shows it to be a later recension, perhaps by the IMAM himself, or more likely by a later author

trying to clarify the meaning. The translation follows the earlier version, with a minor addition from the second version which seems to be demanded by the context.⁴

⁴ Both versions are provided in BIH'AR, LXXI, 2-21 (where they have been collated against the printed versions in AL-KHISAL and TUHAF AL-U'QUL. A far less satisfactory edition, with a number of errors and with a mixing of the two texts so that neither is complete nor clearly separated from the other, is given by AL-AMEEN in A'YAN AS-SHEEA'H, v, 215-30.

TEXT

INTRODUCTION

KNOW—ALLAH have mercy upon you—that ALLAH has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you resides, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

The greatest of ALLAH's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights.

Then those which He has made incumbent upon you in yourself, from your crown to your foot, in keeping with the diversity of your organs, He has given

- > *your tongue a right against you,*
- > *your hearing a right against you,*
- > *your sight a right against you,*
- > *your hand a right against you,*
- > *your leg a right against you,*
- > *your stomach a right against you,*
- > *and your private part a right against you. These are the seven organs through which acts (AFA'AL) take place,*

Then He gave your acts rights against you: He gave

- > *your ritual prayer a right against you,*
- > *your fasting a right against you,*
- > *your charity a right against you,*
- > *your offering a right against you, and your acts a right against you.*

Then these rights extend out from you to others who have rights against you, The most incumbent of them against you are the right toward your leaders (A-IMMA), then the rights toward your subjects (RAHIM), then the rights toward your womb [relatives] (RAHIM).

From these rights branch out other rights:

The rights of your leaders are three: The most Incumbent upon you is the right

- > *the right of him who trains you through authority, then*
- > *the right of him who trains you through knowledge, then*

> the right of him who trains you through property.

The rights of your subjects are three: The most incumbent upon you is

> the right of those who are your subjects through authority, then

> the right of those who are your subjects through knowledge—for the man of ignorance is the subject of the man of Knowledge —then,

> the right of those who are your subjects through property, such as

> wives and

> what is owned by the right hand.

The rights of your womb relatives are many, they are connected to you in the measure of the connection of the womb relationship, The most incumbent upon you is

> the right of your mother, then

> the right of your father, then

> the right of your child, then

> the right of your brother, then the next nearest, then the next nearest — the most worthy, then the next most worthy.

Then there is

> the right of your master who favors you by freeing you from slavery then

> the right of the slave whose favors reach you [by the fact that you free him], then

> the right of him who does a kindly act toward you, then

> the right of the MUEZZIN who calls you to the ritual prayer, then

> the right of the IMAM who leads the prayer, then

> the right of your sitting companion, then

> the right of your neighbor, then

> the right of your companion, then

> the right of your partner, then

> the right of your property, then

> the right of him who has a debt he must pay back to you, then

> the right of him to whom you owe a debt, then

> the right of your associate, then

> the right of your adversary who has a claim against you, then

> the right of your adversary against whom you have a claim, then

> the right of him who asks you for advice, then

> the right of him whom you ask for advice, then

- > *the right of him who asks your counsel, then*
- > *the right of him who counsels you, then*
- > *the right of him who is older than you, then*
- > *the right of him who is younger than you, then*
- > *the right of him who ask from you, then*
- > *the right of him from whom you ask, then*
- > *the right of him who make you happy through word or deed), intentionally or unintentionally, then*
- > *the right of him who does something evil to you through word or deed,*⁵
- > *the right of the people of your creed, then*
- > *the right of the people under your protection, then*
- > *all rights in the measure of the causes of the states and the occurrence of events.*

Therefore happy is he whom ALLAH aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction.

RIGHTS OF ALLAH AGAINST ONESELF

- 1> The greatest right of ALLAH against you is that you worship Him without associating anything with Him. Then you do that with sincerity (IKHLAS), He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.
- 2> The right of your self (NAFS) against you is that you employ it in obeying ALLAH; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from ALLAH in all that.
- 3> The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.
- 4> The right of hearing is to keep it pure from listening to backbiting (GHIBA) and listening to that to which it is unlawful to listen.
- 5> The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything.⁶

⁵ This phrase, seemingly demanded by the explanation below, is added from the other version of the treatise.

6> The right of your hand is that you stretch it not toward that which is unlawful to you,

7> The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (AS'-S'IRAT [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire,

8> The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill.

9> The right of your Private part (FARAJ) is that you protect it from fornication and guard it against being looked upon.

RIGHTS OF ACTS

10> The right of your ritual prayer (S'ALAAT) is that you know that it is an arrival before ALLAH and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

11> The right of the HAJ is that you know it is an arrival before your Lord and a flight to Him from your sins, through it your repentance is accepted and you perform an obligation made incumbent upon you by ALLAH.

12> The right of fasting is that you know it is a veil which ALLAH has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire, if you abandon the fast, you will have torn ALLAH's protective covering away from yourself.

13> The right of charity (S'ADAQA) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses, if you deposit it in secrets you will be more confident of it than if you deposit it in public.⁷ You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world.

⁶ Allusion 10 59: 2 Therefore take heed, you who have eyes!

⁷ It is related in most of the sources concerning ZAYN AL-'ABIDEEN that people considered him stingy during his lifetime. But at his death, provisions which used to be delivered at the doorsteps of many of the poor of MADEENA by a man with a covered face suddenly stopped appearing, and people realized that he had been giving alms in secret. Cf. MADELUNG, "ALI BIN AL-HUSAYN", p. 850.

14> The right of the offering (HADY)⁸ is that through it you desire ALLAH and you not desire His creation; through it you desire only the exposure of your soul to ALLAH's mercy and the deliverance of your spirit on the day you encounter Him,

RIGHTS OF LEADERS

15> The right of the possessor of authority (SULTAN) is that you know that ALLAH has made you a trial (FITNA) for him. ALLAH is testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into destructions⁹ and become his partner in his sin when he brings evil down upon you.¹⁰

16> The right of the one who trains you through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him, You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him, if anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, ALLAH's angels will give witness for you that you went straight to him and learned his knowledge for ALLAH's sake, not for the sake of the people.

17> The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease ALLAH, for there can be no obedience to a creature when it is disobedience to ALLAH.

RIGHTS OF SUBJECTS

18> The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them, You should forgive them their ignorance and not hurry them to punishment and you should thank ALLAH for the power over them which He has given to you.

19> The right of your subjects through knowledge is that you should know that ALLAH made you a Caretaker over them only through the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then ALLAH will

⁸ i.e., the animal sacrificed during the HAJ

⁹ Allusion to 2: 195 Cast not yourselves by your own hands into destruction.

¹⁰ IMAM ZAYN AL-A'BIDEEN's attitude of respect toward the Umayyad rulers was clearly based upon this principle.

Increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be ALLAH's right to deprive you of knowledge and its splendor and to make you fall from your place in people's hearts.

20> The right of your wife (ZAWJA) is that you know that ALLAH has made her a repose and a comfort for you, you should know that she is ALLAH's favor toward you, so you should honor her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (ASEER) whom you feed and clothe. If she is ignorant, you should pardon her.

21> The right of your slave (MAMLUK) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; ALLAH made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, ALLAH gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as ALLAH has acted well toward you. If you dislike him, replace him, but do not torment a creature of ALLAH. And there is no strength save in ALLAH.¹¹

RIGHTS OF WOMB RELATIVES

22> The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold,

¹¹ At this Period in Islamic history slavery was still common because of wars it the frontiers (slaves were invariably captured in battle; Cf. Supplication 27, 'For the People of the Frontiers'). The sources indicate that the IMAM often had slaves, most Likely because People gave them to him as part of their alms (the family of the Prophet being entitled to these) and also because he used to purchase them in order to free them. It is said that he would never beat his slaves, but rather write down their misdeeds. Then, at the end of the month of RAMAZ' AAN, he would call them together and list their misdeeds, asking them to pray to ALLAH to forgive him, just as he had forgiven them. Then he would free them with generous gifts. If he owned a slave at the beginning or middle of the year, he would free him on the eve of the Feast of Fast-breaking and then buy another slave. (A'YAN AS-SHEEA'H, IV, 193-4). Once the IMAM called his slave twice, but he did not respond. When he answered the third time, he said: 'Did you not hear my voice?' The slave answered: 'Yes, I did.' The IMAM asked: 'Then why did you not answer me?' He replied: 'Because I am safe from you.' The IMAM said: 'Praise belongs to ALLAH, who made my slave Safe from me!' (A'YAN AS-SHEEA'H, IV, 200; BIH'AR, XLVI, 56). Once a slavegirl poured water for the IMAM while he was making the ablution for prayer. Suddenly the pot dropped from her hand and struck him in the face, cutting him. He turned toward her and the slavegirl said: 'ALLAH says: "Those who restrain their rage." He said: 'I have restrained my rage,' She said: "And pardon the people." He said: 'ALLAH has pardoned you.' She said: 'And ALLAH loves the good-doers (3: 14).' He said: 'You are a free woman.' (BIH'AR, XLVI, 68; CF: 96).

all in order that you might belong to her. You will not be able to show her gratitude, unless through ALLAH's help and giving success.¹²

23> The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise ALLAH and thank Him in that measure. And there is no strength save in ALLAH.

24> The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (HUSN AL-ADAB), pointing him in the direction of his Lord, helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evildoing.

25> The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey ALLAH, nor as equipment with which to wrong ALLAH's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys ALLAH, well and good, but if not, you should honor ALLAH more than him. And, there is no strength save in ALLAH.

RIGHTS OF OTHERS

26> The right of your master (MAWLAA) who has favored you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of ALLAH's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you. And there is no strength save in ALLAH.

27> The right of the slave (MAMLUK) whom you have favored [by freeing him] is that you know that ALLAH has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him—if he does not have any maternal relatives—as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

¹² Cf. the well known HADEETH in which the prophet replied to a Companion who asked him toward whom he should show familial devotion (BIRR) 'He answered: "Your mother." He was asked: "Then to whom?" He replied: "Your mother." Again he was asked: "Then to whom?" He replied: "Your mother." Once again he was asked: "Then to whom?" He replied: "Your father, then to the next nearest, then to the next nearest" (TIRMID'I, BIRR 1; ABU DAWOOD ADAB 120; BIN MAJJA, ADAB 1; AHMAD V, 3 & 5).

28> The right of him who does a kindly act (D'UL-MAROOF) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and ALLAH. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.

29> The right of the MUEZZIN is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what ALLAH has made obligatory upon you. So thank him for that just as you thank one who does good to you.

30> The right of your IMAM in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before ALLAH. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.

31> The right of your sitting companion (JALEES) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.

32> The right of your neighbor (JAAR) is that you guard him when he is absent, honor him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is no strength save in ALLAH.

33> The right of the companion (SAAH'IB) is that you act as his companion with bounty and in fairness. You honor him as he honors you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in ALLAH.

34> The right of the partner (SHAREEK) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for ALLAH's hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in ALLAH.

35> The right of your property (MAAL) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above

yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in ALLAH.

36> The right of him to whom you owe a debt is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness,

37> The right of the associate is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear ALLAH in his affair.

38> The right of the adversary (KHAS'M) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in ALLAH.¹³

39> The right of the adversary (KHAS'M) against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear ALLAH, repent to Him, and abandon your claim.

40> The right of him who asks you for advice is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.

41> The right of him whom you ask for advice is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise ALLAH.

42> The right of him who asks your counsel is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

43> The right of your counselor is that you act gently toward him and give ear to him. If he presents you with the right course, you praise ALLAH, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in ALLAH.

44> The right of him who is older than you (KABEER) is that you show reverence toward him because of his age and you honor him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in

¹³ ZAYN AL-'ABIDEEN's personal qualities of forbearance and pardon are often cited in the sources. Once a man cursed him to his face, but he ignored that man. Then the man shouted 'I mean you' The IMAM replied: 'And from you I am turning away.' alluding to the QURANIC verse "Bid to what is honorable, and turn away from the ignorant." (7: 199). If any one reviled him, he would say: 'If I am as you say, I ask ALLAH to forgive me, and if I am not as you say, I ask ALLAH to forgive you. (AYAN, pp. 194, 193).

a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put up with him and you honor him because of the right of Islam and the respect due to it.

45> The right of him who is younger (SAGHEER) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.

46> The right of him who asks from you is that you give to him in the measure of his need.

47> The right of him from whom you ask is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds.

48> The right of him through whom ALLAH makes you happy is that you first praise ALLAH, then you thank the person.

49> The right of him who does evil to you is that you pardon him, But if you know that your pardon will harm him, you defend yourself. ALLAH says, Whosoever defends himself after he has been wronged—against them there is no way (42: 41).

50> The right of the people of your creed (MILLA) is harboring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

51> The right of the people under the protection [of Islam] (D'IMMA) is that you accept from them what ALLAH has accepted from them and you do no wrong to them as long as they fulfill ALLAH's covenant.

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